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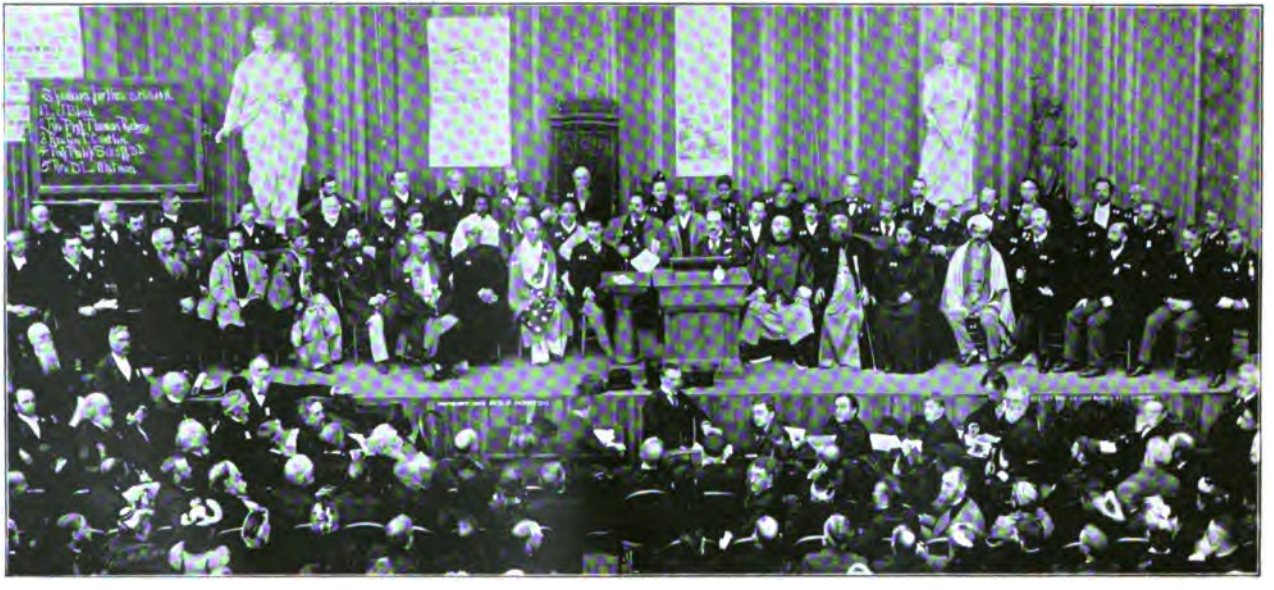

AN ACTUAL SCENE AT ONE OF THE SESSIONS OF THE PARLIAMENT.

THE WORLD'S PARLIAMENT OF RELIGIONS

AN ILLUSTRATED AND POPULAR STORY OF THE WORLD'S FIRST PARLIAMENT OF RELIGIONS, HELD IN CHICAGO IN CONNECTION WITH

THE COLUMBIAN EXPOSITION OF 1893

EDITED BY THE

REV. JOHN HENRY BARROWS, D.D.

CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES OF THE WORLD'S CONGRESS AUXILIARY

VOLUME I

CHICAGO

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DEDICATION.

TO HER WHO IS THE BRIGHT STAR OF A HAPPY CHRISTIAN HOME, AND THE CROWN OF GOD'S BEST EARTHLY GIFTS,

The Beloved Wife,

WHOSE KINDLY AND FARSEEING WISDOM, UNWEARIED HELPFULNESS AND UNWAVERING FAITH IN THE HIGH ENDS OF THE PARLIAMENT OF RELIGIONS, WERE MY CONSTANT SOLACE AND INSPIRATION AMID THE LABORS OF THE LAST THREE YEARS,

THESE VOLUMES,

WHICH RECORD THE HISTORY AND PROCEEDINGS OF A MEMORABLE EVENT IN THE COLUMBIAN ANNIVERSARY, ARE GRATEFULLY AND AFFECTIONATELY DEDICATED.

"Our Father which art in Heaven, hallowed be Thy name."—Matt. 6: 9.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd."—John 10: 16.

"Is God the God of Jews only? Is He not the God of the nations also? Yea, of the nations also."—Romans 3: 29.

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."—Acts 10: 35.

"And He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, though He is not far from each one of us."—Acts 17: 26-27.

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PREFACE.

RELIGION is the greatest fact of History.

This book will show that it is one of the most picturesque and interesting. These volumes are enriched with views of Eastern Temples, painted and tiled Pagodas, superb and stately Mosques, humble meeting-houses and all the beautiful forms of Christian architecture in Europe and America.

How these efforts of Man to embody his thoughts of God and of worship give a celestial gleam and glory to his struggling and sorrowing life!

The human soul, with its upward look, catching the reflection of Heaven, transfigures the sombre annals of Time.

This book records a grand event, the most important incident of the greatest of World Expositions. In preparing for it, the editor of these volumes has been brought into friendly and delightful relations with Catholic Archbishops, Greek Priests, Jewish Rabbis, disciples of the gentle Buddha and followers of the gravely-wise Confucius. Pleasant friendships have been formed with men of a score of Christian denominations. Contact with the learned minds of India has inspired a new reverence for the thought of the Orient. He has seen in imagination Milton's

"Dusk faces, with white silken turbans wreathed."

And, in the disciples of Zoroaster and of the Prophet of Islâm, he has found the spirit of the truest human brotherhood.

Paradise was not perfect without woman. The Home, the Church and the State find their purity and light in her. The Parliament of Religions gratefully recognized the supreme and splendid offices which woman has performed in the history of humanity's holiest development.

The gracious lady, who is so worthy of her place in the

fore-front of this gathering of the Nations, has said that, as Columbus discovered America, the Columbian Exposition discovered woman. These volumes will show many of the jewels of thought and self-sacrifice which she has contributed to the golden treasury of history.

It is my inspiring duty to bring before my readers a most varied and stately procession of living scholars, reformers, missionaries, moral heroes, delvers in the mines of the soul, seekers after Truth, toilers for humanity.

In this book will be found Theology, Science, Philosophy, Biography, History, Poetry, Experience, Political and Social Wisdom, Eloquence, Music, the rich lore of the head, the richer literature of the heart, Revelations from God, the story of Man's outreachings toward the Infinite, his triumphs and partial failures, his hopes and despairs, the bewildered efforts of noble souls

> "Who, groping in the darks of Thought,
> Touched the Great Hand and knew it not,"

and the sublime joy of those to whom Religion was a daily walk in the light of the Eternal.

This Book will show Man seeking after God, and it will also tell the diviner story of God seeking after Man.

Striking the noble chord of universal human brotherhood, the promoters of the World's First Parliament of Religions have evoked a starry music which will yet drown the miserable discords of earth.

This Book is the record of Man's best thinking to-day on the greatest of themes. For the first time in all the centuries, the wonders of Art and Science and the wonders of Faith and Thought have been exhibited side by side.

The faces of living men of all Faiths, the Temples wherein they worship, the record of their highest achievements, the reasons for their deepest convictions, and the story of their earliest meeting together in loving conference, are for the first time presented in one comprehensive work.

The Western City which was deemed the home of the

crudest materialism has placed a golden milestone in Man's pathway toward the spiritual Millennium.

As some of my readers look into the pictured faces of robed and mitred ecclesiastics, earnest pulpit orators, high-hearted women, grave reformers and strange-featured wise men from far Eastern lands, the scholarly representatives of Faiths which are alien to the habitual current of Western thought, and as they read these varied chapters in the wondrous history of the Soul, I am confident they will experience a widening of thought, and be glad that the Providence of God has, in the process of the suns, blessed them with truer tenderness and a broadened sympathy.

This Book will also be read in the cloisters of Japanese scholars, by the shores of the Yellow Sea, by the water-courses of India and beneath the shadows of Asiatic mountains near which rose the primal habitations of man. It is believed that the Oriental reader will discover in these volumes the source and strength of that simple faith in Divine Fatherhood and Human Brotherhood, which, embodied in an Asiatic Peasant who was the Son of God and made divinely potent through Him, is clasping the globe with bands of heavenly light.

May this record speed on the day foreseen by the English Laureate, who looked forward to the Parliament of Religions as the realization of a noble dream, the day when

> "All men's good
> Is each man's rule, and Universal Peace
> Lies like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the Golden Year."

JOHN HENRY BARROWS.

CHICAGO, Nov. 8, 1893.

This first volume, which is rich in valuable materials, is given to the reader with the conviction that it would be even more valuable if parts of it had been rigorously condensed. In the second volume, for which the materials are still richer, the editor will endeavor, by the careful pruning of papers not bearing directly on the topics of comparative religion, to furnish a book of 800 pages, in which the gold will be even more abundant than in the first volume.

J. H. B.

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LIST OF ILLUSTRATIONS.

	PAGE
An Actual Scene at the Parliament,	Frontispiece
Hon. C. C. Bonney,	7
Rev. H. Adler, D.D.,	13
Archbishop Ireland,	16
The Archbishop of Canterbury,	20
Muni Atmaranyi,	21
Bishop Thomas March Clark,	24
Bishop Phillips Brooks,	25
Dastur Dr. Jamaspji,	27
Rev. Simeon E. Gilbert, D.D.,	29
Hon. Maya Das,	30
President William Miller,	31
Rev. N. J. Hofmeyr, D.D.,	33
Hon. Harnam Singh,	34
The Art Institute,	35
Cav. Matteo Prochet,	36
Rev. A. P. Peabody, D.D.,	39
Rev. John Henry Barrows, D.D.,	41
Rt. Hon. Lord Egerton, of Tatton,	42
Rev. Henry S. Lunn, D.D.,	43
Prof. J. I. Doedes,	44
Rev. P. P. Waldenstrom, D.D.,	45
Bishop of Sydney,	46
Rev. Dr. Stoddard, D.D.,	48
Archbishop Feehan,	49
Mitrofan, Metropolitan of Montenegro,	50
Rev. Leonard Woolsey Bacon, D.D.,	52
Rev. James Martineau, D.D., LL.D.	53
Michael de Zmigrodski,	54
Rev. Augusta J. Chapin, D.D.,	55
Mrs. Charles H. Henrotin,	63
Archbishop Khoren Ashikian,	69
Neophytus VIII.,	77
Mugurditch Khrimian,	83
Mohammedans at Prayer,	91
Buddha's Image in the Pavaranivesa Temple, Bankok, Siam,	97

PAGE

OLD BUDDHIST TEMPLE IN THE FORT OF AGRA, INDIA, - - 105
SHIVA'S BULL CARVED OUT OF SOLID STONE, ETC., - - 111
A LAMA, THIBETAN PRIEST, - - - - - 119
SHINTO TOMBS; THE TOMBS OF SHOGUNS, - - - - 125
A HINDU TEMPLE IN INDIA, - - - - - 133
THE INCOMPARABLE PAGODA AT MANDALAY. - - - 139
SUMEREE TEMPLE AT RAMNUGGUR, INDIA, - - - 147
SMUTHA CHETIYA TEMPLE, SIAM, - - - - - 161
ANCESTRAL WORSHIP, - - - - - - 167
A BATHING GHAT AT CALCUTTA, - - - - - 175
ROKKAKUDO (BUDDHIST) TEMPLE, JAPAN, - - - 181
A CHINESE IDOL, - - - - - - - 188
CARVED FIGURES ON TEMPLE WALLS AT TANJORE, INDIA, - 195
GROUP OF BURMESE PHOONGEES, - - - - 203
CHURCH OE THE HOLY SEPULCHRE, JERUSALEM, - 209
MR. WILLIAM PIPE, - - - - - - - 212
PEARL MOSQUE AT DELHI, - - - - - 217
MANDAPA PAVILION, BANKOK, SIAM, - - - - 223
ST. PAUL'S CATHEDRAL, LONDON, ENGLAND, - - - 231
OLD BUDDHIST TOWER, SARNATH, INDIA, - - - - 237
SHINTO PRIEST, IN SACERDOTAL ROBES, - - - 245
GROUP NO. 1—B. B. NAGARKAR, MGR. D'HARLEZ, J. ESTLIN CARPENTER, AUGUSTINE F. HEWETT, MANILAL N. D'VIVEDI, JINANJI J. MODI, - - - - - - 259
ST. PETER'S CATHEDRAL, ROME, ITALY, - - - - 265
REV. ALFRED W. MOMERIE, D.D., - - - - - 273
GYAN BAFI, OR WELL OF KNOWLEDGE, BENARES, - - 279
GROUP NO. 2—T. E. SLATER, MAURICE PHILLIPS, M. VALENTINE, J. W. LEE, THOMAS S. BYRNE, T. W. HARRIS, - - 287
REV. ISAAC M. WISE, D.D., - - - - - 293
ENTRANCE TO GREATEST TEMPLE IN SOUTHERN INDIA, - 301
BURNING GHAT AT CALCUTTA, - - - - - 307
HINDUS AT DEVOTIONS, - - - - - - 315
INTERIOR OF HINDU TEMPLE; GOD VISHNU, - - - 321
GROUP OF FAKIRS, - - - - - - - 329
HINDU TEMPLE, OODEYPORE, INDIA, - - - - 335
CHILDREN BEING INSTRUCTED IN THE KORAN, - - - 343
PROTAP CHUNDER MOZOOMDAR, - - - - - 349
THE ARCHBISHOP OF ZANTE, - - - - - 357
MILAN CATHEDRAL, - - - - - - - 363
TEMPLE BELL TO RECORD HOURS OF THE DAY, - - - 371
HON. PUNG KWANG YU, - - - - - - 377
CONFUCIAN TEMPLE, NINGPO, CHINA, - - - - 385
ONE OF THE BURIAL PLACES OF EMPERORS OF CHINA, - - 391

PAGE

TEMPLE OF HEAVEN, PEKING, CHINA, - - - - - 399
ANCIENT TOWER TEMPLE, HONGCHOW, CHINA, - - - - 405
MONGOLIAN LAMA OF TIBET, - - - - - - 413
GROUP NO. 3 — THOMAS DWIGHT, SHAKU SOYEN, WALTER ELLIOTT, FRANK SEWALL, P. B. JOSHI, ZENSHIRO NOGUCHI, - 419
OLD TEMPLE, AT FOOCHOW, CHINA, - - - - - 427
TEMPLE AT HONGCHOW, CHINA, - - - - - - 433
NANKO TEMPLE, KOBE, JAPAN, - - - - - 441
KINZA RIUGE M. HIRAI, - - - - - - 447
RT. REV. REUCHI SHIBATA, - - - - - - 455
SHINTO HUSBAND AND WIFE ON A PILGRIMAGE, - - - 461
WESTMINSTER ABBEY, ENGLAND, - - - - - 469
GROUP NO. 4 — ELIZA R. SUNDERLAND, E. L. REXFORD, C. P. TIELE, GEORGE S. GOODSPEED, SAMUEL M. WARREN, PHILIP S. MOXOM, - - - - - - - - 475
ENTRANCE GATEWAY TO SHINTO TEMPLE, - - - 483
CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE, - - - 489
REV. LYMAN ABBOTT, D.D., - - - - - - 497
OLD CHURCH OF BORGUND, NORWAY, - - - - 503
TIBETAN LAMAS, - - - - - - - - 511
INTERIOR OF MOSQUE OF ST. SOPHIA, - - - - 517
REV. EDWARD EVERETT HALE, D.D., - - - - 525
REV. DR. H. PEREIRA MENDES, - - - - - 531
REV. JOSEPH COOK, - - - - - - - 539
RT. REV. HORIN TOKI, - - - - - - - 545
BUDDHIST PRIEST CARRYING PORTABLE IDOL SHRINE, - - 553
HAWAIIAN WOODEN IDOL, - - - - - - 559
REV. GEORGE WASHBURN, D.D., - - - - - 567
VALIDE MOSQUE, - - - - - - - - 573
MUSSULMAN GUARDIAN OF THE MOSQUE, - - - 581
WOTAIN FESTIVAL, MADURA, INDIA, - - - - 587
MRS. LAURA ORMISTON CHANT, - - - - - 595
ROYAL MAUSOLEUM IN CHINA, - - - - - 601
BYZANTINE CHURCH, ATHENS, GREECE, - - - - 609
NATIVE OF NEW ZEALAND, - - - - - - 615
DANCING DERVISHES, - - - - - - - 623
BUDDHIST PILGRIM, - - - - - - - - 629
PRINCE SERGE WOLKONSKY, - - - - - 637
H. R. H. PRINCE CHANDRADAT CHUDHADHARN, - - - 643
PROF. CHARLES A. BRIGGS, D.D., - - - - 651
BUDDHIST HIGH PRIESTS OF SIAM, - - - - - 657
GROUP NO. 5. — THEODORE T. MUNGER, A. H. LEWIS, T. W. HIGGINSON, MGR. SETON, GEORGE P. FISHER, MARTIN J. WADE, 665
RABBI G. GOTTHEIL, - - - - - - - - 671

	PAGE
CATHEDRAL OF ST. ISAAC, ST. PETERSBURG,	679
WORCESTER CATHEDRAL, ENGLAND,	685
PROF. MILTON S. TERRY. D.D.,	693
ROYAL WHITE ELEPHANT, SIAM,	699
BIG BELL AT SHEVE DAGON PAGODA, BURMAH,	707
MENDICANT DERVISH,	713
RT. REV. BANRIU YATSABUCHI,	721
REV. ALEXANDER KOHUT, D.D.,	727
COLOGNE CATHEDRAL,	735
PAGODAS IN JETAVANNA TEMPLE, SIAM,	741
MOSLEM WOMEN,	749
LADY HENRY SOMERSET,	755
VILLAGE SHINTO TEMPLE,	761
BRONZE DABUTSA, KAMAKURA, JAPAN,	769
PHOO KHAN THONG, OR GOLDEN MOUNT, SIAM,	777
TAOIST MENDICANT,	783
RT. REV. T. U. DUDLEY, D.D.,	791
ST. GILES CATHEDRAL, SCOTLAND,	797

LIBRARY OF THE UNIVERSITY OF CALIFORNIA.

TABLE OF CONTENTS OF VOLUME I.

PREFACE - - - - - - - - - vii

LIST OF ILLUSTRATIONS - - - - - - xi

TABLE OF CONTENTS - - - - - - - xv

PART FIRST.

HISTORY OF THE PARLIAMENT.

CHAPTER I. — THE ORIGIN OF THE PLAN FOR A PARLIAMENT OF RELIGIONS. World-wide interest in the Columbian Fair. The Department of the Congresses. Organization of the General Committee. Correspondence at home and abroad over the suggestion of a World's Parliament of Religions. - - - - - - - - Pages 3–17

CHAPTER II. — THE WORLD'S RESPONSE TO A GREAT IDEA. Program of Objects of a Parliament. Notes of dissent: the American Presbyterian General Assembly, the Sultan of Turkey, the Archbishop of Canterbury. General welcome to the proposal from representatives of different churches and religions. Appointment of an Advisory Council. - - - - - - - - - - Pages 18–61

CHAPTER III. — THE ASSEMBLING OF THE PARLIAMENT: WORDS OF WELCOME AND FELLOWSHIP. The opening scene in the Hall of Columbus. Act of Common Worship. Speeches of President BONNEY, Chairman BARROWS, Archbishop FEEHAN, Cardinal GIBBONS, Dr. CHAPIN, President HIGINBOTHAM, Dr. M'KENZIE, Archbishop LATAS, Mr. MOZOOMDAR, Imperial Commissioner PUNG KWANG YU, Prince WOLKONSKY, High Priest SHIBATA, Count BERNSTORFF, Archbishop REDWOOD, Mr. DHARMAPALA, Mr. GANDHI, Prof. TCHERAZ, Prof. CHAKRAVARTI, Dr. MOMERIE, Mr. VIVEKANANDA, Principal GRANT, Mr. NAGARKAR, Bishop ARNETT. - - Pages 62–109

CHAPTER IV. — THE CHRONICLE OF THE PARLIAMENT FROM THE SECOND DAY TO THE SIXTEENTH. Constancy of the public interest manifested in the thronged attendance. Succession of papers presented. Address of Dr. W. C. ROBERTS. Scenes of exceptional interest. Speech of Dr. H. M. FIELD. Speech of Mr. VIVEKANANDA. Committees on Representative Books. Communications to the Parliament: from the Phil-Armenic Association; from the Indo-Busseki Kofuku Society of Japan; from the Brotherhood of Christian Unity. Speeches of Col. HIGGINSON; of Dr. PHILIP SCHAFF; of Archbishop LATAS; of Mr. GANDHI; of Chairman BARROWS; of Mr. HUGENHOLTZ. Poem by Mrs. CHANT. The SCIENTIFIC SECTION: Papers and Discussions. Pages 110–154

CHAPTER V.—CLOSE OF THE PARLIAMENT. Incidents during its progress: Devotional meetings; social receptions. The final session. Farewell words of Dr. MOMERIE; of Mr. MOZOOMDAR; of Prince WOLKONSKY; of Mr. HIRAI; of the Hon. PUNG KWANG YU; of Messrs. SHIBATA, CANDLIN, DHARMAPALA, VIVEKANANDA and GANDHI; of Prince MOMOLU MASSAQUOI. The Hallelujah Chorus. Speeches of Drs. HIRSCH and BRISTOL; of Mr. LLOYD-JONES; of Pastor FLIEDNER; of Mrs. HENROTIN, Miss CHAPIN, Mrs. HOWE; of Bishops ARNETT and KEANE; of Chairman BARROWS; of President BONNEY. Prayer; Benediction; Separation. - - - - - - Pages 155–187

PART SECOND.

INTRODUCTION TO THE PARLIAMENT PAPERS.

CHAPTER I.—THE STUDY OF THE WORLD'S RELIGIONS. - Page 191

CHAPTER II.—WHAT THE VARIOUS FAITHS—BRAHMAN, BUDDHIST, PARSEE, CONFUCIAN, MOHAMMEDAN, JEW, AND CHRISTIAN—HAD TO SAY CONCERNING GOD. - - - - - - - Page 194

CHAPTER III.—WHAT THE WORLD'S RELIGIONS REPORTED IN REGARD TO THE NATURE OF MAN. - - - - - - - Page 198

CHAPTER IV.—THE VARIOUS ESTIMATES OF THE IMPORTANCE OF RELIGION. - - - - - - - - - - - Page 200

CHAPTER V.—WHAT SCHOLARSHIP HAD TO SAY ON THE VARIOUS SYSTEMS OF RELIGION. - - - - - - - Page 204

CHAPTER VI.—INTERESTING ACCOUNTS OF THE SACRED BOOKS OF THE WORLD. - - - - - - - - - Page 207

CHAPTER VII.—WHAT RELIGION HAS WROUGHT IN FAMILY LIFE. Page 213

CHAPTER VIII.—ADDRESSES ON THE CHIEF RELIGIOUS LEADERS OF MANKIND. - - - - - - - - - - Page 218

CHAPTER IX.—REPORT OF THE CONNECTION OF RELIGION WITH THE ARTS AND SCIENCES. - - - - - - - - Page 221

CHAPTER X.—WHAT THE VARIOUS FAITHS HAD TO SAY OF RELIGION IN ITS RELATION TO MORALS. - - - - - - Page 224

CHAPTER XI.—THE ACCOUNT OF RELIGION AND MODERN SOCIAL PROBLEMS. - - - - - - - - - - Page 227

CHAPTER XII.—THE HISTORY OF RELIGION AND CIVIL SOCIETY. Page 232

CHAPTER XIII.—THE RELATION OF RELIGION AND THE LOVE OF MANKIND. - - - - - - - - - - Page 234

CHAPTER XIV.—WHAT WAS SAID OF THE PRESENT RELIGIOUS CONDITION OF CHRISTENDOM. - - - - - - - Page 236

CHAPTER XV. — THE ASPIRATIONS FOR THE RELIGIOUS REUNION OF CHRISTENDOM. - - - - - - - - - - Page 239

CHAPTER XVI. — HOPES FOR THE RELIGIOUS UNION OF THE WHOLE HUMAN FAMILY. - - - - - - - - - Page 242

CHAPTER XVII. — WHAT WERE DEEMED THE ELEMENTS OF A PERFECT RELIGION. - - - - - - - - - - - Page 247

PART THIRD.

THE PARLIAMENT PAPERS.

THE SECOND DAY. — ADDRESS OF Dr. S. J. NICCOLLS ON TAKING THE CHAIR. Dignity of the Theme of this Day's Studies. Why a necessary subject of inquiry in this age? Each age must know God for itself. The truth of God's Being necessary, (1) for ourselves, (2) for our civilization. - - - - - - - - Pages 253–255

RATIONAL DEMONSTRATION OF THE BEING OF GOD. By the Very Rev. AUGUSTINE F. HEWITT, C. S. P.

Argument from Contingent Being to Absolute or Unconditional Being as First Cause.

Argument from Final Cause, derived not only from the World in its Completeness, but from its Original Matter.

Argument from Contingent Rational Being and from the necessary Concepts of the Mind follows similar lines and leads to higher results. Pages 256–269

PHILOSOPHIC AND MORAL EVIDENCE FOR THE EXISTENCE OF GOD. By the Rev. ALFRED WILLIAMS MOMERIE, D.D.

I. Evidence from the Rationality of the World.

II. Evidence from the Progressiveness of the World. Pages 270–278

HARMONIES AND DISTINCTIONS IN THE THEISTIC TEACHING OF THE VARIOUS HISTORIC TRUTHS. By Professor M. VALENTINE, D.D.

Harmony of all Religions on the Existence of God. Divergence as to Unity of God. Prevalence of Polytheism, but (1) as a degeneration, and (2) in face of frequent protest.

Divergence between Pantheism and belief in the divine Personality and Creative Activity. Divergence as to ethical attributes of God.

Divergence as to Redemptive Work of God. - Pages 280–290

THE THEOLOGY OF JUDAISM. By Rabbi ISAAC M. WISE, D.D.

On the four postulates common to all theologies, (1) Existence of God; (2) Revelation and Worship; (3) Conscience; (4) Immortality; Judaism constructs, in conformity with its cognition of God, a system which includes the doctrines of divine providence and covenant; atonement; institutes of worship; human responsibility; relative duties; progressiveness of mankind; future retributions. - - Pages 291–295

THE ANCIENT RELIGION OF INDIA AND PRIMITIVE REVELATION. By the Rev. MAURICE PHILLIPS.

The knowledge of God and his attributes manifested in the earliest Hindu Scriptures was acquired.
I. Not by intuition;
II. Not by experience; but
III. By primitive divine Revelation. - - - Pages 296–305

PROOFS OF THE EXISTENCE OF GOD. By the Hon. W. T. HARRIS, LL.D.

Plato's argument from dependent being to independent. How modified by Aristotle. How developed by the Schoolmen in terms of the Trinity. The *a priori* argument of Anselm; modified by Descartes; impeached by Kant; sustained by Hegel. Applied to the subject of Atonement. - - - - - - - - - Pages 306–314

HINDUISM. By Professor MANILAL N. D'VIVEDI.

Tripartite definition of Religion as understood in India. Account of the Hindu religion in its six stages or phases: I. The Veda; II. the Sutra; III. the Dars'ana; IV. the Purâna; V. the Sampradâya; VI. the Samâja.
The three characteristics of Hinduism.
Two-fold basis of a common religion. - - - Pages 316–332

ANSWERS OF ORTHODOX HINDUISM TO CERTAIN RELIGIOUS PROBLEMS. By Professor D'VIVEDI.

Replies of the Advaita Philosophy to ten questions of principal interest to the Western religious mind. - - - - - Pages 333–339

IDEALISM THE NEW RELIGION. By Dr. ADOLF BRODBECK.

Program of a projected "new religion." List of the projector's negations. His unbelief and hopelessness. Proposed reversion to nature-worship. - - - - - - - - - - Pages 340–344

THE THIRD DAY.—THE BRAHMO-SOMAJ. By PROTAP CHUNDER MOZOOMDAR.

Reaction in India, about the year 1800, from polytheism, idolatry and barbarous customs. Reform of Ram Mohan Roy. The Brahmo-Somaj. Founded on all Scriptures. Work of Keshub Chunder Sen. Social reform. Personal regeneration. Progressiveness of the work of the Somaj. - - - - - - - - - Pages 345–351

THE GREEK CHURCH. By Archbishop DIONYSIOS LATAS.

I. The Preparation for the Gospel through Greek culture.
II. The opening of the way for it by the Macedonian and Roman conquests.
III. The development by the Greeks of a Christian theology, and organization of the Greek Church, which is the primitive church, and the depository of the pure doctrine. - - - - Pages 352–359

MAN FROM A CATHOLIC POINT OF VIEW. By the Very Rev. THOMAS S. BYRNE, D.D.

I. The aspirations of the human mind lead to the conviction that there must be an object supplied to them.

II. Man, created in the image of God, is endowed with three perfections, natural, supernatural and preternatural.
III. Man's perfections impaired in consequence of the fall of Adam.
IV. Man recovers the supernatural life through atonement and regeneration.
V. Sanctifying grace is received by man's free will through the sacraments, is lost through sin and recovered through penance.
VI. The purpose of man's creation is to be achieved only through union with Christ and submission of the intellect to the teaching of the church.
Pages 360–365

HUMAN BROTHERHOOD AS TAUGHT BY THE RELIGIONS BASED ON THE BIBLE. By the Rev. Dr. K. KOHLER.

History of the idea of the brotherhood of mankind.
The germ in the Law of Moses developed by the prophets and the rabbis. Absence of the idea in the ethnic religions.
The idea is founded in the doctrine of the Fatherhood of God taught in the New Testament, but contained also in the Old Testament and the Talmud, and echoed in the Koran. - - - Pages 366–373

CONFUCIANISM. By the Hon. PUNG KWANG YU.

I. Instruction by rulers. II. Instruction by a teacher. III. The Laws of Nature. IV. the Doctrines of Orthodox Scholars. V. Heterodox Doctrines. VI. The Laws of Humanity. VII. The Laws of the Spiritual World.
SUPPLEMENT I. Ethical parallelisms between Confucianism and Christianity.
SUPPLEMENT II. Criticism of mission-methods in China.
Pages 374–439

THE RELIGION OF THE WORLD. By Z. NOGUCHI.

The duty of seeking the one absolute and true religion. Pages 440–443

THE REAL POSITION OF JAPAN TOWARD CHRISTIANITY. By KINZA RIUGE M. HIRAI.

Openness of the Japanese mind to new teachings. Two grounds of prejudice against Christianity: 1, the conspiracy of 1637; 2, the injustice of the Christian nations. - - - - Pages 444–450

SHINTOISM. By the Right Rev. REUCHI SHIBATA.

The Shinto theogony. Divine origin of the imperial family. The Zhikko sect. Mutual duties of religions and of nations.
Pages 451–455

CONCESSION TO NATIVE IDEAS, HAVING SPECIAL REFERENCE TO HINDUISM. By T. E. SLATER.

Hindu religiosity. Aspects of Brahmanism prophetic of Christianity. Likeness of man to God. Hindu concept of deity. Significance of idolatry. Sacrifice. Sin. - - - - - - Pages 456–460

THE SUPREME END AND OFFICE OF RELIGION. By the Rev. WALTER ELLIOTT, O.S.P.

Religion aims toward an infinite good. Regeneration; the new life; atonement; pardon and love. - - - - Pages 462–465

THE ARGUMENT FOR IMMORTALITY. By PHILIP S. MOXOM, D.D.

Preliminary Considerations: 1, Reasoning on this subject implies a capacity for immortality; 2, immortality bound up with theism; 3, "scientific" proof impossible; 4, immortality inseparable from personality.

Arguments: 1, Universal belief; 2, nature of the mind; (1) power of thought; (2) capacity for ideals; (3) capacity for love; 3, argument from revelation. - - - - - - - - - Pages 466–479

THE SOUL AND ITS FUTURE LIFE. By the Rev. SAMUEL M. WARREN.

The soul is the substantial man which endures; the form of the body is derived from the soul. The world that is to be the soul's future abode is also substantial and real, although spiritual; and is governed by the same laws of life and happiness that govern here. Pages 480–484

THE FOURTH DAY.—THE NEEDS OF HUMANITY SUPPLIED BY THE CATHOLIC RELIGION. By JAMES, CARDINAL GIBBONS.

Introduction by Bishop KEANE.

Contrast of ante-Christian paganism with Christianity. What the Catholic Church has done for humanity: 1, maintaining the marriage bond; 2, upholding the sanctity of human life, especially of infant life; 3, providing infant asylums; 4, providing homes for the aged; 5, providing orphan asylums; 6, and hospitals and nurses; 7, and Magdalen asylums. 8, It has relieved and emancipated the slave; 9, and befriended the laborer. - - - - - - Pages 485–493

RELIGION ESSENTIALLY CHARACTERISTIC OF HUMANITY. By LYMAN ABBOTT, D.D.

Genesis of the religious perceptions. Universal hunger for the apprehension of the infinite. The world's hunger satisfied not in Christianity but in Christ. - - - - - - - - - Pages 494–501

THE DIVINE BASIS OF THE COÖPERATION OF MEN AND WOMEN. By Mrs. LYDIA FULLER DICKINSON.

The ideal perfection and unity of marriage in Eden is lost, with Paradise. The restoration of the lost unity is the desideratum of humanity. Importance, to this end, of the Woman Suffrage movement. Pages 502–508

THE RELIGIOUS INTENT. By the Rev. E. L. REXFORD, D.D.

Among sincere worshipers, always and everywhere, the religious intent is the same. Divergencies, growing out of the problems of existence, diminish with increase of light. God's working by development, illustrated in the World's Fair, is illustrated also in the comparison of religions. This view of the religious unity of mankind is not at discord with some tenets and authorities that have been alleged against it. Pages 509–522

SPIRITUAL FORCES IN HUMAN PROGRESS. By EDWARD EVERETT HALE, D.D.

The Idealism of American civilization. The spiritual aims of the twentieth century. - - - - - - - Pages 523–525

ORTHODOX OR HISTORICAL JUDAISM. By the Rev. Dr. H. PEREIRA MENDES.

Three eras of Judaism: 1, The Biblical era; 2, From the close of the Bible to the present; 3, The future. The attitude of Judaism, separation, and protest. The creed of Maimonides. - - - Pages 527–535

STRATEGIC CERTAINTIES OF COMPARATIVE RELIGION. By the Rev. JOSEPH COOK.

All religions must be judged by their power to give reconciliation with God, peace of conscience, and the deliverance from sin. It is strategic certainty that Christianity alone will effect these ends.

Pages 536–542

BUDDHISM IN JAPAN. By HORIN TOKI.

The three vehicles of truth Northern and Southern Buddhism. Buddhism denies a Creator; imputes to all things the nature of Buddha. The laws of self-culture; and of causation; of good and evil; of pain and pleasure. Worship. Transmigration. Nirvana. SUPPLEMENTARY REMARKS by the writer. The practical effects of Buddhism in Japan. - - - - - - - Pages 543–552

THE FIFTH DAY.—WHAT THE DEAD RELIGIONS HAVE BEQUEATHED TO THE LIVING. By Professor GEORGE S. GOODSPEED.

Seven groups of dead religions. I. Their leading religious ideas. II. Their contributions to other systems. III. The instructions to be derived from their history and decay. - - Pages 554–564

THE POINTS OF CONTACT AND CONTRAST BETWEEN CHRISTIANITY AND MOHAMMEDANISM. By President GEORGE WASHBURN, D.D.

I. Islâm not a form of Christianity. Its diverse forms and doctrines. II. Dogmatic relations. 1, God. 2, Decrees. 3, Angels, Scriptures. Inspiration, Judgment and Resurrection. 4, Christ and the Holy Spirit. III. Practical and Ethical relations. Spiritual Piety. Summary of points of agreement and of contrast. - Pages 565–582

THE STUDY OF COMPARATIVE THEOLOGY. By Professor C. P. TIELE.

History of the Science. Possibility of the Study. Methods and Principles. - - - - - - - - - - Pages 583–590

THE REAL RELIGION OF TO-DAY. By Mrs. LAURA ORMISTON CHANT.

Religion, apart from the science of religions, is that which gives life. The study of man's duty to God is exchanged for the study of God's duty to man. The practical lessons of the Parliament.

Pages 591–594

CONFUCIANISM. By KUNG HSIEN HO.

I. The beginning of wisdom in the fear of Heaven. II. Relative duties. III. The future life. IV. The high end to be attained by the Nine Paths. V. Results of Confucianism in history. - - - Pages 596–604

COMPARATIVE STUDY OF THE WORLD'S RELIGIONS. By Monsignor C. D. D'HARLEZ.

Utility of the study. Progress and results. Nature and origin of religion. Misinterpretation of fetichism. Monotheism prior to mythology. Conditions of the study: seriousness of temper; scientific method; and spiritual sympathy. - - - - - - Pages 605–621

SERIOUS STUDY OF ALL RELIGIONS. By Mrs. ELIZA P. SUNDERLAND, Ph.D.

Hierology a 19th century study *par excellence*. Its value and relations. Morality and religion. What is religion? Necessity of knowledge of all religions for comprehension of a single religion. Genealogy of Christianity and of Judaism. Evolution in religion. - Pages 622–638

THE SOCIAL OFFICE OF RELIGIOUS FEELING. By Prince SERGE WOLKONSKY.

The speaker disclaims representation of any nationality or religion. The religious feeling. Religion the mightiest motive-power. Objections arising from religious human sacrifices and from outrages in the name of Christianity. Answer: Human sacrifice resulted finally in humaneness and love. Politics inspired the persecutions. The religious feeling alone universal. It inspires social equality and fraternity. Pages 639–644

BUDDHISM AS IT EXISTS IN SIAM. By H. R. H. Prince CHANDRADAT CHUDHADARN.

Dharma—the essence of nature—includes, 1, Eternal evolution; 2, Sorrow and suffering; 3, A power outside of man and above him. The Four Noble Truths. The Eight Paths. The Ethics of Buddhism. Pages 645–649

THE SIXTH DAY.—THE TRUTHFULNESS OF HOLY SCRIPTURE. By Prof. CHARLES A. BRIGGS, D.D., LL.D.

The preëminence of the Christian Scriptures: 1, the divine purpose in them one of religious teaching; 2, presence in them of historical errors; 3, of textual errors; 4, of grammatical and rhetorical defects; 5, substantial truthfulness compatible with circumstantial error; 6, the difficulties in the way of the truthfulness of Scripture: (*a*) Religious difficulties; (*b*) moral difficulties; (*c*) doctrinal difficulties. The gradualness of revelation. - - - - - - - - Pages 650–661

THE CATHOLIC CHURCH AND THE BIBLE. By Monsignor SETON.

The honor of the Church for the Bible when interpreted in subordination to her own authority. Canon of Scripture. Inspiration. The Vulgate. - - - - - - - - - - Pages 662–672

THE GREATNESS AND INFLUENCE OF MOSES. By the Rev. Rabbi GOTTHEIL.

Veneration for Moses implies no disparagement of other masters. His manifold greatness. His originality as statesman. His tenderness of heart. His picture in three panels. Breadth and permanence of his influence. - - - - - - - - - - Pages 673–676

CHRISTIANITY AS INTERPRETED BY LITERATURE. By the Rev. Dr. THEODORE T. MUNGER.

Christianity had its roots in literature. Christ's own words as literature. Christian literature in the early centuries. Dante. Literature of the Renaissance and the Reformation. Goethe. Order of development in the treatment of Christianity. Tennyson and Browning. Five ways in which literature interprets Christianity. - Pages 677–692

THE SACRED BOOKS OF THE WORLD AS LITERATURE. By Prof. MILTON S. TERRY.

The study to be made from the Christian point of view. The *Tao-teh-king*, and poems of creation. The *Veda*. The *Tripitaka*. The Confucian books. Akkadian Hymns. The *Avesta*. The Book of the Dead - - - - - - - - - - - Pages 694–704

THE OUTLOOK OF JUDAISM. By Miss JOSEPHINE LAZARUS.

The significance of modern Judaism, personally to Jews, in general to the world. The Judaism of the Mosaic law; of the prophets; of the ritual code. The discipline of modern experience. The need, not of a new body of doctrine, but of a new spirit put into life. - Pages 705–715

BUDDHISM. By BANRIU YATSUBUCHI.

The six grades of enlightenment, according to the Tendai sect. The three aspects of Buddha's body. Buddha's principles and teachings. The four Shitsu Tan. The twelve Sutras. Mahayana and Hinayana. The necessity of sects in Buddhism. - - - Pages 716–723

WHAT THE HEBREW SCRIPTURES HAVE WROUGHT FOR MANKIND. By the Rev. Dr. ALEXANDER KOHUT.

Surpassing dignity of the doctrine of the divine unity. Benefits which civilization has accepted from the Hebrew Scriptures. These Scriptures the cause of the longevity of Judaism. At this source three religions seek their light. - - - - - Pages 724–731

THE CHARACTER AND DEGREE OF THE INSPIRATION OF THE CHRISTIAN SCRIPTURES. By the Rev. FRANK SEWALL.

The canon of the Old Testament fixed by the authority of Jesus Christ. The canon of the New Testament determined by criteria derived from the books of the Old Testament. The proto-canonical books are couched in the language of allegory; or of vision; or of hieroglyphic history. The letter of the Scripture is the cloud. The hidden meaning is the glory within the cloud. - - - Pages 732–738

THE SEVENTH DAY.—THE DIVINE ELEMENT IN THE WEEKLY REST-DAY. By the Rev. Dr A. H. LEWIS.

The idea of a weekly sacred day universal through the world during the historic period. Hindrances to a true conception of the subject. Sole ground for true Sabbatism is that of spiritual rest. - Pages 739–742

THE CATHOLIC CHURCH AND THE MARRIAGE BOND. By Prof. MARTIN J. WADE.

Marriage defined as a sacrament. Marriage as defined by the civil law. Divorce never granted by the church, but only separation *a mensa et thoro*. The shame and mischief of the divorce evil. The remedy. - - - - - - - - - Pages 743–751

THE INFLUENCE OF RELIGION ON WOMEN. By the Rev. ANNIS F. F. EASTMAN.

Attitude of religious systems toward woman. Effect upon woman of the religious spirit and sentiment. In primitive religions as in primitive society in general, woman is drudge and chattel. Position of woman improved, as war gives place to industry, Influence of climate. Influence of the great religious founders. - - Pages 752–758

THE RELIGIOUS TRAINING OF CHILDREN. By Brother AZARIAS.

Our civilization essentially Christian. Christianity essential to education. The state incompetent to train the character. The family often incompetent. Family and church, severed from the school, may be inadequate. The true solution to be found in Christianizing the school. Pages 759 - 766

THE WORK OF SOCIAL REFORM IN INDIA. By B. B. NAGARKAR.

Conquest of India by England one of the marvels of history, and the work of divine providence. Benefits of English rule. Hindu social reform aims to revive many ancient institutions and to accept a few Occidental ones. Abolition of caste. Prevention of infant marriage. Reform of marriage laws. Permission of widow-marriage. Position of woman. Work of the Brahmo-Somaj. - - Pages 767 - 779

THE EIGHTH DAY.—THE SYMPATHY OF RELIGIONS. By Col. T. W. HIGGINSON.

Precedents for the Parliament. Between 1788 and 1875 science questioned the very existence of a God. But to-day science acknowledges the world outside of science as its superior. The sympathy of religions lies in what they have created. The mediæval cathedral embodies the extremes of hope and fear. The need of the spiritual imagination supplied by the sympathy of religions. Their joint fellowship gives more than the loss of any single fellowship takes. Wanted: The religion of the ages. The broadest religion is the best. - Pages 780 - 784

THE HISTORIC CHRIST. By Bishop T. M. DUDLEY.

Incontrovertible facts as to the historic actuality of Christ. Results of preaching Christ: True conceptions of God, of man, of womanhood; disappearance of slavery; amelioration of social conditions and national life. Evidences of the permanent leadership and of the divinity of Christ: Testimony of eye-witnesses and of Paul; career of the church; certitude of ultimate triumph; personal fellowship in spirit with Christ; the claims of Christ himself. - - - - Pages 785 - 795

A NEW TESTAMENT WOMAN. By Rev. MARION MURDOCK.

Paul's commendation of Phebe of Cenchrea a divergence from his teaching in the Epistles to the Corinthians. Phebe a prophecy and fulfilment of modern woman in the ministry. - - Pages 796 - 800

PART FIRST.

THE HISTORY OF THE PARLIAMENT.

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CHAPTER I.

THE ORIGIN OF THE PLAN FOR A PARLIAMENT OF RELIGIONS.

DR. HORACE BUSHNELL, that profound and original thinker of New England, has said, that "It is only Religion, the great bond of love and duty to God, that makes any existence valuable or even tolerable."

In the Columbian Exposition of 1893, for the first time on such an occasion, Religion has had due preëminence. Since faith in a Divine Power to whom men believe they owe service and worship has been like the sun, a life-giving and fructifying potency in man's intellectual and moral development; since Religion lies back of Hindu literature with its marvelous and mystic developments; of European Art, whether in the form of Grecian statues or Gothic cathedrals; and of American liberty and the recent uprisings of men in behalf of a juster social condition; and since it is as clear as the light that the Religion of Christ has led to many of the chief and noblest developments of our modern civilization, it did not appear that Religion any more than Education, Art or Electricity should be excluded from the Columbian Exposition.

But Religion, like the white light of Heaven, has been broken into many-colored fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth.

"Our little systems have their day;
They have their day and cease to be,
They are but broken lights of Thee;
And Thou, O Lord, art more than they."

It early became evident that the Columbian Exposition was to be the most comprehensive and brilliant display of man's material progress which the ages have known. More than fifty nations were soon actively enlisted in the preparations for the great Festival of Peace.

Its approach caused a stir in the studios of Paris and Munich, and on the pasture grounds of far-off Australia, among the Esquimaux of the icy north and the skilled artisans of Delhi and Damascus.

The workshops of Sheffield, Geneva and Moscow, and the marble quarries of Italy, the ostrich farms of Cape Colony and the mines of Brazil, speedily knew of its coming.

And should not man's intellectual and moral progress be adequately set forth amid these material splendors? Why should the ivory hunters in the forests of Africa and the ivory cutters in the thronged cities of Japan and China, the silk weavers of Lyons and the shawl makers of Cashmere, the designers of Kensington, the lace weavers of Brussels and the Indian tribes of South America, the cannon founders of Germany, the silver miners of Mexico, the ship makers of the Clyde and the canoe builders of the Mackenzie River be invited to a World's Exposition, and the representatives of those higher forces which had made civilization be excluded?

It was objected, by one representative of the Christian faith, that Religion is such in its nature that it cannot be exhibited. But surely, the answer was made, the great part which Religion has had in human history can be impressively told, its achievements can be narrated, its vast influence over art, ethics, education, government, can be set forth, its present condition can be indicated, its wide-reaching missionary activities can be eloquently described, and, perhaps, best of all, the spirit of mutual love, of cosmopolitan fraternity, can be disclosed and largely augmented.

The architectural nobleness of the Fair soon became known to the nations. The ample site on the shore of Lake Michigan was transformed into a scene of more than Venetian loveliness. The buildings, planned by the leading American architects, which shelter not only the riches of the soil, the sea and the mine, but also the industries and machineries and inventions of the world, which are crowded with the jeweled and silken marvels of Europe and Asia and the floral wonders of the Amazon and of the forests of New Zealand, were made still more beautiful by the pomp of the decorator's art and the triumphs of the sculptor's genius.

But has not Religion built temples more beautiful, spacious and imposing, and far more enduring, than those gorgeous palaces of the "Dream City" which will soon fade away?

A series of Congresses covering the chief departments of knowledge was soon provided for by the wise and far-seeing managers of the World's Fair.

It became evident that multitudes would be eager to hear the representative leaders of human thought, and to meet the experts, the famous teachers and preachers, whose words had become a part of their nobler lives.

It was believed that these conventions and the world-wide fraternities of scholars, historians, physicians, reformers, artists and divines which were to be formed, would surely give an enduring luster to the Columbian Anniversary.

But the event which that anniversary celebrated carried the mind back to an era of persecution and of abysmal separations between the Christian and non-Christian peoples.

Many felt that Religion was an element of perpetual discord, which should not be thrust in amid the magnificent harmonies of a fraternal assembly of the nations. It was said that there could be no Congress of Religions without engendering the animosities which have embittered much of man's past history.

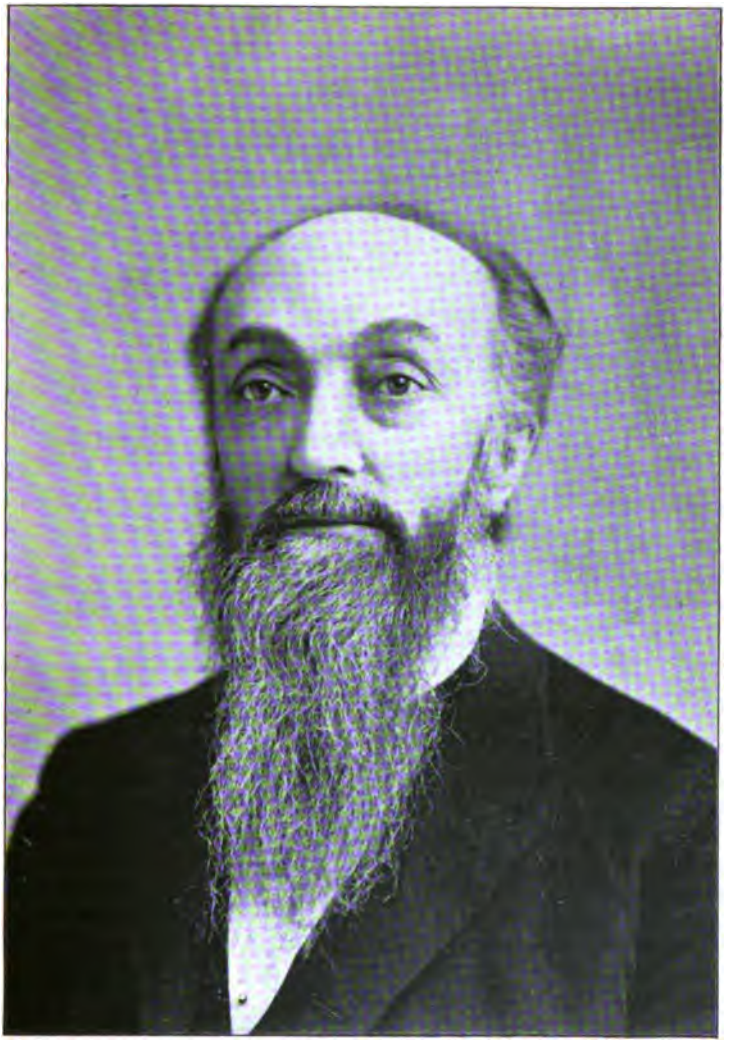
On the other hand, it was felt that the tendencies of mod-

ern civilization were toward unity. Some came to feel that a Parliament of Religions was the necessity of the age.

They called attention to the fact that Europe's Eastern question, that Asiatic aggrandizement and African colonization, had brought together rival nations and rival races to divide the spoils of war.

They recalled that America, under the inspiration and guidance of a far-seeing statesman, the late Mr. Blaine, had held her Pan-American Congress and sought the commercial advantage of the conferring states. It was deemed the natural outcome of the spirit of the Prince of Peace, that his followers should seek to bring men together in a wider brotherhood than had been achieved by diplomacy, commerce or national selfishness.

In the spring of 1891 the General Committee on Religious Congresses of the World's Congress Auxiliary was appointed by President Charles C. Bonney, who had been foremost in originating and most active in promoting these world-conventions. The Rev. L. P. Mercer was a zealous and scholarly minister of the New Church (Swedenborgian). Mr. J. W. Plummer was an active member of the Society of Friends. Rev. J. Berger belonged to the German Methodist Church; Rev. John Z. Torgersen to the Norwegian Lutheran Church, and Rev. M. Ranseen to the Swedish Lutheran Church. The Rt. Rev. Charles Edward Cheney, D.D., was one of the founders and prominent leaders of the Reformed Episcopal Church. The Rev. Jenkin Lloyd-Jones was a well-known writer and an active worker among the advanced Unitarians. Rev. Dr. A. J. Canfield was the eloquent pastor of St. Paul's Universalist Church, Chicago. Dr. E. G. Hirsch was the minister of Sinai Temple and the learned Professor of Rabbinic Literature in the University of Chicago. Rev. Dr. Frank M. Bristol was one of the most eloquent Methodists of the Northwest. Rev. William M. Lawrence, D.D., the pastor of the Second Baptist Church of Chicago, was far-famed as a successful preacher. Rev. Dr. F. A. Noble, of Union Park Congregational Church, was one of the prominent leaders of his



HON. CHARLES CARROLL BONNEY.

"WHAT MEN DEEMED IMPOSSIBLE, GOD HAS FINALLY WROUGHT. THE RELIGIONS OF THE WORLD HAVE ACTUALLY MET IN A GREAT AND IMPOSING ASSEMBLY; THEY HAVE CONFERRED TOGETHER ON THE VITAL QUESTIONS OF LIFE AND IMMORTALITY IN A FRANK AND FRIENDLY SPIRIT, AND NOW THEY PART IN PEACE, WITH MANY WARM EXPRESSIONS OF MUTUAL AFFECTION AND RESPECT."

denomination. The Rt. Rev. William E. McLaren, D.D., D.C.L., was the Protestant Episcopal Bishop of Chicago and active in promoting the Parliament. The Most Rev. P. A. Feehan was the Archbishop of the Catholic Church, much beloved by his people. The Rev. David Swing was the pastor of the Central Church of Chicago, an independent organization of Christians, and had achieved wide celebrity in literary circles. The Chairman of the Committee, the Rev. John Henry Barrows, D.D., was the pastor of the First Presbyterian Church of Chicago.

Urged to provide plans for religious meetings in connection with the World's Fair, the Committee at once perceived that the religious world, in its historic developments, and not any one section of that world, should be invited to make some representation. The spirit of most generous brotherhood moved them in giving out their invitations and making their arrangements for the Parliament of Religions.

The Committee began their work with the impression that nothing like a Parliament of Religions had ever assembled before. So far as they knew at the beginning, it had never been dreamed of; but Mr. H. Dharmapala, of Calcutta, General Secretary of the Maha-Bodhi Society, who spoke for the Southern Buddhist Church of Ceylon at the Parliament, wrote:

> I rejoice to see that the best intellects of the day have all approved of your grand scheme, which, if carried out, will be the noblest and proudest achievement in history, and the crowning work of the nineteenth century. Twenty centuries ago, just such a congress was held in India by the great Buddhist Emperor, Asoka, in the city of Pataliputra, modern Patna, and the noblest lessons of tolerance therein enunciated were embodied in lithic records and implanted in the four quarters of his extensive empire. Here is one extract: "King Piyadasi honors all forms of religious faith . . . and enjoins reverence for one's own faith and no reviling or injury for that of others. Let the reverence be shown in such a manner as is suited to the difference of belief. . . . For he who in some way honors his own religion, and reviles that of others . . . throws difficulties in the way of his own religion; this, his conduct, cannot be right."

Dr. Martin, President of the Imperial University of Peking, reported that the idea of such a congress had often appeared in fiction and in poetry. One writer from Bohemia claimed

that the plan was suggested three centuries ago by the great John Comenius. More than twenty years ago the Free Religious Association of Boston conceived the idea that such a meeting should be gathered whenever practicable.

President W. F. Warren, of the Boston University, wrote:

> I am glad to know that the World's Religions are to be represented at the World's Fair. Were they to be omitted, the sense of incompleteness would be painful. Even a museum of idols and objects used in ceremonial worship would attract beyond any other museum. Models and illustrations of the great temples of the world and of the world's history would be in a high degree instructive. Add to these things the living word of living teachers, and the whole world may well pause to listen.

A few years ago President Warren preached a sermon wherein he imagined the assembling of a great convention in Tokyo, a conference of the religious leaders of the Eastern world, the Buddhist, Brahman, Parsee, Mohammedan, Taoist, Shintoist, and Confucian, met together to discuss the great problems of Faith, and to discover, if possible, the Perfect Religion. As the discussion proceeded they reached the conclusion that there could be only one perfect Religion, that the perfect Religion must reveal a perfect God, that it must assure man the greatest possible ultimate good, that it must bring God into the most loving and lovable relations with humanity, and that this could be achieved only by his taking upon himself a human form, and suffering for men. And it would have seemed that the convention was talking something ideal, something which had never been actualized, had not the last speaker, the Buddhist leader of Japan, related the story of his own long mental unrest, and how, on the day before, he had learned, through the teaching of a brother who had seen many lands, that God had really come to earth, had revealed himself through his Son, had furnished all the credentials needed by the eager intellect and the yearning heart, had centered and glorified in himself all the truths which Gautama had discovered beneath the Indian fig-tree, or Confucius in his long-wandering quest, and through the Cross reared on an Asian hill-top had offered deliverance from the guilt and love of sin, and had irradiated the sorrows and incompleteness of earth,

with sure and golden promises of celestial peace and unwasting joy.

Early in June, 1891, the General Committee sent out to the world a Preliminary Address. They called attention to the creative and regulative power of Religion as a factor in human development. They expressed a desire for the coöperation of the representatives of all the great historic faiths; they believed that the time was ripe for new manifestations of human fraternity.

Humanity, though sundered by oceans and languages and widely diverse forms of Religion, was one in need if not altogether in hope.

The Address reviewed the fact that the literatures of the great historic faiths were more and more studied in the spirit of candor and brotherhood. Disclaiming any purpose to create a temper of indifferentism, the Committee urged that a friendly conference of eminent men, strong in their personal convictions, would be useful in showing what are the supreme truths, and what light Religion affords to the great problems of the time.

The Committee said:

Believing that God is, and that he has not left himself without witness; believing that the influence of Religion tends to advance the general welfare, and is the most vital force in the social order of every people, and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious Faith, to review the triumphs of Religion in all ages, to set forth the present state of Religion among the nations and its influence over Literature, Art, Commerce, Government and the Family Life, to indicate its power in promoting Temperance and Social Purity and its harmony with true Science, to show its dominance in the higher institutions of learning, to make prominent the value of the weekly rest-day on religious and other grounds, and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of of man.

"I dreamed
That stone by stone I reared a sacred fane,
A temple; neither Pagod, Mosque, nor Church,
But loftier, simpler, always open-doored
To every breath from Heaven; and Truth and Peace
And Love and Justice came and dwelt therein."

These lines from "Akbar's Dream," one of Tennyson's latest poems, indicate how the Laureate, who regarded the proposal of a Parliament of Religions at Chicago as a noble idea, brooded much, in his last days, over the oneness of human need and spiritual aspiration after God. "Akbar's Dream" is a beautiful contribution to our apprehension of what Mr. Higginson means by the "sympathy of religions."

Tennyson quotes an inscription on a temple in Kashmir: "O God, in every temple I see people that see thee, and in every language I hear spoken, people praise thee."

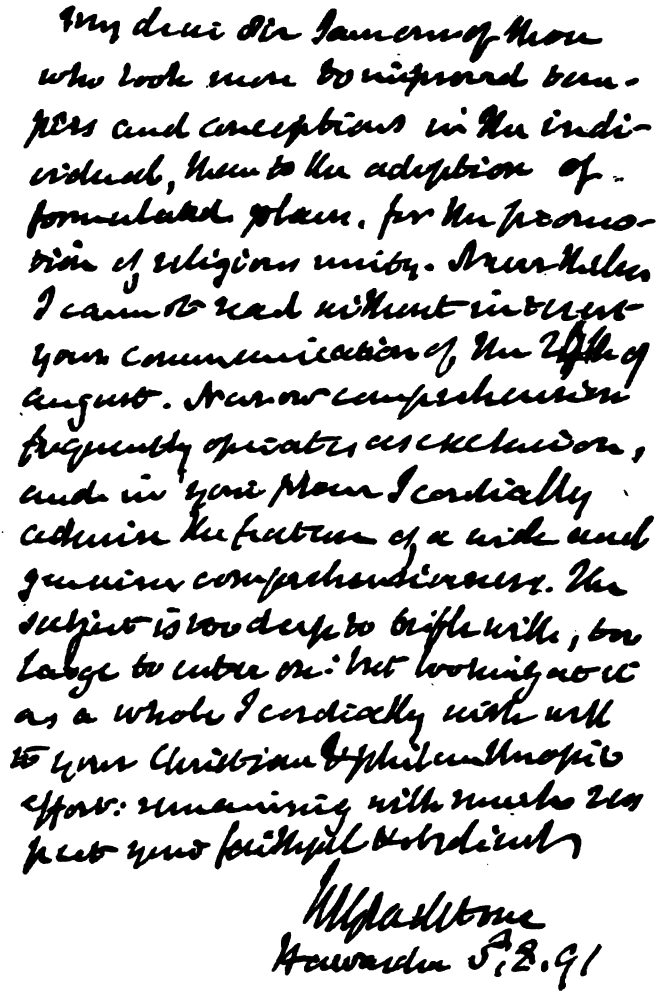
Such was the spirit and such the beginning of the movement which has led to one of the chief events of the century. More than three thousand copies of the Preliminary Address were sent to the religious leaders of mankind in many lands. The spirit of the Christian bodies in America was largely favorable to the Committee's plans.

It has been no uncommon thing in this century for Catholic and Protestant, Christian and Jew, orthodox and non-orthodox, to confer and even work together along lines of moral reform, and when it was proposed to assemble in an ecumenical conference the representatives of all the great historic faiths, the Christian mind of the modern world was largely prepared to receive and adopt the new idea.

Under date of August 8, 1891, Mr. Gladstone, the distinguished statesman of that Empire which embraces among its subjects representatives of all religions, wrote as on the next page.

The venerable poet Whittier, who has since passed away from earth, wrote more than once of his deep interest in the coming Parliament. He said:

I scarcely need to say that I am in full sympathy with the proposed World's Religious Convention. The idea seems to me an inspiration. I



My dear Sir I am one of those who look more to improved temperes and conceptions in the individual, than to the adoption of formulated plans, for the promotion of religious unity. Nevertheless I cannot read without interest your communication of the 24th of August. Narrow comprehension frequently operates as exclusion, and in your plan I cordially admire the feature of a wide and genuine comprehensiveness. The subject is too deep to trifle with, too large to enter on: but looking at it as a whole I cordially wish well to your Christian & philanthropic effort: remaining with much respect your faithful & obedient

W. E. Gladstone
Hawarden 5.8.91

can think of nothing more impressive than such an assemblage of the representatives of all the children of our Heavenly Father, convened to tell each other what witness he has given them of himself, what light he has afforded them in the awful mysteries of life and death. In my eighty-fourth year, and in very feeble health, I can do but little in aid of this great work. May God bless thee in the noble work assigned thee.

REV. DR. H. ADLER, CHIEF RABBI OF THE BRITISH EMPIRE.

IT WAS DR. ADLER WHO SUGGESTED THE MOTTO ADOPTED BY THE PARLIAMENT: "HAVE WE NOT ALL ONE FATHER? HATH NOT ONE GOD CREATED US?"

His Eminence, Cardinal Gibbons, of Baltimore, sent the following cordial letter:

Judged by the tenor of the Preliminary Address of the General Committee on Religious Congresses in connection with the Exposition of 1893, I deem the movement you are engaged in promoting worthy of all encouragement and praise. Assuredly a Congress of eminent men gathered together to declare, as your address sets forth, "what they have to offer or suggest for the world's betterment, what light Religion has to throw on the labor problems, the educational questions, and the perplexing social conditions of our times," cannot but result in good to our common country. I rejoice, accordingly, to learn that the project for a Religious Congress in Chicago, in 1893, has already won the sympathies and enlisted the active coöperation of those in the front rank of human thought and progress, even in other lands than ours. If conducted with moderation and good will, such a Congress may result, by the blessing of Divine Providence, in benefits more far-reaching than the most sanguine could dare hope for.

Responses began to pour in, largely favorable, from the representatives of Christian missions in other lands. President George Washburn, D.D., of Robert College, Constantinople, wrote:

I sympathize with the spirit of your circular, and I have no doubt that such a Congress, meeting in the right spirit, would impress the world with the fact that there is unity in religion, broader and deeper than has ever been generally recognized. I am more and more impressed with the thought every year, as I am brought into close contact with so many different faiths, that there is a God to whom we are responsible for our actions, that to do justly, love mercy and walk humbly with God is essentially the foundation of all Religion. The Holy Spirit leads men of the most diverse faiths to the knowledge of our common Father.

The Rev. J. C. R. Ewing, D.D., a missionary of the Presbyterian Board in India, Professor of Theology in one of its seminaries, the President of the Lahore Christian College, a Fellow of the University of the Punjab and Moderator of the Synod of India for 1891, wrote:

When news of the proposal to have such a Congress of Religions first reached us on this side of the earth, I experienced some misgivings through fear lest the faith we loved and the Saviour we preached might seem to us to be dishonored. Further acquaintance with your plans and with the central object of all that is being done has largely, if not entirely, removed such misgivings, and I am glad to be able to heartily approve the plan, and shall cheerfully do all in my power in this corner of the earth to aid you.

The Honorable Ali Bilgrami, Director General of Mines to His Highness the Nizam's Government, Deccan, India, wrote:

To my mind, the very conception of a Parliament of Religions, an assembly of the representatives of all the world's religions, to be held alongside of the greatest of World's Fairs, the bringing together at one time and in one place of the material and moral needs of mankind, is in itself a sign of the times in which we live, and is worthy of the great nation from which it emanates.

The Committee discovered, to their delight and somewhat to their amazement, that the religious world and the world of scholarship were becoming more and more deeply interested in the proposed Congress of Religions. The great strength of support was doubtless given from a variety of considerations. There were those who favored it because of the aid it would bring to the study of comparative religion. Prof. Max Müller's interest was doubtless largely derived from this consideration. Many favored the Parliament from the profound conviction that it would show forth the superiority and the sufficiency of some particular form of Christianity. Others favored it from the feeling that their own religion had been misunderstood, and that they had cherished important truths which others would do well to heed.

Multitudes of the more progressive and broader-minded men championed the Parliament from the feeling that they, as Christians, might wisely and rightly show a more brotherly spirit towards the representatives of other faiths. Furthermore, the Parliament received the allegiance of many because they were assured that this conference would have a tendency to draw Christians more closely together.

On the 25th of February, 1892, the General Committee sent out their first report, which was widely copied, and which led to a large and continuous increase of general interest in the movement.

The Catholic Archbishops of America, at their meeting in New York in November, 1892, took action approving the participation of the Catholic Church in the Parliament, and

appointed the Right Rev. John J. Keane, the able and liberal-minded Rector of the Catholic University of America in Washington, to arrange with the General Committee for the proper and adequate presentation of the Catholic doctrine on the questions coming before the Parliament.

ARCHBISHOP IRELAND

Archbishop Ireland, of St. Paul, wrote, on accepting a membership in the Advisory Council:

I promise my active coöperation in the work. The conception of such a religious assembly seems almost like an inspiration.

In communicating the action of the Board of Archbishops, Bishop Keane wrote:

I ask leave to add the expression of my profound conviction that the project is an admirable one, and that it ought to receive the encouragement of all who really love truth and charity and who wish to further their reign among mankind. It is only by a friendly and brotherly comparison of convictions that reasonable men can ever come to an agreement about the

all-important truths which are the foundation of religion, and that an end can be put to the religious divisions and antagonisms which are a grief to our Father in Heaven. Such an assemblage of intelligent and conscientious men, presenting their religious convictions without minimizing, without acrimony, without controversy, with love of truth and humanity, will be an honorable event in the history of religion and cannot fail to accomplish much good.

CHAPTER II.

THE WORLD'S RESPONSE TO A GREAT IDEA.

THE objects proposed for the Parliament of Religions were such, it would seem, as to win the approval of all broad-minded men. They were as follows:

1. To bring together in conference, for the first time in history, the leading representatives of the great Historic Religions of the world.

2. To show to men, in the most impressive way, what and how many important truths the various Religions hold and teach in common.

3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.

4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each Religion, and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in Immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other Faiths, and from representatives of the various Churches of Christendom, full and accurate statements of the spiritual and other effects of the Religions which they hold upon the Literature, Art, Commerce, Government, Domestic and Social life of the peoples among whom these Faiths have prevailed.

7. To inquire what light each Religion has afforded, or may afford, to the other Religions of the world.

8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.

9. To discover, from competent men, what light Religion has to throw on the great problems of the present age, especially the important questions connected with Temperance, Labor, Education, Wealth and Poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

And yet notes of strong dissent were soon heard. A good many of the Christian journals in America came out in

decided opposition to the proposed Parliament. The General Assembly of the Presbyterian Church in the United States of America, at its meeting in Portland (1892), passed a resolution emphatically disapproving of the Parliament; but as this resolution was adopted without debate in the hurried closing hours of the Assembly, when probably the majority of those who voted for the resolution of the Committee did not know accurately what they were condemning, this action of the General Assembly produced very little effect. The leading Presbyterian journals of the United States cordially approved the Parliament, and among the Presbyterian scholars and divines who accepted appointments on the Advisory Council were, Drs. Ellinwood, Patton, Green, DeWitt, Hunt, Willis Beecher, Happer, Haydn, Briggs, Van Dyke, Sample, Morris, Riggs, William C. Roberts, William H. Roberts, Marvin R. Vincent, Schaff, C. L. Thompson, Ecob, Parkhurst, W. A. Bartlett, Niccolls, Teunis L. Hamlin, Ray, Withrow, Worrall, McClure, Tuttle, McPherson, and Freeman

Dr. Ellinwood, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church, wrote that the plans of the Parliament had been carefully considered by that Board, and that they had met general and cordial approval. Dr. Henry Van Dyke wrote: "A real convention of men ought to be one of the best safeguards against a false conventionality of opinions." Dr. S. J. Niccolls, formerly Moderator of the General Assembly of the Presbyterian Church, wrote:

> I trust that your largest hopes concerning the Parliament may be fully realized. I am not surprised that narrow-minded men, in our own church even, should oppose it. There are some good bigots who imagine that God will not cease working until he has made all men Presbyterians and brought them to adopt *ipsissimis verbis* the Confession of Faith. There is no religion in the world worth naming or noticing but their own.

The Christian conviction back of this Parliament was well expressed by Père Hyacinthe in the *Contemporary* for July, 1892:

> It is not true that all religions are equally good; but neither is it true that all religions except one are no good at all. The Christianity of the future, more just than that of the past, will assign to each its place in that

work of evangelical preparation which the elder doctors of the church discern in heathenism itself and which is not yet completed.

It was with little surprise that the Chairman learned how decided was the opposition of the Sultan of Turkey to the proposed Conference, an opposition very embarrassing to the leaders of the Greek and Armenian Churches in the Turkish Empire; but the position finally taken by His Grace, the Archbishop of

ARCHBISHOP OF CANTERBURY.

Canterbury, excited the wonder of some of the friends of that liberal-minded prelate in Great Britain. The Archbishop's letter, which exercised a large influence over the action of the Anglican Church, was as follows :

I am afraid that I cannot write the letter which, in yours of March 20, you wish me to write, expressing a sense of the importance of the proposed Conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion.

MUNI ATMARAMJI.

"NO MAN HAS SO PECULIARLY IDENTIFIED HIMSELF WITH THE INTERESTS OF THE JAIN COMMUNITY AS MUNI ATMARAMJI. HE IS ONE OF THE NOBLE BAND SWORN FROM THE DAY OF INITIATION TO THE END OF LIFE TO WORK DAY AND NIGHT FOR THE HIGH MISSION THEY HAVE UNDERTAKEN. HE IS THE HIGH PRIEST OF THE JAIN COMMUNITY AND IS RECOGNIZED AS THE HIGHEST LIVING AUTHORITY ON JAIN RELIGION AND LITERATURE BY ORIENTAL SCHOLARS."

I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims. Then again, your general program assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church. I presume that the Church of England would be similarly classified : and that view of our position is untenable.

Beyond this, while I quite understand how the Christian Religion might produce its evidences before any assembly, a "presentation" of that religion must go far beyond the question of evidences, and must subject to public discussion that faith and devotion which are its characteristics, and which belong to a region too sacred for such treatment. I hope that this explanation will excuse me with you for not complying with your request.

A careful and, as many believed, conclusive reply to these positions, was sent by the Rev. F. Herbert Stead, to the *Review of the Churches*. A summary of his argument, made by the Chairman for *The Advance*, is as follows :

The three grounds of refusal to coöperate in this movement are taken up by Mr. Stead and shown to be untenable. One is that Christianity is too sacred for such treatment as it will receive in the Parliament. He shows that the treatment proposed is to be fraternal, devotional, courteous. It seems to him a sacred opportunity for unfolding the Master's truth.

The second reason for refusal appears nominal and not real. It is this, that the Church of Rome is referred to as the Catholic Church. To call the churches by the names which they themselves take is only an act of courtesy. Of course the Congress is not committed to the idea "that the Roman is the true and only Catholic Church," or "to the idea that the Anglican is the sole and exclusive Church of England." "Only a rudeness wholly gratuitous would impute to his Grace any desire to prescribe names for other churches."

But the real objection of the Archbishop is that Christianity, being "the one religion," cannot be regarded as a member of a Parliament of Religions, without assuming the equality of the other intended members. To this Mr. Stead replies that no man will attend the Parliament and be expected or supposed "to regard all other faiths as equal to his own." "The case is precisely the contrary." Again, "The Parliament of Religions simply recognizes the fact, which is indisputable, that there are on this planet a number of religions, among which Christianity numerically counts one. It tries to epitomize that fact in a single room. If the Christian ought not to recognize in a single room what he perforce recognizes in God's earth as a whole, then he must logically class all other religions under the category of things that have no right to be. But such an attitude

towards the world's gropings after God seems to savor more of atheism than of Christianity."

Mr. Stead does not see that the Archbishop's position leaves any logical foothold for the modern study of the science of religions. "The religion, so big with its own authority that it cannot stoop to hear and understand and welcome the worth of other human strivings after God, seems but a sorry caricature of the Meek and Lowly One." "The Parliament of Religions . . . . is meant to be the home of human brotherhood in its Godward phase. We cannot well conceive as halting haughtily on its threshold that Divine Lowliness which tabernacled long years unnoticed in human flesh, and moved unpretentiously among the common ways of earth and gently won men to a fellowship of trust and love." Mr. Stead closes by expressing his regret that the leading religious official of the Empire of Great Britain, "which, next to the earth itself is the hugest known standing Parliament of Religions, should have discountenanced the first great effort of mankind to actualize its religious brotherhood.

The opinions of the Bishops of the Anglican Communion in the United States were very largely favorable to the Parliament. Bishop William E. McLaren, of Chicago, wrote:

The project will undoubtedly commend itself to those who bestow some thought on the subject. Certainly the Religion of "God manifest in the flesh" has no reason to deprecate frank and friendly contact with the various theistic faiths, with the purpose to discover at what and how many points they touch and harmonize. I believe that the Anglican Communion throughout the world will not hesitate to assure itself a proper representation in the proposed congresses.

Bishop F. D. Huntington wrote:

The plans sketched in your letter and in the Address strike me as justifying themselves at once to reason and good sense and Christian hope. With the wisdom and energy represented in your Committee, they cannot fail to awaken a vast interest and accomplish lasting results. I should be glad to serve or promote it [the end proposed and desired] at least by intercession, for the sake of Christ and his kingdom among men.

Later, however, this honored bishop came to a different conclusion, and felt that Christ and his Church would not be honored at the proposed parliament.

Bishop Thomas M. Clark of Rhode Island, declared that "the conception of this movement is a grand one and unexampled in the history of the world." Bishop John F. Spalding of Colorado, Bishop John Scarborough of New Jersey, Bishop D. B. Knickerbacker of Indiana, Bishop Seymour of

Springfield, Bishop Whitaker of Pennsylvania, Bishop Whipple of Minnesota, Bishop Sullivan of Algoma, Bishop Tuttle of Missouri, Bishop Gillespie of Grand Rapids, Bishop Hare of South Dakota, Bishop Burgess of Quincy, Bishop Perry of Iowa, Bishop Paret of Maryland, Bishop Nicholson of Milwaukee, and Bishop Johnston of Western Texas, accepted

RT. REV. THOMAS MARCH CLARK.

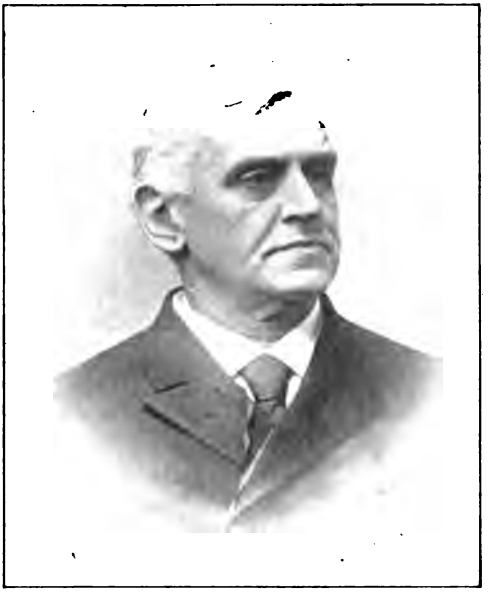
positions on the Advisory Council, and wrote in cordial commendation of the Parliament. Bishop Whitaker said: "I am in hearty sympathy with the ends which you propose." Bishop Whitehead of Pittsburg, wrote:

In my judgment no Christian believer should hesitate one moment to make the presentation of the Religion of Jesus Christ grand and impressive, so that it may make itself felt powerfully in the comparison of religions. As on the day of Pentecost, here will be men from every nation under heaven, and here is the greatest opportunity men have ever had to hear of the wonderful work of God, the Incarnation of his Son. Who can tell but

that the great Head of the Church may, in his providence, make use of this immense gathering to usher in the triumph of his truth, when at the name of Jesus every knee shall bow?

Bishop Charles C. Grafton of Fond du Lac, wrote:

One result will be to show that the Christian faith was never more widely or more intelligently believed in, or Jesus Christ more adoringly followed. Civilization, which is making the whole world one, is preparing the



BISHOP PHILLIPS BROOKS.

way for the reunion of all the world's religions in their true center—Jesus Christ.

The late Bishop Phillips Brooks of Massachusetts, wrote:

The design seems to me to be very noble. It appeals to the imagination, to the reason, and to our best desires for humanity. To bring together in large council the representatives of all the religions in the world, so far as that can be done, is at once an acknowledgment of the reality of the religious impulse wherever it has shown itself, and of the universal action and guidance and love of God.

Many of the eloquent opinions here expressed already seem to be, in the light of what the Parliament was and did, truthful prophecies.

As an example of the bitter hostility which the Parliament aroused in some good men, the following letter to the Chairman, from Rev. E. J. Eitel of Hong Kong, is worth preserving:

> Let me warn you not to deny the sovereignty of your Lord by any further continuance of your agitation in favor of a Parliament not sanctioned by his Word. If misled yourself, at least do not mislead others nor jeopardize, I pray you, the precious life of your soul by playing fast and loose with the truth and coquetting with false religions. I give you credit for the best intentions, but let me warn you that you are unconsciously planning treason against Christ.

In contrast with this was the opinion of Rev. George T. Candlin of Tientsin:

> I am deeply impressed with the momentous consequences of your undertaking, in its relation to Christian missions among the great and ancient faiths of the Orient, and if a thoroughly practical character can be imparted to it, I foresee as its result a great enlightenment of missionary sentiment at home and a grand reform of mission methods on the field, which, once realized, would inaugurate a new era of missionary success and restore the unlimited hope, fervor, and triumph of apostolic days.

The Chairman formed a resolution, strictly adhered to, never to notice by public reply any criticism of the Parliament, and yet it became inevitably a part of his work to explain the Christian and Scriptural grounds on which the defense of the Parliament securely rested. In many public addresses, at the International Christian Endeavor Convention (1892) in New York, before the International Missionary Union at Clifton Springs, at the Bay View Assembly in Michigan, and elsewhere, and by frequent contributions to *The Missionary Review of the World*, *The Homiletic Review*, *The Independent*, *The Golden Rule*, *The Congregationalist*, *The Christian at Work*, *The Review of Reviews*, or some other organ of public opinion, he endeavored to show how fully the Parliament was in accord with the Christian spirit of brotherhood. At the Christian Endeavor Convention in New York he said:

> I have no doubt that this phenomenal meeting will make apparent the fact that there is a certain unity in Religion; that is, that men not only have

DASTUR DR. JAMASPJI MINOCHERJI JAMASP ASA, M.A., PH.D., D.C.L.

THE HIGH ATTAINMENTS OF DR. JAMASPJI, THE PARSEE HIGH-PRIEST OF BOMBAY, HAVE RECEIVED THE RECOGNITION OF SOME OF THE GREATEST UNIVERSITIES IN THE WORLD. HE EARLY EXPRESSED HIS ADMIRATION FOR THE PLANS OF THE PARLIAMENT, AND REGRETTED THAT HIS AGE WOULD PREVENT HIM FROM BEING A PERSONAL PARTICIPANT IN THE SESSIONS.

common desires and needs, but also have perceived, more or less clearly, certain common truths. And as the Apostle Paul, with his unfailing tact and courtesy, was careful to find common ground for himself and his Greek auditors in Athens, before he preached to them Jesus and the resurrection, so the wise Christian missionary is discovering that he must not ignore any fragment of truth which the heathen mind cherishes, for, thus ignoring it, he makes an impassable barrier against conviction in the non-Christian mind. I believe that the Parliament will do much to promote the spirit of human brotherhood among those of diverse faiths, by diminishing ill-will, by softening rancor, and giving men the privilege of getting their impressions of others at first hand. We believe that Christianity is to supplant all other religions, because it contains all the truth there is in them and much besides, revealing a redeeming God. The object of the Parliament, it scarcely needs to be said, is not to foster any temper either of bigotry or of indifferentism. Each man is required to speak out with frankness his own convictions, and, without compromising individual faiths, all are to meet under a flag emblazoned with the words, "Truth, Love, Fellowship," rejoicing in a fraternity that involves no surrender of personal opinions, and no abatement of faith on the part of those who recognize how widely Christianity is differentiated from other systems. As any wise missionary in Bombay or Madras would be glad to gather beneath the shelter of his roof the scholarly and sincere representatives of the Hindu religions, so Christian America invites to the shelter of her hospitable roof, at her grand Festival of Peace, the spiritual leaders of mankind for friendly conference over the deepest problems of human existence. Though light has no fellowship with darkness, light does have fellowship with twilight. God has not left himself without witness, and those who have the full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination. While the Apostle Paul denounced an idol-worship which was devil-worship, he fully recognized that not all heathen religion was of that malign quality. He instructed the Athenians that he and they adored the same God, of whom all were the offspring, they in ignorance of God's full nature, and he in the blessed knowledge which Christ had given him. Rev. Thomas L. Gulick, of the Sandwich Islands, expresses his faith that St. Paul, who quotes heathen writers in confirmation of his own theology, would not refuse to confer with those whom he approvingly quotes.

The character and convictions of the men most heartily coöperating with the General Committee doubtless mitigated the severity of the criticisms which their novel and daring undertaking would otherwise have brought down upon them. The Chairman of the Committee was greatly assisted in his correspondence by the Rev. Dr. A. P. Happer, for forty years a missionary of the Presbyterian Board in China. He was

faithfully helped in many ways by the counsel of Rev. George Washburn, D.D., of Constantinople. Rev. Simeon E. Gilbert, D.D., of *The Advance*, was always active and effective in his defense of the Parliament. The Rev. Dr. E. M. Wherry, of Chicago, for many years resident in India, kindly aided the Committee in its correspondence with representatives

REV. SIMEON E. GILBERT, D.D.

of the various faiths prevailing in Hindustan, and with English journals in that country.

The Rev. J. S. Chandler, missionary of the American Board in Madura, South India, said:

In bringing together representatives of the different great religions, you will simply bring into a focus that which is taking place already on every mission field. We are continually comparing Christianity with Hinduism, and striving to find out wherein they agree as well as differ. The foremost Brahman member of the bar, here in Madura, recently said to me: "The time is fast approaching when the best religion must come to the front." So we are also always having conferences with the representatives of Islâm;

and at this time one of them has my copy of the Koran and my Tamil Bible to compare them.

Rev. George D. Marsh, missionary of the American Board at Philippopolis, Bulgaria, wrote:

It is *Christian* in its intent, spirit and daring. It is *aggressive* Christianity in its readiness to use all means that make for righteousness, peace, and the good of all men. It is *catholic* Christianity in its longing to meet

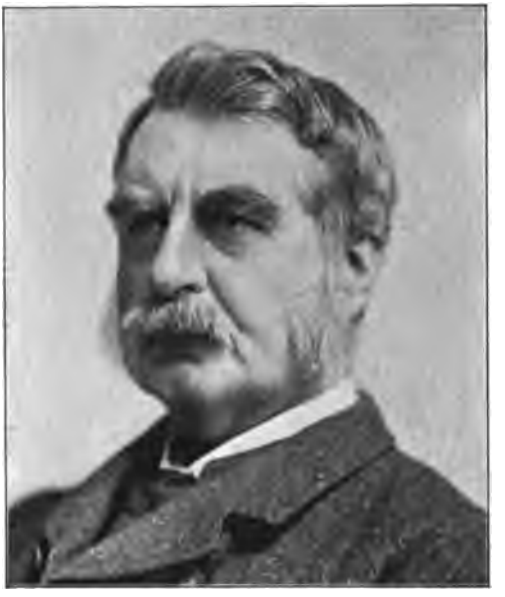
HON. MAYA DAS.

all men and to do them good. It is *apostolic* Christianity in its purpose to "look not every man on his own things, but every man also on the things of others."

The Hon. Maya Das, a leading native Christian of India, a British Commissioner and Magistrate, sent a cordial letter, expressing his hope of seeing "your great country and people on this special opportunity which Providence seems to have offered." He wrote of his faith that this Parliament, the fulfilment of Akbar's dream, will do incalculable good, and he says:

UNIVERSITY OF CALIFORNIA

O how grand it will be when men from east and west, north and south, meet together admitting the universal truth of the Fatherhood of God! And let us hope that many will be led to the higher and most blessed truth as it is in Jesus. One thing is as certain as that the hot sun is shining over us this warm day, and that is, if there is any remedy to raise fallen man it is in the love of Jesus. The very best of education and civilization lies in this grand secret, love; and "God is love."



PRESIDENT WILLIAM MILLER.

Readers of Rev. M. L. Gordon's delightful book, "An American Missionary in Japan," will remember the thrilling chapter on the revival in Captain Janes's school, and the account of the young men who were then brought to Christ, and whose Christian devotion and apostolic labors have already affected the history of the "Sunrise Kingdom." Many of these, Yokoi, Ebina, Miyagawa, Ichihara and others, became members of the Advisory Council on the Parliament of Religions, and wrote of their earnest gratitude that such a congress was to be held,

and of their confidence that it would advance the cause of truth and brotherhood.

"I believe sincerely," wrote one, "that such a congress will be conducive not only to the better understanding of different systems of religious faith, but that it may also help the progress of religious truth among all nations and the promotion of the cause of humanity in general."

Another said:

The idea seems to me lofty and uplifting. What can be more impressive than an assembly of the representatives of all the diverse religions of all the world?

The Rev. Yoshiyas Hiraiwa, of the Theological Department of the Methodist Seminary in Tokyo, believed that the Parliament would have an immense influence on the religious thought of mankind, and "give a new, great impetus to the world-wide Christian evangelization movement."

Following the advice of Rev. Dr. McGilvary, one of the Presbyterian missionaries among the Laos, the present King of Siam, the only crowned representatives of pure Buddhism now living, since the downfall of the King of Burmah, was invited, through the courtesy of our National Government, to attend the Parliament. He was not able to leave his country to visit the Exposition, in which he had shown the greatest interest, but his brother, Prince Chandradat, contributed an important paper which was read before the Congress of Religions.

President William Miller, of the Christian College, Madras, proved himself one of the most faithful and efficient friends of the Parliament, engaging in a large correspondence, securing important papers, and generously contributing of his own funds to what he believed a most important and praiseworthy undertaking.

A noble letter was sent to the Chairman by the Rev. Dr. N. J. Hofmeyr, Senior Professor of the Theological College of the Reformed Dutch Church in South Africa:

It will be to the busy men of this industrial age a unique demonstration of the truth that, throughout all ages man has sought his true life in the supersensual and supernatural. It will be a mighty echo to the voice of God, warning man not to barter away his true life for that which pleases and dazzles but for a moment. It may thus accomplish an incalculable good.

Rev. George Sargeant, formerly President of the Western Methodist Conference of the West Indies, wrote:

It remained for the United States of America to link with the greatest exposition of the industry of all nations a Parliament of all the Religions. The earnest prayers of Christian people will implore the blessing of God to rest upon every effort to carry out this unique conception. The Christian Church, with her world-wide sympathy, will have a glorious opportunity of

REV. DR. N. J. HOFMEYR.

recognizing in the representatives of other religions the brotherhood of man. I cherish the hope that, among other results, the contemplated Parliament will have a blessed effect upon the peace of the world.

The Parliament was conceived and carried on in the spirit of Milton's faith, that "though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple; who ever knew Truth put to the worst in a free and open encounter?"

Prof. Sampey, of the Southern Baptist Theological Semi-

nary, Louisville, wrote: "Let an honest effort be made to get at the facts of religious experience, and the truth of God will take care of itself."

Rev. James Kerr, of Glasgow, wrote:

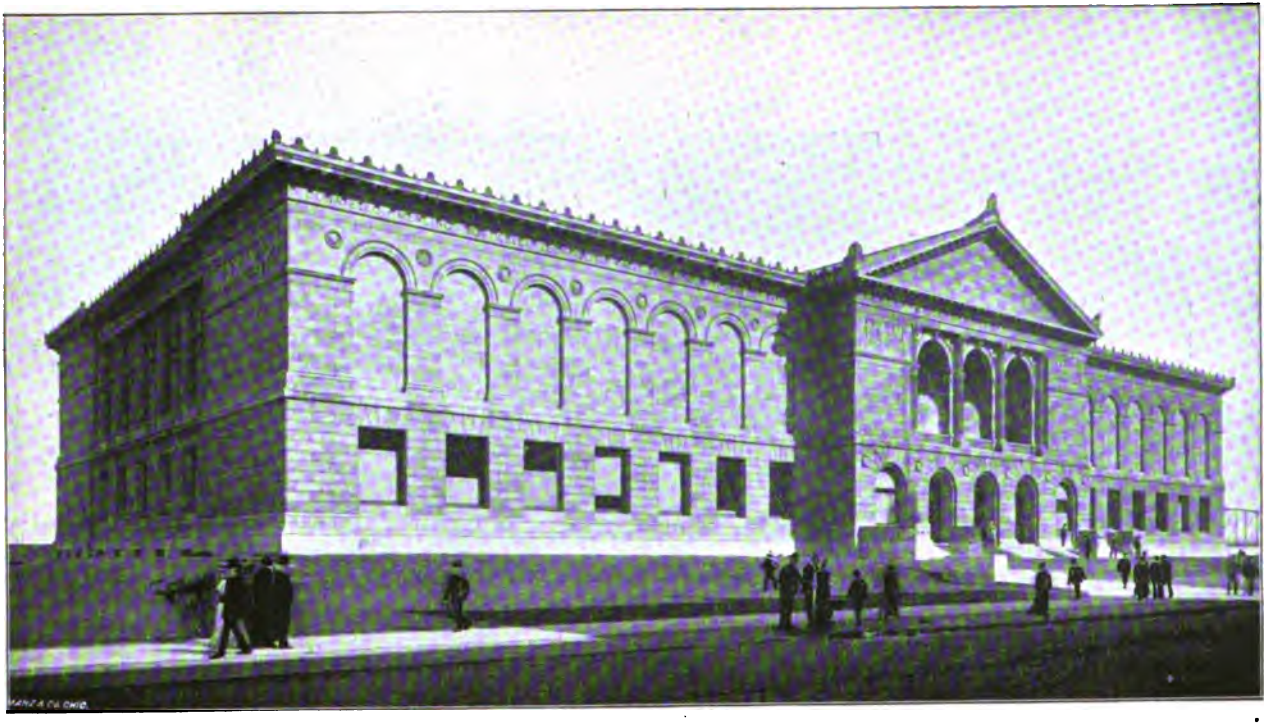
The conception of such a Parliament of Religions is worthy of so great an occasion. The faith of Christ, of which I am a witness, cannot suffer any eclipse in the presence of any or all of the great historic faiths of the

HON. HARNAM SINGH.

world. The comparisons and the contrasts between the Gospel of the once crucified but now exalted Jesus, and the other gospels that have proffered their healing balms for humanity, which such a Parliament will present and accentuate amid the world's civilization at the close of this nineteenth century of the Christian era, must, I am fully confident, draw world-wide attention to the song of the heavenly host on the plains of Bethlehem, "Glory to God in the highest and on earth peace, good will to men."

Rev. Lyndon S. Crawford, an American missionary in Broossa, Turkey, wrote:

The very thought of such a gathering sends a thrill of joyful hope



THE ART INSTITUTE OF CHICAGO, WHERE THE PARLIAMENT OF RELIGIONS WAS HELD.

through and through us. We are believing that we shall feel in our work here the influence of the larger thoughts and inspired prayers of the Religious Congress. We do want the teachers and priests of these old churches to look upon us not as enemies come to disturb their religious repose, but as friends, as messengers bearing good tidings, to arouse them up to mental and spiritual activity, and to help them to come out into a clearer understanding of their privileges as sons of God and as members of the universal brotherhood.

CAV. MATTEO PROCHET, D.D.

Prof. Edward Barde, of Geneva, wrote:

I beg to express my hearty sympathy with such a purpose, and pray to God that he will pour out his blessings upon the intended Congresses.

Rev. Wilbur F. Paddock, rector of St. Andrew's Protestant Episcopal Church, Philadelphia, wrote of the Parliament:

It will broaden human thought, create a deeper feeling of charity and good will, and serve to unite the races by stronger ties of sympathy and in closer bonds of Christian brotherhood.

Rev. Richard A. Armstrong of Liverpool, wrote:

Your Congress will, I feel sure, bring into a clear light the great fact that while theology divides, religion unites.

That earnest Christian, Hon. Harnam Singh, uncle of His Royal Highness Jatjat Jit Singh, the Maharajah of Karputhala, who was one of the visitors at the Exposition, greatly regretted his inability to be present at the Parliament, whose principles he cordially approved.

President A. M. Fairbairn, D.D., Mansfield College, Oxford, wrote:

I think it a scheme of great promise and interest, especially if it be so conducted as to bring about a greater sympathy, more co-operation and mutual understanding on the part of the churches. Whatever aims at such ends meets with my most cordial approval.

Cavaliere Matteo Prochet, D.D., of the Evangelical Waldensian Church, wrote from Rome.

I think that the scheme is a good one, and quite worth the attention of every thoughtful mind. Truth can bear the broad daylight, and has nothing to fear from it.

The call for the Parliament which assembled in Chicago was conceived in the spirit of the broadest fraternity and bore a Christian imprint. Rev. John Coleman Adams, D.D., wrote:

It affords an expression of the soul of the church in modern days. The call for the first great gathering in the name of all religions goes forth to the world bearing the autograph of the followers of Jesus Christ. It is an expression of the hospitality of Nineteenth Century Christianity.

Rev. Frank Woods Baker, of St. Paul's Episcopal Church, Cincinnati, wrote:

The Parliament may do much to establish a new and better, a sympathetic, basis for future missionary work. It will contribute immensely to that for which all true men are praying: that is, not only the unity of Christendom, but also the much larger union of all religions in building man up into the perfected image of God in which he was and is created.

Comprehension and not exclusiveness is the key to the world's progress and enlightenment at the present time. Men are unwilling to know only half the truth. Not only are their thoughts widened with the process of the suns, but their hearts are growing larger. They are unwilling to exclude from their brotherly sympathies any who are groping, however blindly, after God.

Dr. Gordon, in a recent book, "An American Missionary in Japan," says:

As is well known, the word "heathen" is practically dropped from the revised version of the New Testament. Un-Christian peoples justly object to it as a degrading term, and the writer joins with nearly all his colleagues in studiously avoiding its use.

The Rev. Gilbert Reid, M.A., a Presbyterian missionary in China, in a pamphlet on the duty of Christian missions to the upper Chinese classes, quotes with approval the words which good Isaac Watts was wont to sing:

"Seize upon truth where'er it is found,
Among your friends, among your foes,
On Christian or on heathen ground,
The flower's divine where'er it grows;
Neglect the prickles, and assume the rose."

A Woman's Committee on Religious Congresses, under the leadership of Rev. Augusta J. Chapin, D.D., and assisted by such helpers as Lady Henry Somerset and Miss Frances E. Willard, cordially coöperated with the Parliament of Religions and secured the presence and participation of some of the most distinguished women of our time.

Rev. Wm. C. Gannett, of Rochester, New York, wrote:

Your plan will summon the most truly Ecumenical Council of Religion that the world has ever seen or dreamed of. Whoever cares for freedom, fellowship and character in Religion must needs wish the beautiful hope success, and be glad to do anything he can to further it.

Bishop John H. Vincent, D.D., of the Methodist Episcopal Church, in accepting a position on the Advisory Council, wrote:

I wish that there might be a great Christian Union in a great hall, with every denomination that names Christ present, holding for two hours a regular division meeting, and then all getting together to recognize the relation of all to the Republic and the race. It will be the most magnificent spectacle the Christian world has ever seen. Suppose that there were fifty classes of people who accepted or recognized Jesus: the Unitarians, who recognize him as a man; the Mohammedans, who recognize him as a prophet; the Jews, who recognize him as one of their teachers; and then all the classes of Christians who recognize his divinity.

The Rev. Richard S. Storrs, D.D., LL.D., of Brooklyn, President of the American Board of Foreign Missions, wrote:

I am most heartily in sympathy with the plan of the Religious Congresses in connection with the Columbian Exposition. It seems to me an admirable scheme, certain, if wisely carried out, to attract wide attention, to make happy and strong impressions on a multitude of minds, and to leave behind it permanent good effects.

REV. DR. A. P. PEABODY.

Professor Thomas S. Hastings, D.D., of the Union Theological Seminary, New York, wrote of his earnest sympathy with the objects which the Committee had in view.

Bishop Edward G. Andrews of the Methodist Episcopal Church, New York, wrote :

A full exhibition of the religious institutions and forces under which modern society is having its notable development, cannot fail to be of great service to the Church and humanity.

Ex-President S. C. Bartlett, of Dartmouth College, wrote:

In my opinion this movement in connection with the Columbian Exposition, may, perhaps, become the most important and noteworthy aspect of the most noteworthy gathering of our generation.

President Merrill E. Gates, of Amherst College, in accepting membership on the Advisory Council, wrote:

I shall be glad to be of service in any way within my power in promoting the worthy object which the Council has in view.

The late Rev. Dr. A. P. Peabody, of Harvard, wrote:

I believe that nothing can contribute so largely to the honor of Religion, to the establishment of Christian faith where it has in any way suffered eclipse or decline, and to the progress of effective religious and Christian work among those outside the pale of Christian instruction and influence, as a mutually good understanding among those of every name who believe in the Fatherhood of God and the brotherhood of man.

Prof. D. W. Simon, of the Congregational Theological Hall, Edinburgh, wrote:

The idea of the Congresses commands my heartiest sympathy. I trust it may be fully realized. If it be, I cannot doubt it will greatly promote that brotherhood of the nations for which so many of the best men of the race are longing and working. While sitting last year on the shore of your wonderful lake, I fell into dreaming of the day when the English-speaking branches of the human race should be federated. Your dream includes mine—is grander. May it be much more than a dream, and that soon! Any help I can render is at your disposal.

Prof. E. Commer, D.D., LL.D., of the University of Breslau, wrote:

I trust your excellent ideas will meet with great success. I shall be happy to promote the work so far as I am able, and if possible be present at the catholic meetings in 1893.

President H. Q. Butterfield, D.D., of Olivet College, Michigan, wrote:

The material exhibit will be magnificent beyond the power of words to describe, but without the quickening presence of the Congresses it will be body without soul.

Prof. John Bascom, LL.D., of Williams College, wrote:

The work proposed seems to me to be the culminating expression of that concord of thought and action sought for by the Columbian Exposition. It is likely to receive the cordial support of all who believe that peaceful counsel is the most perfect medium of truth.

Sir Edwin Arnold, K.C.I.E., C.S.I., wrote, under date of December 15, 1891:

I accept with pleasure the honor of my nomination to the Council of the World's Congress Auxiliary of the Columbian Exposition, sympathizing as I do heartily with the principles of the Parliament of Religions.

REV. JOHN HENRY BARROWS, D.D., CHICAGO.

"I DESIRE THAT THE LAST WORDS WHICH I SPEAK TO THIS PARLIAMENT, SHALL BE THE NAME OF HIM TO WHOM I OWE LIFE AND TRUTH AND HOPE AND ALL THINGS, WHO RECONCILES ALL CONTRADICTIONS, PACIFIES ALL ANTAGONISMS, AND WHO FROM THE THRONE OF HIS HEAVENLY KINGDOM DIRECTS THE SERENE AND UNWEARIED OMNIPOTENCE OF REDEEMING LOVE,—JESUS CHRIST, THE SAVIOUR OF THE WORLD."

In his correspondence with the Japanese, the Chairman was faithfully assisted by President Alexander Tison, of the Imperial Law School of Tokyo.

The Hon. Mr. Justice Ameer Ali, of the Supreme Court, Calcutta, the liberal-minded Moslem scholar, whose article on "The Real Status of Women in Islâm," published in *The*

RIGHT HON. LORD EGERTON, OF TATTON.

Nineteenth Century, of September, 1891, excited a wide interest, and whose recent work on "The Spirit of Islâm" awakened attention in England, wrote a most cordial letter in regard to the Parliament of Religions. He said :

"My own conviction is that in the states where intellectual liberty goes hand in hand with political freedom, there is greater likelihood of Islâm being viewed without the mediæval bias which still prevails in the old world." He expressed his great desire to come to Chicago in 1893, "and join in the greatest achievement of the century, which your Committee has planned, and enjoy the privilege of coming into contact with the free intel-

lect of the West. You have my most cordial sympathy in the great work of bringing together, on a common humanitarian platform, the representatives of all important *moral* creeds. I regard your program as marking an epoch in the history of religious development."

The Right Hon. Lord Egerton of Tatton wrote:

As Chairman of the Church Defense Institution, London, for seventeen years, I am thoroughly in favor of denominational teachings according to

REV. HENRY S. LUNN, D.D.

the doctrines of the Church of England, but I think the bringing together of God-fearing men of different religious opinions, may tend to that religious unity, which we trust may be eventually obtained in God's appointed time. Even though I should not be able to be present with you, I wish your Congress God-speed.

The Rev. J. E. Rankin, D.D., LL.D., President of Howard University, Washington, wrote:

Nothing in connection with the Columbian Exposition pleases me so much as the Parliament of Religions. It is as though the Babel tongues of the world were coming back to speak the one dialect of Heaven. The conception is worthy the age in which we live, and of the country which we

call ours, and of the continent Columbus discovered; nay, better, of Him who would draw all men to Himself.

A World's Parliament of Religions in which only a few were interested would be a misnomer; therefore, the Chairman endeavored to secure by personal letters the coöperation of many religious leaders all the world over. More than ten thousand letters and forty thousand documents were sent out,

PROF. J. I. DOEDES.

and the list of Advisory Councilors finally reached beyond three thousand. Among the most earnest friends which the Parliament gained were leading Jewish scholars of England, Germany and America. The Rev. H. Adler, Chief Rabbi of the British Empire, suggested as a text for the Parliament the words of the Hebrew prophet, "Have we not all one Father? Hath not one God created us?"

It will furnish an idea of the work undertaken merely to glance at a selected list of some of the members of the Advis-

ory Council, omitting most of the names previously mentioned :

FROM GREAT BRITAIN.

The late Lord Tennyson, The Rt. Rev. J. J. S. Perowne, D.D., Bishop of Worcester, The Rt. Rev. W. Boyd Carpenter, D.D., Bishop of Ripon, Prof. Rhys-Davids, Prof. F. Max Müller, Prof. James Legge, Principal James Drummond, and Prof. J. Estlin Carpenter, of Oxford University ; The

REV. P. P. WALDENSTROM, D.D.

Very Reverend R. Payne Smith, Dean of Canterbury ; The Rev. the Hon. W. H. Fremantle, Sir Edwin Arnold, Dr. James Martineau, Prof. A. B. Bruce, Rev. J. Murray Mitchell, the Very Rev. G. W. Kitchen, Dean of Winchester ; The Venerable Archdeacon Duff, Prof. James Bryce, Rev. J. E. Clapham, D.D., Prof. Henry Drummond, Rev. Hugh Price Hughes, Rev. Joseph Ferguson, Prof. Robert Watts, D.D., Rev. J. T. Wheldon, Rev. Owen C. Whitehouse, Hon. Dadabhai Naoroji, General William Booth, Captain C. J. W. Pfoundes, Rev. John Smith, A.M., of Edinburgh, William T. Stead, Editor of the *Review of Reviews*, Rev. George Sargent, Prof. Robt. B. Drummond, Rev. John Pryce Davies, Rev. F. Herbert Stead, Robert K. Douglass of the British Museum, Rev. W. H. Mills, Rev. John

Kerr, Rev. T E. Holland, Rev. H. R. Haweis, A.M., James Johnston, and Rev. Henry S. Lunn, D.D., Editor of the *Review of the Churches.*

FROM GERMANY AND AUSTRIA-HUNGARY.

Rev. E. Frommel, Dr. Stückenberg, Count A. Bernstorff, Prof. Otto Pfleiderer, Prof. M. Lazarus and Rabbi Maybaum, of Berlin; Dr. Phillip Braun, of Stuttgart; Prof. Luthardt, Prof. Gregory and Prof. Fr. Buhl, of Leipsic University; Prof. C. Siegfried, of Jena; Prof. S. H. Schultz, of Göttin-

RT. REV. SAUMAUREZ SMITH, D.D., BISHOP OF SYDNEY.

gen; Dr. T. Bach and Prof. F. Hommel, D.D., of the University of Munich; Rev. Taliafero F. Caskey, of Dresden; Rev. C. A. Stover-Witz, D.D., of Vienna; Prof. Fr. Balogh and Prof. Joseph V. Erdös, of Debreczen, Hungary; Mr. M. Zmigrodski, of Cracovie; Rev. Fr. Kecskeneiti and Rev. I. P. Kaspar, of Prague; Prof. W. Szöts, of Buda-Pesth; Rev. Ferdinand Cizar, Sr., Moravia.

FROM HOLLAND, BELGIUM, SWEDEN, NORWAY AND SWITZERLAND.

Prof. J. I. Doedes, D.D., and Prof. Y. Valeton, Jr., of Utrecht University; Prof. H. Oort, of the University of Leyden; Prof. G. Wildeboer, of Gronigen University; E. Jillem, of Amsterdam; Count Goblet d'Alviella,

Brussels; Rev. Kennedy Anet, Brussels; Rev. P. P. Waldenström, D.D., M.P., of Stockholm; Rev. E. F. B. Horn, of Christiania; Prof. Von Orelli, of Basle; Prof. Godet, of Neuchatel; Prof. Gautier, of Lausanne, and Mr. Charles Fermand, of Geneva.

FROM FRANCE, ITALY, BULGARIA, SPAIN, TURKEY, AFRICA, SYRIA, ETC.

Prof. C. Bruston, of the University of France; Rev. R. W. McAll and Rev. W. Gibson, of Paris; Rev. H. Bach, President of the Y. M. C. A. of France; Prof. Emilio Comba and Rev. John H. Eager, of Florence; Rev. R. J. Nevin and Rev. J. Gordon Gray, D.D., of Rome; Rev. H. N. Barnum, of Harpoot; Rev. Wm. H. Gulick, of San Sebastian, Spain; Prof. M. Balabanow, of Sophia, Rev. J. F. Clark, of Samokoo, Dr. Andrew Murray, Cape Colony, Rev. M. D. A. Simms, Congo Free State; Rev. H. H. Jessup, D.D., Dr. Geo. E. Post, Rev. Daniel Bliss, D.D., and Mr. Selim Kessub, of Beirût.

FROM INDIA.

Rev. Jani Ali, Consul Henry Ballantine, of Bombay; Rev. A. Bunker, Burmah, Hon. Maya Das, Mr. Mohan Deva, of Lahore; Rev. J. Heiricks, G. S. Iyer, Editor of the *Hindu*, Mr. B. B. Nagarkar, of Bombay; Rev. J. N. Ogilvie, Consul General Samuel Merrill, P. C. Mozoomdar, of Calcutta; Mr. J. J. Modi.

FROM CHINA AND AUSTRALIA.

Hon. Pung Kwang Yu, First Secretary of Chinese Legation, Washington, D. C.; President W. A. P. Martin, D.D,, and Prof. J. T. Headland, of the Imperial University; Rev. Dr. Whitney and Rev. Dr. H. Blodget, Peking; Rev. M. A. Chalmers. LL.D., Hong Kong; Rev. John Ross, of Monkden; Rev. Dr. Wheeler, Rev. Y. K. Yen and Rev. Dr. Faber, of Shanghai; Rev. Dr. L. D. Bevan, Melbourne; Rev. James Rickard, Brighton; The Rt. Rev. Saumaurez Smith, D.D., Bishop of Sydney, New South Wales.

HAWAIIAN ISLANDS, HAYTI, MEXICO, ETC.

Prof. William D. Alexander, The Rev. Messrs. Draper, Emerson, Gulick, Hosmer, Hyde, Oleson, Prof. Timoteo, Hawaiian Islands; Rt. Rev. J. T. Holly, Missionary Bishop of Hayti; Rev. A. J. Steelman, Mexico; Rev. E. M. Haymaker, Gautemala; Rev. H. P. McConnell, Morelia, Mexico; Rev. C. W. Drees, Buenos Ayres; Rev. J. A. Hjajtlin, of Iceland.

FROM JAPAN, ETC.

Prof. Bunyiu Nanjio, Rev. J. T. Yokoi, Rev. Y. Hiraiwa, Rev. T. Honda, Rev. E. S. Eby, Rev. K. Ibuka, Rev. Morihoro Ichihara, Rev. Y. R. Inonye, Rev. G. B. Norton, Rev. Mokurai Shimaji, Rt. Rev. R. Shibata and Rt. Rev. Zitsuzen Ashitsu, Omi; Rev. J. D. Davis, D.D., Rev. D. Ebina and Rev. H. Kozaki, of Kyoto; Rev. John J. Gulick and Rev. S. T. Mujagawa, of Osaka; Rt. Rev. Shaku Soyen, Z. Noguchi, Kinza Riuge M. Hirai; Rev. D. McGilvary, of Siam.

FROM THE DOMINION OF CANADA.

Sir William Dawson, Montreal; Prof. W. W. Andrews, Sackville, N.B.; Prof. D. Coussirat, McGill University, Montreal; Rev. N. Burwash, D.D., Victoria University, J. R. Ince, LL.D., John J. Maclaren, Q. C., Toronto; Principal D. H. McVicar, Montreal; Principal G. M. Grant, D.D., Kingston; Rev. W. Reid, Toronto; Rev. W. H. Withrow, D.D., Toronto; Rev.

THE REV. DR. STODDARD.

John Wakefield, Thorold; Rev. J. Woodsworth and Rev. Egerton R. Young, Winnipeg.

THE UNITED STATES.

Archbishops Ryan and Janssens of the Catholic Church; Bishops Andrews, Foss, Fowler, Hurst, Merrill, Hendrix, Ninde, Fitzgerald, and Vincent of the Methodist Episcopal Church, North and South; Bishops Grant, Handy, Arnett and Turner of the African Methodist Episcopal Church; Bishop Weaver of the United Brethren Church.

Among the Baptists were Drs. Boardman, Thomas, Braislin, Hovey, Horr, Dobbins, Strong, McArthur, Lorimer, Sampey, Cranfill, Anderson, Hoyt and Montague.

Among Congregationalists may be mentioned Drs. Abbott, Taylor,

MOST REV. PATRICK A. FEEHAN, D.D., ARCHBISHOP OF CHICAGO.

"WHEN LEARNED MEN, REPRESENTING THE THOUGHT OF THE WORLD ON RELIGION, COME TO TELL US OF GOD AND OF HIS TRUTH, AND OF LIFE AND OF DEATH AND OF IMMORTALITY, AND OF JUSTICE AND OF GOODNESS AND OF CHARITY, THEN WE LISTEN TO WHAT WILL SURPASS INFINITELY WHATEVER THE MOST LEARNED OR MOST ABLE MEN CAN TELL US OF MATERIAL THINGS."

Ward, Griffis, Dunning, Bradford, Harris of Andover, Whiton, Park, Wells, Josiah Strong, Herrick, Cyrus Hamlin and S. C. Bartlett.

Among Heads of Colleges were Presidents Dwight, Simms, Andrews, Seelye, Hyde, Carter, Capen, Coulter, Schurman, Rogers, Thwing, Harper, Ballantine, McCracken, Jordan, Cravath, Burroughs, and Eaton.

Besides these may be mentioned Hon. Andrew D. White, U. S. Minister at St. Petersburg; Bishop W. R. Nicholson, Secretaries Alden and Clark of the American Board, Prof. J. H. Allen, Prof. Jastrow of the Uni-

MITROFAN, METROPOLITAN OF MONTENEGRO.

versity of Pennsylvania, Rev. James M. Pullman, Hon. John Wanamaker, Prof. Leconte, Dr. Buckley of the *Christian Advocate*, Rev. T. W. Chambers, D.D., Prof. John Fiske, Ex-Mayor Grace of New York, Rev. M. Rhodes, Gen. O. O. Howard, Dr. A. A. Miner, Mr. Jacob A. Riis, Geo. W. Cable, Rev. Dr. Funk, Editor of the *Homiletic Magazine*, Rev. B. B. Tyler, Hon. Wm. E. Dodge, Rev. Peter Ainslee, D.D., Rear Admiral S. R. Franklin, U.S.N., Dr. Albert Shaw, Prof. Jackson of Columbia College, Gen. John Eaton, John G. Whittier and George William Curtis (both recently deceased), Rev. Thos. G. Apple, D.D., George Parsons Lathrop, Col. J. N. Bonaparte, Chancellor Upson, Dr. Stoddard of the *New York Observer*, Dr. Drury of the *Christian Intelligencer*, and Rev. LaSalle Maynard of the *Christian*

at Work; Profs. Fisk, Scott, Curtiss, Wilcox, Taylor, Montgomery and others, of the Chicago Theological Seminary; Profs. Whitney, Fisher, Ladd, Hoppin, Stevens and Curtis, of Yale University; Profs. Thayer, Royce and Lyon, of Harvard University; Hon. Robert Treat Paine of Boston, Profs. Burton, Goodspeed, Harper, Henderson, Hulbert, Johnson, Root, Simpson, Moulton, Votaw, Wilkinson, Wyckoff, of the Chicago University.

The following additional names of Advisory Councilors and friends of the Parliament will also help to give an idea of the ecumenical character of the Religious Congress:

Rev. Joseph Wild, Toronto, Canada; Mitrofan, Metropolitan of Montenegro; Rev. S. F. Woodin, Foochow, China; Rev. James Ware, Shanghai, China; Rev. G. L. Wharton, Betaspeer, India; Rev. W. White, Williamstown, Victoria; Señor Luis de Vargas, Madrid, Spain; H. B. The Ex-Metropolitan of Patras, Nicephorus, Athens, Greece; Rev. H. A. Vethake, Breda, Holland; Margos Aghabekyan, Librarian of the Armenian National Library of Constantinople; Prof. Alexander Tomory, Duff College, Calcutta, India; Prof. C. P. Tiele, Leyden University, Leyden, Holland; Rev. John Thomas, Rome, Italy; Rev. H. C. Tucker, Rio de Janeiro, Brazil; Rev. J. Smith Spencer, Manchester, England; Rev. John Haskell Shedd, Oroomiah, Persia; Rev. Charles Strong, Melbourne, Australia; Rev. George Adam Smith, Glasgow, Scotland; Rev. J. Spence, Sydney, N. S. Wales; Rev. Frank Seth-Smith, Oamaru, New Zealand; The Metropolitan of Athens, Ghermanos; Rev. George Matthewson, Edinburgh, Scotland; Rev. J. Macgowan, Amoy, China; Rev. G. L. Mackay, Tamsui, Formosa; Mobed Rustomjee Kershaspjee Modi, Bombay, India; Rev. Alfred Williams Momerie, D.D., London, England; Rev. J. Lazarus, B.A., Madras, India; Rev. H. H. Lowry, Peking, China; Most Rev. Dionysios Latas, Archbishop of Zante, Greece; Hon. Ho Kai, Hong Kong; Dr. Kayserling, Buda-Pest, Hungary; Rev. J. C. Kirby, Port Adelaide, South Australia; Rev. L. Overman, The Hague, Netherlands; Rev. John L. Nevius, Chefoo, China; Rev. W. Robinson, Notman Paget, Bermuda; Marquis de Nadaillac, Paris, France; Rev. Randolph Nott, Strathfield, New South Wales; Rev. Samuel G. McFarland, Bankok, Siam; Rev. John McLaurin, Bangalore, India; Rev. K. S. Macdonald, M.A., D.D., Calcutta, India; Rev. F. B. Meyer, London, England; Rev. James Morrison, D.D., Glasgow, Scotland; Prof. W. Muir, University of Edinburgh, Scotland; Prof. E. Mènègoz, Paris, France; Rev. Takayoshi Matsuyama, Kyoto, Japan; Rev. Charles E. Mollard, Wahu, China; Rev. W. E. Macklin, Nankin, China; Rev. Arthur H. Smith, Pang Chia Chuang, China; Mr. S. Satthianadkan, M.A., LL.B. (Cantab), Presidency College, Madras, India; Rev. A. Salomon, Fatchgun, West India; Rev. H. Rowley, London, England; Very Rev. Arthur Ryan, St. Patrick's College, Thurles, Ireland; Rev. J. Guinness Rogers, London, England; Prof. Herbert E. Ryle, Cambridge University, England; Rev. C.

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G. von Reeke, Haarlem, Netherlands; Rev. A. P. Parker, Buffington College, Foochow, China; Rev. J. E. Padfield, B.D., Masulipatam, India; Rev. James Porter Hamilton, Bermuda; Rev. John Peter Pons, Torre-Pellice, Italy, Moderator of the Waldensian Church; Rev. M. A. Perk, Amsterdam, Holland; Rev. D. J. O'Mahony, D.D., D.C.L. All Hallows College, Dublin, Ireland.

REV. LEONARD WOOLSEY BACON, D.D.

The Rev. P. G. Phiambolis, pastor of the Greek Church in Chicago, wrote:

I hope and believe that this meeting will be an inspiring light to all God's creatures. I feel honored and blessed by being named as one of the torch-bearers in this pageantry of Divine illumination.

Rev. Leonard Woolsey Bacon, D.D., of Norwich, Connecticut, wrote:

I cannot but think that the chief gainers of instruction in the conference will be the Christians. We have been strangely inconsiderate of the "personal equation" requiring to be eliminated from the observations and reports of missionaries concerning the heathen among whom they live and

labor. Talking with that veteran missionary, Dr. Legge, four years ago, at Oxford, I remarked to him that he would of course attend the Mission Congress then sitting at London. I was almost startled when he answered that he could not go to a meeting where he would be compelled to listen to a continual violation of the Ninth Commandment against those who would have no opportunity of defending themselves. It is no impeachment of

DR. JAMES MARTINEAU.

the honesty or integrity of our missionaries, that we recognize the many influences that combine to affect the value of their testimony. We need to apply to this subject the apostolic maxim, "Look not every man upon his own things, but every man upon the things of others." Perhaps you might find no better motto to express the purpose of the Parliament.

Rev. J. Madsen, of Denmark, editor of the *Morgenstjernen* (Morning Star), the magazine of the Free Missions of Denmark, wrote:

This movement is doubly dear to me; it is just what we are longing and sighing and working for here in Denmark, that the spirit of brotherhood in men of diverse faiths may be deepened, and that all may be one in Christ.

The Chairman deeply regretted his inability to secure a paper for the Parliament from the venerable James Martineau, who wrote as follows:

Were I competent to occupy the honorable place which your proposal assigns to me, I would do my best to send you something in character with the second day's deliberations. But it has been a weakness with me through life, that I could never write at will, or for occasions, on subjects of deepest

MICHEL DE ZMIGRODSKI.

interest to me. Only as the unsought tide came in could I get lifted from the sands; and with every effort the ebb set in to warn me that the waters were not at my command, and to leave me stranded. Moreover, one who has said his say, as I have, on the great topics of the second day, is bound, in all reverence, to hold his peace, till he has something to add or to retract in order to be simply true. Else he incurs the just reproach of "vain repetitions" worthy of "the heathens." I feel it therefore incumbent on me, as a worn-out veteran, to leave the field to fresh and more capable men.

One of the most earnest friends of the Parliament was the scholarly Michel de Zmigrodski, of Cracrovie in Austria, who

REV. AUGUSTA J. CHAPIN, D.D., CHICAGO.

"THIS PARLIAMENT IS THE GRANDEST AND MOST SIGNIFICANT CONVOCATION EVER GATHERED IN THE NAME OF RELIGION ON THE FACE OF THE EARTH. A HUNDRED YEARS AGO THE WORLD WAS NOT READY FOR THIS PARLIAMENT. FIFTY YEARS AGO IT COULD NOT HAVE BEEN CONVENED, AND HAD IT BEEN CALLED BUT A SINGLE GENERATION AGO ONE HALF OF THE RELIGIOUS WORLD COULD NOT HAVE BEEN DIRECTLY REPRESENTED. WOMAN COULD NOT HAVE HAD PART IN IT IN HER OWN RIGHT."

prepared articles for the Polish and German papers in regard to the World's Congresses of 1893, and who was present at the Parliament.

Count Goblet d'Alviella, of Brussels. wrote an elaborate article for the *Revue de Belgique* in which he said:

The significance of such an attempt cannot be too much insisted upon. In opposition to sectarian points of view which identify Religion with the doctrines of one or another particular form of worship, it implies, 1. That religious sentiment possesses general forms and even a sphere of action independent of any particular theology; 2. That men belonging to churches the most diverse can and should come to an understanding with each other in order to realize this program common to all religions.

Maggonlal Dulputram wrote for Muni Atmaramji, High Priest of the Jain Community of Bombay:

The learned Muni is sure (and when he says so he echoes the united voice of the Jain Community) that an assemblage of the leaders of thought from all parts of the world will be of incalculable benefit to humanity in general. The phenomenon of the learned depositaries of religion and philosophy meeting together on a common platform, and throwing light on the religious problems, has been the dream of his life; and when he sees that this dream is going to be realized, his joy knows no bounds.

The Rev. T. F. Hawks Pott, President of St. John's College, Shanghai, China, wrote:

The more emphasis is placed upon the conciliatory attitude that Christianity should assume toward other religions, so much the more will the missionary effort of the churches be advanced. To-day no greater obstacle exists to the success of foreign missions than the unchristian and antagonistic attitude of missionaries to other faiths and philosophies.

Rev. S. R. Modak, an earnest Christian of Ahmednagar, India, wrote:

I am sure such a meeting and discussion will be of the greatest use in enabling us to see how much and in what manner God has not left himself without witness in the different parts of the world. It will help even those who have been blessed with the fullness of the revelation of God to understand the exact position and condition of the other children of the Father in heaven.

Hon. Andrew D. White, the American Minister at St. Petersburg, had several interviews with the Procurator of the Holy Synod, and explained to him the purposes of the Parliament, urging that delegates be appointed from Russia. The

effort was not successful. But Bishop Nicholas, of San Francisco, representing the Russian Church, who was in Chicago at the opening of the Parliament, met with the delegates and deeply regretted that his church duties called him from the city.

Among the Buddhists of Japan who did much to make the Parliament thoroughly representative should be mentioned the Rt. Rev. Zitsuzen Ashitsu, who employed the magazine which he edits in advocating the wisdom of Buddhist coöperation. The editor of the *Hindu*, of Madras, contributed several notable articles, by which the plans of the Parliament were made known in India.

On the eleventh of August, 1893, the General Committee sent out a request for Universal Prayer in which it was said:

> For the first time in history a Congress of Universal Religion will be assembled. We recognize with devout thanksgiving the gracious Divine Providence which is bringing men into closer and more fraternal relationship, and which at the end of the nineteenth century makes such an assembly possible.
>
> An occasion of such peculiar interest and importance has attracted world-wide attention, and it is thought by the General Committee having charge of these Congresses that it should be signalized throughout the world by religious recognition, in prayer, meditation, and public teaching.
>
> It is suggested that on one day in September the religious teachers of the world call public attention to this first great effort of mankind to realize their common religious fraternity. And this request is earnestly proffered and sent out to all those who believe in a divine order in the governance of the world, and who work and wait for the kingdom of God on earth, that during the month of September, 1893, at some special time and place of worship, devout supplication should be made that this historic meeting of the children of one heavenly Father may be blessed to the glory of his name, to the advance of spiritual enlightenment, to the promotion of peace and good will among the nations and races, and to the deepening and widening of the sense of universal human brotherhood.

This request was given wide circulation, and in many pulpits the great Parliament was considered in its probable bearings on the religious welfare of mankind.

What has been sketched thus far will give a faint outline of the multiplied labors devolved upon the Chairman and his Secretaries from May 1891 to September 1893. The tentative

program, in which the Committee was greatly assisted by Bishop Keane, of Washington, was sent out in the winter of 1892 to more than three hundred scholars for criticism and suggestion, and then the enormous labor of the final program of topics was entered upon and speakers invited. It was no easy task to select and secure the best men, representing ten different religions and a score of Christian churches, who should properly handle the most important of all themes. That the success which was finally the outcome was so large and commanding is due, in great measure, to the spirit of enthusiasm, hopefulness and self-sacrifice with which the believers in the Parliament coöperated with the General Committee.

On the first of March, 1893, the Committee's Second Report was published, containing the program for the seventeen days of the Parliament, and indicating what immense progress had been made in securing the coöperation of religious men. The report made it plain that the intellectual and spiritual forces behind the Parliament were more various and powerful than had ever before been combined in one religious movement.

Hon. Dadabhai Naoroji, M. P., of London, Jinanji Jamshedji Modi, Dastur Dr. Jamaspji Minocherji Jamasp Asa, M.A., Ph.D., and Ervad Sheriarji Dadabhai Bharucha took active interest in the Parliament and enlisted the coöperation of the Parsees of India.

In the summer of 1893, in the early months of the Columbian Exposition, the prospects for the Parliament were clouded somewhat by the long continued agitation of the question whether the Fair should be open Sunday. When Sunday opening was achieved, the Baptists decided not to hold a denominational Congress in connection with the Parliament, and the Christian Endeavor Society, through its trustees, reached a similar conclusion. For other reasons the Congress of the Anglican Churches, for which earnest toil had been put forth, was given up. The Columbian Exposition itself for a time did not give promise of the marvelous and unprecedented success which it finally achieved.

But as the difficulties thickened, the labors of the General Committee were augmented. The Christian people of America were kept continually informed of the plans and purposes of the Parliament, and, indeed, the whole world, so far as it would listen, was made to understand the spirit and objects of the undertaking which has been crowned with such wonderful triumph and has become the most important event of the Columbian Year. For thirty months nearly all the railroads and steamship lines of the world were unconsciously working for the Parliament of Religions. The post-office clerks at Chicago handled great bundles of letters which had previously passed through the brown fingers of the postal clerks in Madras, Bombay and Tokyo. The Peninsular and Oriental Steamship Company, and the great Pacific lines to Australia and China, were going on errands for the General Committee. The steamers to Iceland and New Zealand were turned into post-horses for the World's Religious Parliament. Letters were sent out to thirty different countries, and replies came back in English, French, German, Norwegian, Italian, Latin, Spanish, Greek, Armenian, Bohemian, Polish, Japanese, Chinese, and Hindustani. The whole world became interested in the approach of the historic Convention, whose importance was to eclipse the expectations of the most hopeful. No other gathering ever assembled was awaited with such universal interest. It was looked forward to with ardent hope and eager curiosity by thoughtful men everywhere. It was talked over among the monastic brotherhoods of India and in the cloisters of Japan; it entered the councils of the Catholic hierarchy and into the scholastic retreats of the British and German Universities. Prize essays on Confucianism and Taoism, for which more than sixty Chinese scholars competed, had been prepared and sent to the Chairman of the General Committee. The Imperial Government of the Celestial Empire had commissioned the Secretary of the Legation at Washington to attend the Parliament which had been the theme of editorials in London, Athens, Constantinople, Berlin, Melbourne, Tokyo, Shanghai, Calcutta, Madras, Mexico, Budapest, New York, Bos-

ton, Honolulu. Papers had been prepared by some of the new and minor sects of India which did not expect to have personal representation in the Parliament. Hon. James G. Blaine and his successor, Hon. John W. Foster of the State Department at Washington, and some of the Foreign Ministers and Consuls of the United States had been courteously helpful to the General Committee, and procured for them the attention of foreign governments. A number of intelligent travelers, among them Rev. Francis E. Clark, D.D., President of the Christian Endeavor Society, had gone around the globe and spoken of the plans which were so soon to be consummated, and when, in the first week of September, some of the Oriental delegates arrived in Chicago, and were welcomed with every expression of fraternal regard, the Chairman and his associates felt that their hopes and dreams were nearing fulfilment, and they looked forward to the opening meeting on the eleventh of September as certain to mark a new epoch in the religious history of mankind. Such was his confidence that he had been working along the lines of Divine Providence, that the Chairman went so far as to express the conviction that, within a hundred years, pilgrims from many lands would flock to the scenes of the World's First Parliament of Religions, in the unhistoric City of Chicago, almost as they have for centuries flocked to Westminster Abbey, St. Peter's Church, and the Holy Shrines of Jerusalem.

There were times when the obstacles to the assembling of a World's Religious Congress seemed almost insurmountable. The Committee's appeal was usually made to individuals and not to organizations, and though this gave the appeal certain obvious advantages, the Committee could not depend for the successful accomplishment of their plans on the vote and coöperation of ecclesiastical bodies. Many of the great congresses of 1893, like the Evangelical Alliance, the Temperance and Denominational Congresses, were backed by organized boards and societies. The Parliament could make its appeal to those individuals whose breadth of view, catholicity of temper, full confidence in the power of truth to bear the full

light of day, and hopeful faith that the Spirit of God is still working mightily among the children of men, naturally made them friends of an effort to bring into amicable conference the religious leaders of mankind.

The Chairman was confronted from the beginning with the question whether representatives of the non-Christian faiths could be induced to lay aside their fears and prejudices, leave their important work at home, and undertake long and expensive journeys to meet, in the heart of a Christian country, the ablest scholars of Christendom, masters of the English language, with which they themselves were sometimes not perfectly familiar. Confidence in the fairness and courtesy with which non-Christian delegates would be received, together with the conviction that their coming was most earnestly desired—these were prerequisites and essentials to the possibility of a World's Religious Parliament. Missionaries in Japan urged the Committee to give the most courteous reception to the Oriental delegates. No other thought had ever been entertained by the Committee, but as one of the Chairman's addresses to a Christian convention, wherein he showed the Christian possibilities of the Parliament had disturbed some of the Buddhist priests of Japan, he hastened to assure them that the spirit of kindness and fraternity would prevail in the Parliament. As the Buddhist and Shintoist communities in Japan were divided over the wisdom of attending the Religious Congress, much credit is due to the Japanese delegates who voluntarily undertook the journey which brought them to this memorable conference. And when on the third of September, in the First Presbyterian Church of Chicago, the Buddhist delegation sat and reverently listened to a sermon on "Christ the Wonderful," a discourse preceded by the baptism and reception of three Chinese converts, and followed by an impressive address from the Archbishop of Zante, it appeared as if the Parliament had already opened beneath the splendor of the Cross.

CHAPTER III.

THE ASSEMBLING OF THE PARLIAMENT—WORDS OF WELCOME AND FELLOWSHIP.

AFTER these more than two years of toilsome preparation, it was not without anxiety, but at the same time with high hope and faith, that the day and hour were awaited which were to witness the inauguration of the Parliament of Religions.

It would have been unworthy of the moral dignity, the serious purpose of the occasion, if there had been any attempt at mere pageantry. And yet, considered merely as a spectacle, the gathering upon the platform of the Hall of Columbus, on that Monday morning, of representatives of the religious hopes and beliefs of twelve hundred millions of the human race was not without an impressive beauty. It is safest, in recalling the impressions of that memorable hour, to trust the well considered words of an eye-witness who was affected by no deep personal concern in the doings of the day.

Long before the appointed hour the building swarmed with delegates and visitors, and the Hall of Columbus was crowded with four thousand eager listeners from all parts of the country and foreign lands. At 10 o'clock there marched down the aisle arm in arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesque and impressive spectacle. In the center, clad in scarlet robes and seated in a high chair of state, was Cardinal Gibbons, the highest prelate of his Church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer.

On either side of him were grouped the Oriental delegates, whose many-colored raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow. Beside him, attired in orange and white, sat B. B. Nagarkar of the Brahmo-Somaj, or association of Hindu Theists, and Dharmapala, the learned Buddhist scholar from Ceylon, who brought the greetings of four hundred and seventy-five millions of

MRS. CHARLES H. HENROTIN, CHICAGO.

"THAT THE EXPERIMENT OF AN EQUAL PRESENTATION OF MEN AND WOMEN IN A PARLIAMENT OF RELIGIONS HAS NOT BEEN A FAILURE, I THINK CAN BE PROVED BY THE PART TAKEN BY THE WOMEN WHO HAVE HAD THE HONOR TO BE CALLED TO PARTICIPATE IN THIS GREAT GATHERING."

Buddhists, and whose slight, lithe person was swathed in pure white, while his black hair fell in curls upon his shoulders.

There were present, also, Mohammedan and Parsee and Jain ecclesiastics, each a picturesque study in color and movement, and all eager to explain and defend their forms of faith.

The most gorgeous group was composed of the Chinese and Japanese delegates, great dignitaries in their own country, arrayed in costly silk vestments of all the colors of the rainbow, and officially representing the Buddhist, Taoist, Confucian and Shinto forms of worship.

In dark, almost ascetic garb, there sat among his fellow Orientals, Protab Chunder Mozoomdar. Mr. Mozoomdar, the leader of the Brahmo-Somaj or Hindoo Theists in India, visited this country some years since, and delighted large audiences with his eloquence and perfect command of the English tongue.

Another striking figure was the Greek Archbishop of Zante, his venerable beard sweeping his chest, his head crowned with a strange looking hat, leaning on a quaintly carved staff, and displaying a large silver cross suspended from his girdle.

A ruddy-cheeked, long-locked Greek monk from Asia Minor, who sat by his side, boasted that he had never yet worn a head-covering or spent a penny of his own for food or shelter.

The ebon-hued but bright faces of Bishop Arnett, of the African Methodist Church, and of a young African prince, were relieved by the handsome costumes of the ladies of the company, while forming a somber background to all was the dark raiment of the Protestant delegates and invited guests.*

The following is a list of the personages assembled on the platform:

Hon. Charles C. Bonney, President of the World's Congress Auxiliary.

Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses.

Bishop D. A. Payne, African Methodist Episcopal Church.

His Eminence Cardinal Gibbons, Archbishop of Baltimore.

Rev. Alfred Williams Momerie, D.D., of the Church of England.

Siddhu Ram, Punjaub, India, Mohammedan.

Carl von Bergen, Ph.D., President of the Swedish Society for Psychical Research, Stockholm, Sweden.

Virchand A. Gandhi, B.A., Honorary Secretary of the Jain Association of India, Bombay.

P. C. Mozoomdar, of the Brahmo-Somaj, Calcutta, India.

H. Dharmapala, General Secretary of the Maha-Bodhi Society and Delegate of the Southern Buddhist Church of Ceylon, Colombo-Ceylon.

Miss Jeanne Sorabji, a convert to Christianity from Parseeism, Bombay, India.

* From a sermon by the Rev. Mr. Wendte, of Oakland, California.

Prof. C. N. Chakravarti, of Allahabad College, Allahabad, India, a pronounced Theosophist.

Rev. Augusta J. Chapin, D.D., Chicago, Chairman of the Woman's Committee on Religious Congresses.

Most Rev. Patrick A. Feehan, D.D., Archbishop of Chicago.

Most Rev. Patrick Ryan, Archbishop of Philadelphia.

His Grace Archbishop Redwood, of New Zealand.

Rev. Alexander McKenzie, D.D., Cambridge, Mass.

Hon. H. N. Higinbotham, President of the World's Columbian Exposition.

Count A. Bernstorff of the Ministry of Public Worship and Instruction, Berlin, Germany.

Prince Serge Wolkonsky of Russia.

Most Rev. Dionysios Latas, Archbishop of Zante, Zante, Greece.

Rev. Homer Paratis, Archdeacon of the Greek Church in attendance on the Archbishop of Zante.

Hon. Pung Kwang Yu, First Secretary of the Chinese Legation, Washington, D. C., deputed by the Emperor of China to present the doctrine of Confucius.

Bishop B. W. Arnett, D.D., African Methodist Episcopal Church.

Rt. Rev. Horin Toki of the Buddhist Church of Japan.

Rt. Rev. Reuchi Shibata, President of the Zhikko sect of Shintoism in Japan.

Rt. Rev. Zitsuzen Ashitsu of the Buddhist Church of Japan.

Rt. Rev. Bishop Fallows, of the Reformed Episcopal Church of the United States.

Kinza Riuge Hirai, a Buddhist layman from Japan.

Swami Vivekananda, a Hindu monk from India.

B. B. Nagarkar, of the Brahmo-Somaj, Bombay, India.

Jinda Ram, a Mohammedan from India.

Rev. A. J. Canfield, D.D., of St. Paul's Universalist Church, Chicago.

Rev. P. G. Phiambolis, Oecconomos, Resident Priest of the Greek Church in Chicago.

Rt. Rev. Banriu Yatsubuchi, of the Buddhist Church of Japan.

Rev. F. A. Noble, D.D., of the Union Park Congregational Church, Chicago, and member of the General Committee.

Rev. J. H. Macombar, Chaplain of the United States Army.

Rev. G. Bonet-Maury, of Paris, France, representing French Liberal Protestantism.

Prince Momulu Massaquoi, a native African prince from Liberia, a convert to Christianity.

Rt. Rev. Bishop Jenner, of the Anglican Free Church.

Hon. W. J. Onahan, Secretary of the Catholic Congress.

Rev. F. M. Bristol, D.D., Chicago, of Trinity Methodist Episcopal Church.

Rev. Jenkin Lloyd-Jones, of the Unitarian Church, Chicago, and Secretary of the General Committee on Religious Congresses.

Rev. Maurice Phillips, a missionary from India.

Prof. M. Valentine, of Gettysburg Lutheran Theological Seminary.

Hon. W. T. Harris, U. S. Commissioner of Education, Washington, D. C.

William Pipe, Private Secretary to the Chairman of the General Committee.

Dr. Ernest Faber, a veteran missionary from Shanghai, China.

Rev. George T. Candlin, a missionary of the English Methodist Church, from Tientsin, China.

Rev. Horiuchi Kozaki, President of Doshisha University, Japan.

Bishop Cotter, of the Roman Catholic Church, Winona, Minn.

Rt. Rev. John J. Keane, D.D., Rector of the Catholic University, Washington, D. C.

Mrs. Potter Palmer, President of the Board of Lady Managers of the World's Columbian Exposition.

Mrs. Charles H. Henrotin, Vice-President of the Woman's Branch of the World's Congress Auxiliary.

Clarence E. Young, Assistant Secretary World's Congress Auxiliary.

Dr. Adolf Brodbeck, Idealist, Hannover, Germany.

Hon. John W. Hoyt, LL.D., Washington, D. C.

Rev. George M. Grant, D.D., Principal of Queen's University (Presbyterian) Kingston, Canada.

M. de Zmigrodski, Librarian, Cracow, Austria.

The first act of this strangely diversified assembly—the representatives of various tribes, kindreds and tongues on the platform, and the densely packed thousands throughout the hall—was an act of common worship to Almighty God. A few voices, sustained by the organ under the touch of Clarence Eddy, led off with the words of the One Hundredth Psalm in the paraphrase of Watts, as retouched by the pen of Wesley:

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

The multitude, catching the strain of the Old Hundredth Psalm Tune, lifted up a mighty voice in the words of Bishop Ken's Doxology—"the *Te Deum* of English Christendom," as Dr. Schaff has called it:

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

Then followed the second and third stanzas of the psalm:

We are thy people, we thy care,
Our souls and all our mortal frame:
What lasting honors shall we rear,
Almighty Maker, to thy name?

We'll crowd thy gates with thankful songs—
High as the heavens our voices raise;
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise.

Thus it came to pass, without preconcert or intention, that this first act of common worship, so far as it was expressed in English, was uttered in the Hebrew psalm and the ancient Christian hymn, as translated by leaders of three great orders of the English-speaking church, the Anglican, the Puritan and the Methodist.

At the end of the psalm the hearts and voices of the multitude were led by Cardinal Gibbons in the Lord's Prayer; and at the close of the reverent silence which followed the *Amen*, President Bonney pronounced an address of welcome.

ADDRESS OF PRESIDENT CHARLES CARROLL BONNEY OF "THE WORLD'S CONGRESS AUXILIARY."

WORSHIPERS OF GOD AND LOVERS OF MAN,—Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event, its influence on the future relations of the various races of men, cannot be too highly esteemed.

If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

It is inspiring to think that in every part of the world many of the

worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this Congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

In this Congress the word "Religion" means the love and worship of God and the love and service of man. We believe the scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination. Necessarily God reveals himself differently to a child than to a man; to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold him through the colored glasses of his own nature. Each one must receive him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself in the other, and remembers the inexorable law that with what judgment it judges it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented. Such errors it is hoped that this Congress will do much to correct and to render hereafter impossible.

He who believes that God has revealed himself more fully in his religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction that the God who gave it will preserve, protect and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn it, and be helped heavenward by it.

When it pleased God to give me the idea of the World's Congresses of 1893, there came with that idea a profound conviction that their crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent

HIS HOLINESS ARCHBISHOP KHOREN ASHIKIAN, ARMENIAN PATRIARCH OF CONSTANTINOPLE.

by the government of the United States to all other nations, contained among other great things to be considered, "The Grounds for Fraternal Union in the Religions of different Peoples."

At first the proposal of a World's Congress of Religions seemed to many wholly impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. This committee was composed of representatives of sixteen different religious bodies. Rev. Dr. John Henry Barrows was made Chairman. With what marvelous ability and fidelity he has performed the great work committed to his hands this Congress is a sufficient witness.

The preliminary address of the Committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed Congress was not only practicable, but, also, that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benediction, and promised the Congress their active coöperation and support.

To most of the departments of the World's Congress work a single week of the Exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of Religion, but so great has been the interest, and so many have been the applications in this department, that the plans for it have repeatedly been re-arranged, and it now extends from September 4 to October 15, and several of the religious congresses have nevertheless found it necessary to meet outside of these limits.

The program for the Religious Congresses of 1893, as prepared by Dr. Barrows, constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The program of this general Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries. This remarkable program presents, among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This program also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in Religion, the ethical unity of different religious systems, the relations of Religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing inter-

est. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general program seventeen days have been assigned. During substantially the same period the second part of the program will be executed in the adjoining Hall of Washington. This will consist in what are termed "presentations" of their distinctive faith and achievements by selected representatives of the different churches. These presentations will be made to the world, as represented in the World's Religious Congresses of 1893. All persons interested are cordially invited to attend them.

The third part of the general program for the congresses of this department consists of separate and independent congresses of the different religious denominations, for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind. These special congresses will be held, for the most part, in the smaller halls of this memorial building. A few of them have, for special reasons, already been held. It is the special object of these denominational congresses to afford opportunities for further information to all who may desire it. The leaders of these several churches most cordially desire the attendance of the representatives of other religions. The denominational congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the program of the Department of Religion will consist of congresses of various kindred organizations. These congresses will be held between the close of the Parliament of Religions and October 15, and will include missions, ethics, Sunday rest, the Evangelical Alliance, and similar associations. The Congress on Evolution should, in regularity, have been held in the Department of Science, but circumstances prevented, and it has been given a place in this Department by the courtesy of the committee of organization.

To this more than imperial feast, I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other; and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

Let one other point be clearly stated. While the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each in his own church is at the same time gladly recognized and respected, as the just acknowledgment of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any

such idea is expressly disclaimed. In this Congress each system of Religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication in the Department of Religion, we seek in this Congress "to unite all Religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife.

This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume.

This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men.

Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

IT IS THE BROTHERHOOD OF RELIGIONS.

In this name I welcome the first Parliament of the Religions of the World.

At the conclusion of President Bonney's address, the Chairman of the General Committee which had been charged with the labor and responsibility of the arrangements preparatory to the Parliament, spoke in the name of the Committee.

ADDRESS OF CHAIRMAN JOHN HENRY BARROWS OF THE GENERAL COMMITTEE.

MR. PRESIDENT AND FRIENDS,—If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the Spirit of God. The whitest snow on the sacred mount of Japan, the clearest water springing from the sacred fountains of India are not more pure and bright than the joy of my heart and of many hearts here that this day has dawned in the annals of time, and that, from the farthest isles of Asia; from India, mother of religions; from Europe, the great teacher of civilization; from the shores on which breaks the "long wash of Australasian seas;" that from neighboring lands and from all parts of this republic, which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first Parliament of Religions must prove an event of race-wide and perpetual significance.

For more than two years the General Committee, which I have the honor to represent, working together in unbroken harmony, and presenting the picture and prophecy of a united Christendom, have carried on their arduous and sometimes appalling task in happy anticipation of this golden hour. Your coming has constantly been in our thoughts and hopes and fervent prayers. I rejoice that your long voyages and journeys are over, and that here, in this young capital of our western civilization, you find men eager for truth, sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words.

Welcome, most welcome, O wise men of the East and of the West! May the star which has led you hither be like that luminary which guided the sages of old, and may this meeting by the inland sea of a new continent be blessed of heaven to the redemption of men from error and from sin and despair. I wish you to understand that this great undertaking, which has aimed to house under one friendly roof in brotherly council the representatives of God's aspiring and believing children everywhere, has been conceived and carried on through strenuous and patient toil, with an unfaltering heart, with a devout faith in God, and with most signal and special evidences of his divine guidance and favor.

Long ago I should have surrendered the task intrusted to me before the colossal difficulties looming ever in the way, had I not committed my work to the gracious care of that God who loves all his children, whose thoughts are long, long thoughts, who is patient and merciful as well as just, and who cares infinitely more for the souls of his erring children than for any creed or philosophy of human devising. If anything great and worthy is to be the outcome of this Parliament, the glory is wholly due to Him who inspired it, and who, in the Scriptures which most of us cherish as the Word of God, has taught the blessed truths of divine Fatherhood and human brotherhood.

I should not use the word "if" in speaking of the outcome of this Congress of Religions, since, were it decreed that our sessions should end this day, the truthful historian would say that the idea which has inspired and led this movement, the idea whose beauty and force have drawn you through these many thousand miles of travel, that this idea has been so flashed before the eyes of men that they will not forget it, and that our meeting this morning has become a new, great fact in the historic evolution of the race which will not be obliterated.

What, it seems to me, should have blunted some of the arrows of criticism shot at the promoters of this movement is this other fact, that it is the representatives of that Christian faith which we believe has in it such elements and divine forces that it is fitted to the needs of all men, who have planned and provided this first school of comparative religions, wherein devout men of all faiths may speak for themselves without hindrance, without criticism and without compromise, and tell what they believe and why

they believe it. I appeal to the representatives of the non-Christian faiths, and ask you if Christianity suffers in your eyes from having called this Parliament of Religions? Do you believe that its beneficent work in the world will be one whit lessened?

On the contrary, you agree with the great mass of Christian scholars in America in believing that Christendom may proudly hold up this Congress of the Faiths as a torch of truth and of love w hich may prove the morning star of the twentieth century. There is a true and noble sense in which America is a Christian nation, since Christianity is recognized by the supreme court, by the courts of the several states, by executive officers, by general national acceptance and observance as the prevailing religion of our people. This does not mean, of course, that the church and state are united. In America they are separated, and in this land the widest spiritual and intellectual freedom is realized. Justice Ameer Ali, of Calcutta, whose absence we lament to-day, has expressed the opinion that only in this western republic would such a congress as this have been undertaken and achieved.

I do not forget—I am glad to remember—that devout Jews, lovers of humanity, have coöperated with us in this Parliament; that these men and women representing the most wonderful of all races and the most persistent of all religions, who have come with good cause to appreciate the spiritual freedom of the United States of America—that these friends, some of whom are willing to call themselves Old Testament Christians, as I am willing to call myself a New Testament Jew, have zealously and powerfully coöperated in this good work. But the world calls us, and we call ourselves, a Christian people. We believe in the gospels and in Him whom they set forth as "the light of the world," and Christian America, which owes so much to Columbus and Luther, to the Pilgrim Fathers and to John Wesley, which owes so much to the Christian church and the Christian college and the Christian school, welcomes to-day the earnest disciples of other faiths and the men of all faiths who, from many lands, have flocked to this jubilee of civilization.

Cherishing the light which God has given us and eager to send this light everywhither, we do not believe that God, the eternal Spirit, has left himself without witness in non-Christian nations. There is a divine light enlightening every man.

> One accent of the Holy Ghost
> The heedless world has never lost.

Professor Max Müller, of Oxford, who has been a friend of our movement and has sent a contribution to this Parliament, has gathered together in his last volume a collection of prayers, Egyptian, Accadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan and modern Hindu, which make it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy

aspirations by the Nile and the Ganges, in the deserts of Arabia and by the waves of the Yellow Sea.

It is perfectly evident to illuminated minds that we should cherish loving thoughts of all peoples and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.

This Parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the verities and virtues of other religions discredit the claims of Christianity or bar its progress. It is our desire and hope to broaden and purify the mental and spiritual vision of men. Believing that nations and faiths are separated in part by ignorance and prejudice, why shall not this Parliament help to remove the one and soften the other? Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster — through the sage of China, and the prophets of India and the prophet of Islâm?

We are met together to-day as men, children of one God, sharers with all men in weakness and guilt and need, sharers with devout souls everywhere in aspiration and hope and longing. We are met as religious men, believing even here in this capital of material wonders, in the presence of an Exposition which displays the unparalleled marvels of steam and electricity, that there is a spiritual root to all human progress. We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological. We are met, I believe, in the temper of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own. And we are met as conscientious and truth-seeking men, in a council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did.

We are met in a great conference, men and women of different minds, where the speakers will not be ambitious for short-lived, verbal victories over others, where gentleness, courtesy, wisdom and moderation will prevail far more than heated argumentation. I am confident that you appreciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a Parliament of Religions, over which flies no sectarian flag, which is to be stampeded by no sectarian war-cries, but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood. We all feel that there is a spirit which should always pervade these meetings, and if anyone should offend against this spirit let him not be rebuked publicly or personally; your silence will be a graver and severer rebuke.

We are not here to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will review our work; the next century will review it. It is our high and noble business to make that work the best possible.

There will be social gatherings in the course of this Parliament in which we shall be able to get at each other more closely; there will be review sections in the smaller halls where, in a friendly way, through question and answer and suggestion, the great themes to be treated in the Hall of Columbus will be considered and various lights thrown upon them; but in this central hall of the Parliament the general program will be carried out, and, I trust, always in the spirit which glows in your hearts at this hour.

It is a great and wonderful program that is to be spread before you; it is not all that I could wish or had planned for, but it is too large for any one mind to receive it in its fullness during the seventeen days of our sessions. Careful and scholarly essays have been prepared and sent in by great men of the old world and the new, which are worthy of the most serious and grateful attention, and I am confident that each one of us may gain enough to make this Parliament an epoch of his life. You will be glad with me that, since this is a world of sin and sorrow, as well as speculation, our attention is for several days to be given to those greatest practical themes which press upon good men everywhere. How can we make this suffering and needy world less a home of grief and strife and far more a commonwealth of love, a kingdom of heaven? How can we abridge the chasms of altercation which have kept good men from coöperating? How can we bring into closer fellowship those who believe in Christ as the Saviour of the world? And how can we bring about a better understanding among the men of all faiths? I believe that great light will be thrown upon these problems in the coming days.

Outside of this central Parliament, and yet a part of it, are the congresses of the various religious bodies in the Hall of Washington and elsewhere. And they will greatly help to complete the picture of the spiritual forces now at work among men and to bring to a gainsaying and gold-worshiping generation a sense of those diviner forces which are moving on humanity.

I cannot tell you, with any completeness, how vast and various are my obligations to those who have helped us in this colossal undertaking. Let me, however, give my heartiest thanks to the devout women who, from the beginning, have championed the idea of this Parliament and worked for its realization; to the President of the Columbian Exposition and his associates; to the President of the World's Congress Auxiliary, whose patient and Titanic labors will one day be appreciated at their full value; to the Christian and secular press of our country, which has been so friendly and helpful from the start; to the more than three thousand men and women upon our Advisory Council in many lands; to the scores of missionaries who have

MOST HOLY ARCHBISHOP AND ECUMENICAL PATRIARCH,
NEOPHYTOS VIII.

IN 1858 HE BECAME A TEACHER OF THEOLOGY. A FEW YEARS LATER HE WENT TO GERMANY AND CONTINUED HIS STUDIES UNDER DOLLINGER AND OTHER DISTINGUISHED PROFESSORS. HE WAS ELECTED BISHOP IN 1867 AND ASCENDED THE PATRIARCHAL THRONE NOV. 14, 1891. HE LATELY CONCLUDED A CHARGE TO A NEWLY APPOINTED PREACHER WITH THESE WORDS: "IF YOU HAVE SUCCESS IN YOUR WORK OF PREACHING THE GOSPEL AND SAVE MEN, YOUR WORK WILL BE GREATER THAN THAT OF PATRIARCH."

been far-sighted and broad-minded enough to realize the supreme value of this Parliament; to President Miller, of the Christian College at Madras, who has used his pen and voice in our behalf; to the Buddhist scholars of Japan who have written and spoken in favor of this Congress of Faiths; to Mr. Dharmapala, of Ceylon, who has left important work in connection with his society in southern India to make this long journey to the heart of America; to Mr. Mozoomdar and all others who have come to us from the most populous portion of England's great empire, which has been well called "the hugest standing Parliament of Religions in the world"; to the imperial government of China, that has commissioned a learned and able Confucian to speak for one of the faiths of his nation; to scores of the bishops of the Anglican, Methodist, United Brethren, African Methodist and other churches; to business men in our own city who have generously helped me in times of special need, and to the dignitaries of the great Catholic Church of our country, who, through the learned and broad-minded Rector of the Catholic University at Washington, have brought to us a degree of coöperation and fellowship for which we can never be too grateful.

All these we welcome to-day; or, if some of them be not here, we send to them, and to a multitude of others whom I have not named, our affectionate gratitude and fraternal salutation. And to the representatives of the orthodox Greek Church, of the Russian Church, of the Armenian Church, of the Bulgarian and other Churches we extend the most cordial welcome and salutation. I believe that you will all feel at home with us; I believe that your coming will enlighten us. We shall hear about the faith of the Parsees in the words of those who hold that ancient doctrine; we shall hear of the faith of the Jains of India in the words of one who belongs to that community which is far older than Christianity. Our minds and our hearts are to be widened as we take in more fully the various works of divine Providence.

Welcome, one and all, thrice welcome to the world's first Parliament of Religions! Welcome to the men and women of Israel, the standing miracle of nations and religions! Welcome to the disciples of Prince Siddartha, the many millions who cherish in their heart Lord Buddha as the light of Asia! Welcome to the high priest of the national religion of Japan! This city has every reason to be grateful to the enlightened ruler of the sunrise kingdom. Welcome to the men of India and all faiths! Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings whose representatives I address at this moment.

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates

the searcher after truth, and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks, who all looked forward to this Parliament as the realization of a noble idea.

When, a few days ago, I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us the most hope and happiness to-day is our confidence that

the whole round world is every way
Bound by gold chains about the feet of God.

The manifestation of sympathy and approval which followed the address of the Chairman of the General Committee had not subsided when it was changed into a hearty greeting to the Most Reverend the Archbishop of Chicago, who was introduced to speak in the name of the Catholic communion.

SPEECH OF ARCHBISHOP FEEHAN.

On this most interesting occasion, ladies and gentlemen, a privilege has been granted to me — that of giving greeting in the name of the Catholic Church to the members of this Parliament of Religions. Surely we all regard it as a time and a day of the highest interest, for we have here the commencement of an assembly unique in the history of the world. One of the representatives from the ancient East has mentioned that his king in early days held a meeting something like this, but certainly the modern and historical world has had no such thing. Men have come from distant lands, from many shores. They represent many types of race. They represent many forms of faith; some from the distant East representing its remote antiquity, some from the islands and continents of the West. In all there is a great diversity of opinion, but in all there is a great, high motive.

Of all the things our city has seen and heard during these passing months the highest and the greatest is now to be presented to it. For earnest men, learned and eloquent men of different faiths have come to speak and to tell us of those things that are of the highest and deepest interest to us all. We are interested in material things; we are interested in beautiful things. We admire the wonders of that new city that has sprung up on the southern end of our great city of Chicago; but when learned men, men representing the thought of the world on Religion, come to tell us of God and of his truth, and of life and of death, and of immortality and of justice,

and of goodness and of charity, then we listen to what will surpass infinitely whatever the most learned or most able men can tell us of material things.

Those men that have come together will tell of their systems of faith, without, as has been well said by Dr. Barrows, one atom of surrender of what each one believes to be the truth for him. No doubt it will be of exceeding interest, but whatever may be said in the end, when all is spoken, there will be at least one great result; because no matter how we may differ in faith or in religion, there is one thing that is common to us all, and that is a common humanity. And these men, representing the races and faiths of the world, meeting together and talking together and seeing one another, will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship. As the privilege which I prize very much has been given to me, I bid them all, in my own name and of that which I represent, a most cordial welcome.

President Bonney then introduced, amid loud cheering, His Eminence James, Cardinal Gibbons, of Baltimore, explaining that it was in spite of illness that the Cardinal had come so far in order to respond to the addresses of welcome.

SPEECH OF CARDINAL GIBBONS.

Your honored president has informed you, ladies and gentlemen, that if I were to consult the interests of my health I should perhaps be in bed this morning, but, as I was announced to say a word in response to the kind speeches that have been offered to us, I could not fail to present myself at least and to show my interest in your great undertaking.

I should be wanting in my duty as a minister of the Catholic Church if I did not say that it is our desire to present the claims of the Catholic Church to the observation and, if possible, to the acceptance of every right-minded man that will listen to us. But we appeal only to the tribunal of conscience and of intellect. I feel that in possessing my faith I possess a treasure compared with which all the treasures of this world are but dross; and, instead of hiding those treasures in my own coverts, I would like to share them with others, especially as I am none the poorer in making others the richer. But though we do not agree in matters of faith, as the Most Reverend the Archbishop of Chicago has said, thanks be to God there is one platform on which we all stand united. It is the platform of charity, of humanity, and of benevolence. And as ministers of Christ we thank him for our great model in this particular. Our blessed Redeemer came upon this earth to break down the wall of partition that separated race from race and people from people and tribe from tribe, and has made us one people, one family, recognizing God as our common Father and Jesus Christ as our brother.

We have a beautiful lesson given to us in the Gospel of Jesus Christ—

UNIVERSITY OF CALIFORNIA

that beautiful parable of the good Samaritan which we all ought to follow. We know that the good Samaritan rendered assistance to a dying man and bandaged his wounds. The Samaritan was his enemy in religion and in faith, his enemy in nationality, and his enemy even in social life. That is the model that we all ought to follow.

I trust that we shall all leave this hall animated by a greater love for one another; for love knows no distinction of faith. Christ the Lord is our model, I say. We cannot, like our divine Saviour, give sight to the blind and hearing to the deaf and walking to the lame and strength to the paralyzed limbs; we cannot work the miracles which Christ wrought; but there are other miracles far more beneficial to ourselves that we are all in the measure of our lives capable of working, and those are the miracles of charity, of mercy, and of love to our fellow-man.

Let no man say that he cannot serve his brother. Let no man say "Am I my brother's keeper?" That was the language of Cain, and I say to you all here to-day, no matter what may be your faith, that you are and you ought each to be your brother's keeper. Where should we Christians be to-day if Christ the Lord had said, "Am I my brother's keeper?" We should be all walking in darkness and in the shadow of death; and if to-day we enjoy in this great and beneficent land of ours blessings beyond comparison, we owe it to Christ who redeemed us all. Therefore, let us thank God for the blessings he has bestowed upon us. Never do we perform an act so pleasing to God as when we extend the right hand of fellowship and of practical love to a suffering member. Never do we approach nearer to our Model than when we cause the sunlight of heaven to beam upon a darkened soul; never do we prove ourselves more worthy to be called the children of God our Father than when we cause the flowers of joy and of gladness to grow up in the hearts that were dark and dreary and barren and desolate before.

For, as the apostle has well said, "Religion pure and undefiled before God and the Father is this, to visit the orphan and the fatherless and the widow in their tribulations, and to keep one's self unspotted from this world."

It was with large acknowledgments of the services of women in the work of organizing the Religious Congresses, that President Bonney introduced the Chairman of the Women's Committee of Organization, the Rev. Augusta J. Chapin, D.D., to add words of welcome in behalf of women.

SPEECH OF REV. AUGUSTA J. CHAPIN, D.D.

[After speaking of the unique dignity of this assembly, amid the many congresses on many special themes, and of the claims of this to a universal human interest, Miss Chapin proceeded with great felicity to speak of its singular opportuneness, especially in regard to women's share in it.]

The world's first Parliament of Religions could not have been called sooner and have gathered the religionists of all these lands together. We had to wait for the hour to strike, until the steamship, the railway and the telegraph had brought men together, leveled their walls of separation and made them acquainted with each other—until scholars had broken the way through the pathless wilderness of ignorance, superstition and falsehood, and compelled them to respect each others' honesty, devotion and intelligence. A hundred years ago the world was not ready for this Parliament. Fifty years ago it could not have been convened, and had it been called but a single generation ago one-half of the religious world could not have been directly represented.

Woman could not have had a part in it in her own right for two reasons: one that her presence would not have been thought of or tolerated, and the other was that she herself was still too weak, too timid and too unschooled to avail herself of such an opportunity had it been offered. . . . Now the doors are thrown open in our own and many other lands. Women are becoming masters of the languages in which the great sacred literatures of the world are written. They are winning the highest honors that the great universities have to bestow, and already in the field of Religion hundreds have been ordained and thousands are freely speaking and teaching this new gospel of freedom and gentleness that has come to bless mankind. . . . I can only add my heartfelt word of greeting to those you have already heard. I welcome you, brothers, of every name and land, who have wrought so long and so well in accordance with the wisdom high heaven has given to you; and I welcome you, sisters, who have come with beating hearts and earnest purpose to this great feast, to participate not only in this Parliament, but in the great Congresses associated with it. Isabella, the Catholic, had not only the perception of a new world but of an enlightened and emancipated womanhood, which should strengthen religion and bless mankind. I welcome you to the fulfilment of her prophetic vision.

H. N. Higinbotham, President of the World's Columbian Exposition, was next introduced and spoke as follows:

ADDRESS OF PRESIDENT H. N. HIGINBOTHAM, OF THE WORLD'S COLUMBIAN EXPOSITION.

It affords me infinite pleasure to welcome the distinguished gentlemen who compose this august body. It is a matter of satisfaction and pride, Mr. Chairman and gentlemen, that the relations existing between the peoples and the nations of the earth are of such a friendly nature as to make this gathering possible. I have long cherished the hope that nothing would intervene to prevent the complete fulfilment of the labors of your honored Chairman.

I apprehend that the fruitage of this Parliament will richly compensate

MGRDITCH KHRIMIAN, CATHOLICOS OF ALL ARMENIANS.

him and the world, and more than justify his efforts, and prove the wisdom of his work. It is a source of satisfaction that to the residents of a new city in a far country should be accorded this great privilege and high honor. The meeting of so many illustrious and learned men under such circumstances, evidences the kindly spirit and feeling that exist throughout the world. To me this is the proudest work of our Exposition. Whatever may be the differences in the religions you represent, there is a sense in which we are all alike. There is a common plane on which we are all brothers. We owe our being to conditions that are exactly the same. Our journey through this world is by the same route. We have in common the same senses, hopes, ambitions, joys and sorrows; and these to my mind argue strongly and almost conclusively a common destiny.

To me there is much satisfaction and pleasure in the fact that we are brought face to face with men that come to us bearing the ripest wisdom of the ages. They come in the friendliest spirit, which, I trust, will be augmented by their intercourse with us and with each other. I am hoping, Mr. Chairman and gentlemen, that your Parliament will prove to be a golden milestone on the highway of civilization—a golden stairway leading up to the table-land of a higher, grander and more perfect condition, where peace will reign and the enginery of war be known no more forever.

The Pastor of the Shepard Memorial Church of Cambridge, Massachusetts, having been introduced as one who should offer welcome in the name of New England Puritanism, spoke of the distinctively religious purpose and work of the Puritan colonists, and its formative influence on the character of the Republic.

SPEECH OF THE REV. ALEXANDER M'KENZIE.

The Puritan came early to this country with a very distinct work to do, and he gave himself distinctly to that work and succeeded in doing it. There are some who criticise the Puritan and say that if he had been a different man he would not have been the man he was. I venture to say that if the Puritan had not been precisely the man he was this gathering would never have been heard of. The little contribution that he makes this morning in the way of welcome to these guests from all parts of the world is to congratulate them on the opportunity given them of seeing something of the work his hands have established.

Men sometimes find fault and say that we are a materialist nation. I think we should give thanks that we are materialists, that we are blessed with railroads, steamships, banks, bankers and many kinds of money, providing they are good. [Laughter.] It would be no use attempting to maintain institutions of religion or schoolhouses without material and financial resources. It is rather a reproach to us if we cannot advance the institutions

of religion and learning as fast as men advance railroads. I wish our friends would take pains to notice what we are doing here. I should like them to see the fine churches of this and other great cities; I should like them to go into the country communities and see our missionary churches and country schools. I wish they would let me be their guide. I would take them to the place on our own Atlantic seaboard where they can see men manufacturing a republic — taking the black material of humanity and building it up into noble men and women; taking the red material, wild with every savage instinct, and making it into respectable men.

I do not think America has anything better or more hopeful to show than the work of Gen. Armstrong at Hampton. We have not built cathedrals yet, but we have built log schoolhouses, and if you visit them you will see in the cracks between the logs the eternal light streaming in. And for the work we are doing a log schoolhouse is better than a cathedral.

RESPONSES TO THE ADDRESSES OF WELCOME.

SPEECH OF ARCHBISHOP DIONYSIOS LATAS.

The Most Rev. Dionysios Latas, Archbishop of Zante, Greece, was introduced as a representative of the Greek Church.

REVEREND MINISTERS, MOST HONORABLE GENTLEMEN, THE SUPERIORS OF THIS CONGRESS, AND HONORABLE LADIES AND GENTLEMEN—I consider myself very happy in having set my feet on this platform to take part in the congress of the different nations and peoples. I thank the great American nation, and especially the superiors of this Congress, for the high manner in which they have honored me by inviting me to take part, and I thank the ministers of divinity of the different nations and peoples for the record which, for the first time, will be written in the history of the world.

I thank them still more because this invitation gave me the opportunity to satisfy a desire which I have had for a long time to visit this famous and most glorious country. I sat long time at Athens, the capital of Greece, and there had the opportunity to become acquainted with many American gentlemen, ministers, professors and others who came there for the sake of learning the new Greek, and travelers who visited that classic place, the place of the antiquities. By conversing with those gentlemen I heard and learned many things about America, and I admired from afar the greatness of the country. My desire has always been to visit and see this nation, and now, thanks to Almighty God, I am here in America within the precincts of the city which is showing the great progress and the wonderful achievements of the human mind. My voice, as representing the little kingdom of Greece, may appear of little importance as compared with the voices of you who represent great and powerful states, extensive cities and numerous

nations, but the influence of the church to which I belong is extensive and my part is great. But my thanks to the superiors of this Congress and my blessings and prayers to Almighty God must not be measured by extent and quantity but by true sympathy and quality. I repeat my thanks to the superiors of this Congress, the President, Charles Bonney, and Dr. Barrows.

The archbishop then turned to the dignitaries on the platform and said:

Reverend ministers of the eloquent name of God, the Creator of your earth and mine, I salute you on the one hand as my brothers in Jesus Christ, from whom, according to our faith, all good has originated in this world. I salute you in the name of the divinely inspired Gospel, which, according to our faith, is the salvation of the soul of man and the happiness of man in this world.

All men have a common Creator without any distinction between the rich and the poor, the ruler and the ruled; all men have a common Creator without any distinction of clime or race, without distinction of nationality or ancestry, of name or nobility; all men have a common Creator and consequently a common Father in God.

I raise up my hands and I bless with heartfelt love the great country, and the happy, glorious people of the United States.

"This indeed is glorious," cried Mr. Bonney, enthusiastically, as the Archbishop resumed his seat, a sentiment which was greeted with prolonged cheering.

The next speaker, P. C. Mozoomdar, of Calcutta, India, was already known to many in the assembly, both personally, as author of "The Oriental Christ," and also as representative of the Brahmo-Somaj, the movement toward a pure and spiritual theism, on which high hopes of many hearts have been fixed in many lands. On rising he was loudly cheered.

SPEECH OF P. C. MOZOOMDAR.

LEADERS OF THE PARLIAMENT OF RELIGIONS, MEN AND WOMEN OF AMERICA:—The recognition, sympathy and welcome you have given to India to-day are gratifying to thousands of liberal Hindu religious thinkers, whose representatives I see around me, and, on behalf of my countrymen, I cordially thank you. India claims her place in the brotherhood of mankind, not only because of her great antiquity, but equally for what has taken place there in recent times. Modern India has sprung from ancient India by a law of evolution, a process of continuity which explains some of the most difficult problems of our national life. In prehistoric times our forefathers worshiped the great living Spirit, God, and, after many

strange vicissitudes, we Indian theists, led by the light of ages, worship the same living Spirit, God, and none other.

Perhaps in other ancient lands this law of continuity has not been so well kept. Egypt aspired to build up the vast eternal in her elaborate symbolism and mighty architecture. Where is Egypt to-day? Passed away as a mystic dream in her pyramids, catacombs and sphynx of the desert.

Greece tried to embody her genius of wisdom and beauty in her wonderful creations of marble, in her all-embracing philosophy; but where is ancient Greece to-day? She lies buried under her exquisite monuments, and sleeps the sleep from which there is no waking.

The Roman cohorts under whose victorious tramp the earth shook to its center, the Roman theaters, laws and institutions—where are they? Hidden behind the oblivious centuries or, if they flit across the mind, only point a moral or adorn a tale.

The Hebrews, the chosen of Jehovah, with their long line of law and prophets, how are they? Wanderers on the face of the globe, driven by king and kaiser, the objects of persecution to the cruel or objects of sympathy to the kind. Mount Moriah is in the hands of the Mussulman, Zion is silent, and over the ruins of Solomon's Temple a few men beat their breasts and wet their white beards with their tears.

But India, the ancient among ancients, the elder of the elders, lives to-day with her old civilization, her old laws and her profound religion. The old mother of the nations and religions is still a power in the world. She has often risen from apparent death and in the future will surely arise again. When the Vedic faith declined in India, the esoteric religion of the Vedantas arose; then the everlasting philosophy of the Darasanas. When these declined again, the Light of Asia arose and established a standard of moral perfection which will yet teach the world a long time. When Buddhism had its downfall, the Shaivalands Vaish Rava revived and continued in the land down to the invasion of the Mohammedans. The Greeks and Scythians, the Turks and Tartars, the Mongols and Moslem, rolled over her country like torrents of destruction. Our independence, our greatness, our prestige—all had gone; but nothing could take away our religious vitality.

We are Hindus still and shall always be. Now sits Christianity on the throne of India, with the gospel of peace on one hand and the scepter of civilization on the other. Now it is not the time to despair and die. Behold the aspirations of modern India—intellectual, social, political—all awakened; our religious instincts stirred to the roots. If that had not been the case, do you think Hindus, Jains, Buddhists and others would have traversed these 14,000 miles to pay the tribute of their sympathy before this august Parliament of Religions?

No individual, no denomination can more fully sympathize or more

heartily join your conferences than we men of the Brahmo-Somaj, whose religion is the harmony of all religions, and whose congregation is the brotherhood of all nations.

Such, as our aspirations and sympathies, dear brethren, accept them. Let me thank you again for this welcome, in the name of my countrymen, and wish every prosperity and success to your labors.

It could not have seemed strange to any one present, that in calling on the next of the distinguished foreigners, the President of the day should have deemed it becoming to utter some word of graceful acknowledgment. "We have not treated China very well in this country," was his remark. "We have sometimes been severe toward her, and have sometimes persecuted her children. But the Emperor of China has responded in a Christian spirit to our call, and sent a delegate to this Congress. This delegate is the Hon. Pung Kwang Yu, First Secretary of the Chinese Legation in Washington."

If there had been any doubt as to the sympathy of the meeting with the words of its President, it was only momentary. When, in compliance with the invitation, the Imperial Commissioner arose, he was greeted with such manifestations of welcome, respect, and honor, as were surpassed in the case of no other speaker on the platform. As an eye-witness wrote at the time, "men and women rose to their feet in the audience, and there was wild waving of hats and handkerchiefs." The translation of the Commissioner's address was handed by his Secretary to Dr. Barrows, and read by him to the assembly.

SPEECH OF COMMISSIONER PUNG KWANG YU.

On behalf of the Imperial Government of China, I take great pleasure in responding to the cordial words which the Chairman of the General Committee and others have spoken to-day. This is a great moment in the history of nations and religions. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. The great sage of China, who is honored not only by the millions of our own land, but throughout the world, believed that duty was summed up in reciprocity; and I think the word reciprocity finds a new meaning and glory in the proceedings of this historic Parliament. I am glad that the great Empire of China has accepted the invitation of those who have called this Parliament, and is to be represented in this great school of com-

parative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the other some lessons, I trust, of charity and good will, and discover what is excellent in other faiths than his own. In behalf of my government and people, I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks.

Prince Serge Wolkonsky, although present in no formally representative character, either from the Russian Empire or from the Russo-Greek Church, was made welcome as a member of the Parliament, and tendered his thanks for so high an honor.

SPEECH OF PRINCE SERGE WOLKONSKY.

[Speaking of the common note of charity, humanity and brotherhood that had been heard in all the denominational congresses, Prince Wolkonsky dwelt on the fitness of bringing together all these harmonious voices into a single chorus, and recognized in the Parliament the realization of this thought. He continued:]

I will take the liberty of relating to you a popular legend of my country. The story may appear rather too humorous for the occasion, but one of our national writers says, "Humor is an invisible tear through a visible smile," and we think that human tears, human sorrow and pain are sacred enough to be brought even before a religious congress.

There was an old woman who for many centuries suffered tortures in the flames of hell, for she had been a great sinner during her earthly life. One day she saw far away in the distance an angel taking his flight through the blue skies; and with the whole strength of her voice she called to him. The call must have been desperate, for the angel stopped in his flight, and coming down to her asked her what she wanted.

"When you reach the throne of God," she said, "tell him that a miserable creature has suffered more than she can bear, and that she asks the Lord to be delivered from these tortures."

The angel promised to do so and flew away. When he had transmitted the message God said:

"Ask her whether she has done any good to anyone during her life."

The old woman strained her memory in search of a good action during her sinful past, and all at once: "I've got one," she joyfully exclaimed, "one day I gave a carrót to a hungry beggar."

The angel reported the answer.

"Take a carrot," said God to the angel, "and stretch it out to her. Let her grasp it, and if the plant is strong enough to draw her out from hell she shall be saved."

This the angel did. The poor old woman clung to the carrot. The angel began to pull, and, lo! she began to rise! But when her body was half out of the flames she felt a weight at her feet. Another sinner was clinging to her. She kicked, but it did not help. The sinner would not let go his hold, and the angel, continuing to pull, was lifting them both. But, lo! another sinner clung to them, and then a third, and more and always

more—a chain of miserable creatures hung at the old woman's feet. The angel never ceased pulling. It did not seem to be any heavier than the small carrot could support, and they all were lifted in the air. But the old woman suddenly took fright. Too many people were availing themselves of her last chance of salvation, and kicking and pushing those who were clinging to her, she exclaimed: "Leave me alone; hands off; the carrot is mine."

No sooner had she pronounced this word "mine" than the tiny stem broke, and they all fell back to hell, and forever.

In its poetical artlessness and popular simplicity this legend is too eloquent to need interpretation. If any individual, any community, any congregation, any church, possesses a portion of truth and of good, let that truth shine for everybody; let that good become the property of everyone. The substitution of the word "mine" by the word "ours," and that of "ours" by the word "everyone's"—this is what will secure a fruitful result to our collective efforts as well as to our individual activities.

This is why we welcome and greet the opening of this Congress, where, in a combined effort of the representatives of all churches, all that is great and good and true in each of them is brought together in the name of the same God and for the sake of all mankind.

We congratulate the President, the members and all the listeners of this Congress upon the tendency of union that has gathered them on the soil of the country whose allegorical eagle, spreading her mighty wings over the stars and stripes, holds in her talons those splendid words, "E Pluribus Unum."

The state religion of Japan—the Shinto religion—was represented in the person of one of its most eminent prelates, the Rt. Rev. Reuchi Shibata. The high priest, on being introduced, came forward in his sacerdotal garments, with profound obeisances toward the right and left and toward the audience.

President Bonney, in his words of introduction, referred to the swift advances of Japan in modern civilization, and the peculiar interest felt by Americans in the people of the Mikado's empire.

The Shinto high priest's address was read by Dr. Barrows.

SPEECH OF THE RT. REV. REUCHI SHIBATA.

I cannot help doing honor to the Congress of Religions held here in Chicago, as the result of the partial efforts of those philanthropic brothers who have undertaken this, the greatest meeting ever held. It was fourteen years ago that I expressed, in my own country, the hope that there should be a friendly meeting between the world's religionists, and now I realize my hope with great joy in being able to attend these phenomenal meetings.

In the history of the past we read of repeated and fierce conflicts between

MOHAMMEDANS AT PRAYER.

different religious creeds, which have sometimes ended in war. But that time has passed away, and things have changed with advancing civilization. It is a great blessing, not only to the religions themselves, but also to human affairs, that the different religionists can thus gather in a friendly way and exchange their thoughts and opinions on the important problems of the age.

I trust that these repeated meetings will gradually increase the fraternal relations between the different religionists in investigating the truths of the universe, and be instrumental in uniting all religions of the world, and in bringing all hostile nations into peaceful relations by leading them to the way of perfect justice.

When he had finished reading, Dr. Barrows introduced four Buddhist priests from Japan, namely, Banriu Yatsubuchi, Zitzuzen Ashitsu, Shaku Soyen and Horin Toki. The priests arose and remained standing while Z. Noguchi, their interpreter, said:

I thank you on behalf of the Japanese Buddhist priests for the welcome you have given us and for the kind invitation to participate in the proceedings of this Congress.

Dr. Barrows explained that these Buddhists were bishops in their own land, and had been touched with the kind greetings and hospitalities they had received since arriving in America, several weeks before.

Count A. Bernstorff of Germany, while disclaiming any official authority either from state or from church, spoke as a German and as an Evangelical Protestant, in a sincere and weighty address.

SPEECH OF COUNT BERNSTORFF.

Let me begin by stating my great pleasure—and I know that I am not alone with this feeling in my country—that for the first time Religion should be officially connected with a world's exhibition. Religion, the most vital question for every human being, is generally laid aside at such gatherings and men are too apt to forget the claims of God in the bustle of life. Here, in a free country, where the Church is not supported by the government, and yet where the churches have more influence on public life than anywhere else, it has been recognized that such a large influx of men should not meet without paying attention to the question of all questions. This Parliament is, therefore, a testimony, and one whose voice will, I trust, be heard all over the earth, that men live not by bread alone, but that the care for the immortal soul is the paramount question for every man, the question which ought to be treated before all others when men of all nations meet. . . .

I, for myself, declare that I am here as an individual Evangelical Christian, and that I should never have set my foot in this Parliament if I thought that it signified anything like a consent that all religions are equal and that it is only necessary to be sincere and upright. I can consent to nothing of this kind. I believe only the Bible to be true and Protestant Christianity the only true Religion. I wish no compromise of any kind.

We cannot deny that we who meet in this Parliament are separated by great and important principles. We admit that these differences cannot be bridged over, but we meet, believing everybody has the right to his faith. You invite everybody to come here as a sincere defender of his own faith. I, for my part, stand before you with the same wish that prompted Paul when he stood before the representative of the Roman Empire and Agrippa, the Jewish king. "I would to God that all that hear me to-day were both almost and altogether such as I am." . . . We Christians are servants of our Master, the living Saviour. We have no right to compromise the truth he intrusted to us, either to think lightly of it or to withhold the message he has given us for humanity. But we meet together, each one wishing to gain the others to his own creed. Will this not be a Parliament of war instead of peace? Will it not bring us further from instead of nearer to each other? I think not, if we hold fast the truth that these great vital doctrines can only be defended and propagated by spiritual means. An honest fight with spiritual weapons need not estrange the combatants; on the contrary, it often brings them nearer.

I think this conference will have done enough to engrave its memory forever on the leaves of history, if this great principle found general adoption. One light is dawning in every heart, and the nineteenth century has brought us much progress in this respect; yet we risk to enter the twentieth century before the great principle of religious liberty has found universal acceptance. . . . The principle of religious liberty is based on the grand foundation that God wants the voluntary observance of free men.

After a few courteous and sympathetic words from M. Bonet-Maury, representing religious thought and sentiment in France, a representative from the remotest antipodes was introduced, Archbishop Redwood of New Zealand.

In presenting to the assembly this distinguished guest, President Bonney remarked that the Most Reverend gentleman came from that part of the globe which is fruitful of new things and new views, which has given us a new form of ballot, and a new mode of transferring real estate, and which has made the greatest advance in the application of arbitration to the settlement of trade disputes.

After a brief exordium, the archbishop said:

SPEECH OF ARCHBISHOP REDWOOD.

I deem it a very great honor and privilege to be present on such an occasion as this, in an assembly that begins, as it were, a new era for mankind—an era, I believe, of real brotherly love. It is a sad spectacle, when the mind ranges over a whole universe, to see that multitude of 1,200,000,000 of human beings created by the same God, destined to the same happiness, and yet divided by various barriers; to see that instead of love prevailing from nation to nation, there are barriers of hatred dividing them. I believe an occasion like this is the strongest possible means of removing forever such barriers.

[After emphasizing the fact that the doctrine of the Incarnation as taught by the Catholic Church involves not only the fatherhood of God, but the brotherhood of God, and the brotherhood of all mankind, the speaker continued:]

These are the great ideas that underlie Christianity fully understood. We are to remove, in this nineteenth century, the barriers of hatred that prevent men from listening to the truths contained in all religions.

In all religions there is a vast element of truth, otherwise they would have no cohesion. They all have something respectable about them, they all have vast elements of truth; and the first thing for men, to respect themselves and to take away the barriers of hatred, is to see what is noble in their respective beliefs and to respect each other for the knowledge of the truth contained therein.

Therefore I think that this Parliament of Religion will promote the great brotherhood of mankind, and in order to promote that brotherhood it will promote the expansion of truth. I do not pretend as a Catholic to have the whole truth or to be able to solve all the problems of the human mind. I can appreciate, love and esteem any element of truth found outside of that great body of truth. In order to sweep away the barriers of hatred that exist in the world, we must respect the elements of truth contained in all religions, and we must respect also the elements of morality contained in all religions.

Man is an intelligent being, and therefore he requires to know truth. He is also a moral being that is bound to live up to that truth, and is bound to use his will and liberty in accordance with truth. He is bound to be a righteous being. We find in all religions a number of truths that are the foundation, the bed-rock of all morality, and we see them in the various religions throughout the world, and we can surely, without sacrificing one point of Catholic morality or of truth, admire those truths revealed in some manner by God.

Man is not only a moral being, but a social being. Now the condition to make him happy and prosperous as a social being, to make him progress and go forth to conquer the world, both mentally and physically, is that he should be free, and not only to be free as a man in temporal mat-

ters, but to be free likewise in religious matters. Therefore, it is to be hoped that from this day will date the dawn of that period when, throughout the whole of the universe, in every nation, the idea of oppressing any man for his religion will be swept away. I think I can say in the name of the young country I represent, in the name of New Zealand and the Church of Australasia, that has made such a marvelous progress in our time, that we hope God will speed that day.

The interest of this long protracted session culminated in the brief closing address of the Buddhist delegate, Mr. H. Dharmapala, of Ceylon. The person and utterance of this speaker made an impression on the assembly that is preserved in a letter published at the time.

"With his black, curly locks thrown back from his broad brow, his keen, clear eye fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread 'the light of Asia' throughout the civilized world."[1]

SPEECH OF H. DHARMAPALA.

FRIENDS,—I bring to you the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is to-day, in its twenty-fourth century of existence, the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the program of this Parliament of Religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

At that time Asoka, the great emperor, held a council, in the city of Patna, of a thousand scholars, which was in session for seven months. The proceedings were epitomized and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that program the great Emperor sent the gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, across the Himalayas, to the plains of Mongolia and of China and to the far-off beautiful isles, the empire of the rising sun; and the influence

[1] *St. Louis Observer*, September 21, 1893.

of that congress, held twenty-one centuries ago, is to-day a living power, for you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lessons of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the program adopted at the congress called by the Emperor Asoka.

Why do I come here to-day? Because I find in this new city, in this land of freedom, the very place where that program can also be carried out. For one year I meditated whether this Parliament would be a success. Then I wrote to Dr. Barrows that this would be the proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this program can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities, this program will be carried out, and that the name of Dr. Barrows will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in this majestic assembly will result in the dawning of universal peace which will last for twenty centuries more.

The AFTERNOON SESSION opened with a few words of cordial and hopeful salutation from Dr. Carl von Bergen, of Sweden, after which Mr. Virchand A. Gandhi, a lawyer of Bombay, and one of the chief exponents of the Jain Religion of that country, spoke as follows:

SPEECH OF MR. GANDHI.

MR. PRESIDENT, LADIES AND GENTLEMEN,—I will not trouble you with a long speech. I, like my respected friends, Mr. Mozoomdar and others, come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to it in its ethics, but different from it in its psychology, and professed by a million and a half of India's most peaceful and law-abiding citizens. You have heard so many speeches from eloquent members, and as I shall speak later on at some length, I will, at present, only offer on behalf of my community and their high priest, Moni Atma Ranji, whom I especially represent here, our sincere thanks for the kind welcome you have given us. This spectacle of the learned leaders of thought and religion meeting together on a common platform, and throwing light on religious problems, has been the dream of Atma Ranji's life. He has commissioned me to say to you that he offers his most cordial congratulations on his own behalf, and on behalf of the Jain community, for your having achieved the consummation of that grand idea, of convening a Parliament of Religions.

LORD BUDDHA'S IMAGE IN THE PAVARANIVESA TEMPLE, BANKOK, SIAM

Prof. Minas Tcheraz, editor of an Armenian newspaper published in London, was the next speaker. In introducing him, Dr. Barrows referred to the fact that Armenia is supposed to have been the cradle of the race, and that, according to the Biblical story, the ark, after the flood, rested on Mount Ararat, in Armenia. He paid a tribute to the noble traits exhibited by the old Armenian Christian nation when suffering under persecution. Prof. Tcheraz responded in these words:

SPEECH OF PROF. TCHERAZ.

Salutations to the new world, in the name of Armenia, the oldest country of the old world. Salutations to the American people, in the name of Armenia, which has been twice the cradle of the human race. Salutations to the Parliament of Religions, in the name of Armenia, where the religious feeling first blossomed in the enraptured heart of Adam. Salutations to every one of you, brothers and sisters, in the name of the Tigris and the Euphrates, which watered the Garden of Eden; in the name of the Majestic Ararat, which was crowned by the ark of Noah; in the name of a church which was almost contemporary with Christ.

A pious thought animated Christopher Columbus when he directed the prow of his ship toward this land of his dreams,— to convert the natives to the faith of the Roman Catholic Church. A still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity. Old Armenia blesses this grand undertaking of young America and wishes her to succeed in laying, on the extinguished volcanos of religious hatred, the foundation of the temple of peace and concord.

At the beginning of our sittings allow the humble representative of the Armenian people to invoke the divine benediction on our labors, in the very language of his fellow-countrymen: Zkorzs tserats merots oogheegh ora i mez, Der, yev zkorzs tserats merots achoghia mez.

Prof. C. N. Chakravarti, a theosophist from Allahabad, India, was the next speaker. He said:

SPEECH OF PROF. CHAKRAVARTI.

I come here to represent a religion, the dawn of which appeared in a misty antiquity which the powerful microscope of modern research has not yet been able to discover; the depth of whose beginnings the plummet of history has not been able to sound. From time immemorial spirit has been represented by white, and matter has been represented by black, and the two sister streams which join at the town from which I came, Allahabad, represent two sources, of spirit and matter, according to the philosophy of

my people. And when I think that here, in this city of Chicago, this vortex of physicality, this center of material civilization, you hold a Parliament of Religions; when I think that, in the heart of the World's Fair, where abound all the excellences of the physical world, you have provided also a hall for "the feast of reason and the flow of soul," I am once more reminded of my native land.

Why? Because here, even here, I find the same two sister streams of spirit and matter, of the intellect and physicality, flowing together, representing the symbolical evolution of the universe. I need hardly tell you that, in holding this Parliament of Religions, where all the religions of the world are to be represented, you have acted worthily of the race that is in the van-guard of civilization—a civilization, the chief characteristic of which, to my mind, is widening toleration, breadth of heart and liberality toward all the different religions of the world. In allowing men of different shades of religious opinion, and holding different views as to philosophical and metaphysical problems, to speak from the same platform — aye, even allowing me, who, I confess, am a heathen, as you call me—to speak from the same platform with them, you have acted in a manner worthy of the motherland of the society which I have come to represent to-day. The fundamental principle of that society is universal tolerance; its cardinal belief that, underneath the superficial strata, runs the living water of truth.

I have always felt that between India and America there was a closer bond of union in the times gone by, and I do think it is probable that there may be a subtler reason for the identity of our names than either the theory of Johnson or the mistake of Columbus can account for. It is true that I belong to a religion which is now decrepit with age, and that you belong to a race in the first flutter of life, bristling with energy. And yet you cannot be surprised at the sympathy between us, because you must have observed the secret union that sometimes exists between age and childhood.

It is true that in the East we have been accustomed to look toward something which is beyond matter. We have been taught for ages after ages and centuries after centuries to turn our gaze inward toward realms that are not those which are reached by the help of the physical senses. This fact has given rise to the various schools of philosophy that exist to-day in India, exciting the wonder and admiration, not only of the dead East, but of the living and rising West. We have in India, even to this day, thousands of people who give up as trash, as nothing, all the material comforts and luxuries of life, with the hope, with the realization, that, great as the physical body may be, there is something greater within man, underneath the universe, that is to be longed for and striven after.

In the West you have evolved such a stupendous energy on the physical plane, such unparalleled vigor on the intellectual plane, that it strikes any stranger landing on your shores with a strange amazement. And yet I can read, even in this atmosphere of material progress, I can discern

beneath this thickness of material luxury, a secret and mystic aspiration to something spiritual.

I can see that even you are getting tired of your steam, of your electricity, and the thousand different material comforts that follow these two great powers. I can see that there is a feeling of despondency coming even here—that matter, pursued however vigorously, can be only to the death of all, and it is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony. In the West, therefore, you have developed this material tendency. In the East we have developed a great deal of the spiritual tendency; but even in this West, as I travel from place to place, from New York to Cincinnati, and from Cincinnati to Chicago, I have observed an ever increasing readiness of people to assimilate spiritual ideas, regardless of the source from which they emanate. This, ladies and gentlemen, I consider a most significant sign of the future, because through this and through the mists of prejudice that still hang on the horizon, will be consummated the great event of the future, the union of the East and West.

In introducing Rev. Alfred Williams Momerie, D.D., of London, England, Dr. Barrows made an allusion to Gladstone, which was greeted with a storm of applause. Dr. Barrows, continuing, said that one of the letters he had received in reply to his invitations was from the late Lord Tennyson, and that it was a letter that gave him great satisfaction. The Parliament of Religion, he added, has a number of eminent friends in Great Britain, and he believed if that great and noble man, the Archbishop of Canterbury, were here, his frown upon the Parliament would not be so severe as he had made it. Dr. Momerie, after this introduction, addressed the meeting as follows:

SPEECH OF DR. MOMERIE.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—One of your humorists, Artemus Ward, has said, "I am always happiest when I am silent," and so am I, friends. I shall not trespass on your attention more than two minutes. But there are three things which I feel that I must say. First, I must tender my most sincere thanks to you for the honor which you have done me in inviting me to come here, and also for the many words and deeds of welcome with which I have been greeted ever since I came. Secondly, I feel bound to say that there is one thing which, to me personally, casts a gloom over the brightness of the day, and that is the absence of my own archbishop. I am always bound to speak with all respect of my ecclesiastical superior, and, personally, I have the highest regard for him. He has been very kind

to me; I may almost venture to call him a friend: but that makes me all the more sad that he is absent on this occasion. But, as the Chairman has just told you, you must not therefore think that the Church of England, as a whole, is out of sympathy with you. One of the greatest and best men the Church of England has ever had, the late Dean of Westminster, would, if he were alive to-day, have been with us, and I believe, too, he would have succeeded in bringing with him the Archbishop of Canterbury. There are others of the departed—men like Arnold of Rugby; Frederick Robertson of Brighton; Frederick Maurice, who was one of my predecessors at Kings College—all these men would have been here; and further, I personally know that a large number of the English clergy and a still larger number of the English laity are in sympathy with your Congress to-day. So that in spite of the fact that the Archbishop of Canterbury is away, it still remains true that all the churches of the world are in sympathy with you and taking part in the Congress this week.

Then the third, the last thing which I wish to state, is that I feel and shall always feel the profoundest thanks to the President, to Dr. Barrows, and to all who have helped them in bringing about this great and glorious result. Of all the studies of the present day the most serious, interesting and important is the study of comparative religion, and I believe that this object lesson, which it is the glory of America to have provided for the world, will do far more than any private study in the seclusion of the student's own home. The report of our proceedings, which will be telegraphed all over the world, will help men by thousands and tens of thousands and hundreds of thousands to realize the truth of those grand old Bible words that God has never left himself without witness. It cannot be—I say it cannot be—that the New Commandment was inspired when uttered by Christ and was not inspired when uttered, as it was uttered, by Confucius and by Hillel.

The fact is, all religions are fundamentally more or less true and all religions are superficially more or less false. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson, words which were quoted in that magnificent address which thrilled us this morning:

"the whole world is everywhere
Bound by gold chains about the feet of God."

Swami Vivekananda, of ~~Bombay~~ Calcutta, India, was next introduced. When Mr. Vivekananda addressed the audience as "sisters and brothers of America," there arose a peal of applause that lasted for several minutes. He spoke as follows:

SPEECH OF MR. VIVEKANANDA.

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who have told you that these men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tole·ance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language, the Sanskrit, the word exclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy Temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee."

The present Convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita. "Whosoever comes to me, through whatsoever form I reach him, they are all struggling through paths that in the end always lead to me." Sectarianism, bigotry and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning in honor of this Convention may be the death knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal.

Principal Grant, of Canada, next addressed the Congress. After expressing pleasure at the opportunity of representing the Dominion in the Parliament, he said :

SPEECH OF PRINCIPAL GRANT.

The dream that allured hardy navigators for many years was the supposed existence of a northwest passage by water. But in our day it has been found that that great northwest passage is not by sea but by land. We have discovered that the shortest way from the old world to the world of Japan and China, is across Canada. So Canada feels herself now to be the link between old Europe and the older East, and the link between the three great self-governing parts of the British Empire.

How is it possible for a people so situated to be parochial? How is it possible for them not to meet in a genial way the representatives of other religions? Across our broad lands millions are coming and going from East to West, mingling with us, and we are obliged to meet them as man should always meet man. Not only this, but on that great new ocean which is to be the arena of the future commerce of the world—on that our sons are showing that they intend to play an important part. Their position, as the fourth maritime nation of the world as regards ocean tonnage, shows the aptitude of our people for foreign trade, and as sailors owning the ships they sail in, they are more likely than any others to learn the lesson that the life of the world is one, that truth is one, that all men are brothers, and that the service of humanity is the most acceptable form of religion to God. And therefore we feel that we have a sort of right to join with you in this matter of extending a welcome to those from different nations, whose faiths are different, but whose spiritual natures are the same, in whom dwelleth that true Light which lighteth every man that cometh into the world.

Our place in history gives us a still more undoubted right to come here and to take our place in a friendly way beside the representatives of other religions. Our racial, political and religious evolution bids us do that. Our racial evolution your own Parkman has described to you in pages glowing with purple light. He has told you of the two centuries of conflict between France and Britain for the possession of this fair young continent, and he has told you that, while outward failure was the part of the former, all the heroism and enduring successes were not with the conquerors. France gave without stint the greatest explorers, whose names are sown all over this continent, thick as seeds in a field—martyrs and missionaries of deathless fame, saints whose works do still follow them. In Canada the seed sprang from good soil and we see its permanent memorial now in a noble, fresh Canadian people, enjoying their own language, laws and institutions under a flag that is identified with their liberties, and under a constitution that they and their fathers have helped to hammer out. Their children sit side by side in our federal parliament with the children of their ancestral foes, and the only real contest between them is which shall serve Canada best. The union of two races and languages was needed to enable England to do her imperial work. Will not the same union enable Canada

to do a like work, and does it not force us to see good even in those that our ancestors thought enemies?

Our political evolution has had the same lesson for us. It has taught us to borrow ideas with equal impartiality from sources apparently opposite. We have borrowed the federal idea from you; the parliament, the cabinet, the judicial system from Britain; and, uniting both, we think we have found a constitution better than that which either the mother country or the older daughter enjoys. At any rate we made it ourselves and it fits us; and this very political evolution has taught us that ideas belong to no one country, that they are the common property of mankind, and so we act together, trying to borrow new ideas from every country that has found by experiment that the ideas will work well.

Our religious evolution has taught us the same thing. And so we have been enabled to accomplish a measure of religious unification greater than either the mother-land or the United States. Eighteen years ago, for instance, all the Presbyterian denominations united into one church in the Dominion of Canada. Immediately thereafter all the Methodist churches took the same step, and now all the Protestant churches have appointed committees to see whether it is not possible to have a larger union, and all the young life of Canada says "Amen" to the proposal.

Now it is easy for a people with such an environment to understand that where men differ they must be in error, that truth is that which unites, that every age has its problems to solve, that it is the glory of the human mind to solve them, and that no church has a monopoly of the truth or of the Spirit of the living God.

It seems to me that we should begin this Parliament of Religions, not with the consciousness that we are doing a great thing, but with an humble and lowly confession of sin and failure. Why have not the inhabitants of the world fallen before the truth? The fault is ours. The Apostle Paul, looking back on centuries of marvelous God-guided history, saw as the key to all its maxims this: that Jehovah had stretched out his hands all day long to a disobedient and gainsaying people; that although there was always a remnant of the righteous, Israel as a nation did not understand Jehovah and therefore failed to understand her own marvelous mission.

If St. Paul were here to-day would he not utter the same sad confession with regard to the nineteen centuries of Christendom? Would he not have to say that we have been proud of our Christianity instead of allowing our Christianity to humble and crucify us; that we have boasted of Christianity as something we possessed instead of allowing it to possess us; that we have divorced it from the moral and spiritual order of the world instead of seeing that it is that which interpenetrates, interprets, completes and verifies that order, and that so we have hidden its glories and obscured its power? "All day long," our Saviour has been saying, "I have stretched out my hands to a disobedient and gainsaying people."

OLD BUDDHIST TEMPLE IN THE FORT OF AGRA, INDIA.

But, sir, the only one indispensable condition of success is that we recognize the cause of our failure, that we confess it with humble, lowly, penitent and obedient minds, and that with quenchless western courage and faith we now go forth and do otherwise.

A young lady from Bombay, Miss Jeanne Sorabji, being introduced as a representative of the Parsees, hastened to explain that it was only in point of race that she could claim to belong to that stock. Her father, at the age of eighteen, had been brought to the knowledge and faith of Jesus Christ, to which she herself most earnestly adhered. She brought a message of love and salutation from her Christian fellow-countrymen to the women of America.

Another citizen of Bombay, Mr. B. B. Nagarkar, of the Brahmo-Somaj, followed Miss Sorabji. He spoke as follows:

SPEECH OF MR. NAGARKAR.

BROTHERS AND SISTERS IN THE WESTERN HOME,—It is a great privilege to be able to stand on this noble platform. As the President has already announced to you, I represent the Theistic movement in India, known in my native country as the religion of the Brahmo-Somaj. I come from the city of Bombay, the first city of the British Empire. It was only five months ago that I left my native land, and to you, the Americans, who are so much accustomed to fly, as it were, on wings of the atmosphere, it would be a hard task to imagine the difficulties and the troubles that an Oriental meets when he has to bring himself over fourteen thousand miles. The Hindus have been all along confining themselves to the narrow precincts of the Indian Continent, and it is only during the last hundred years or so that we have been brought into close contact with Western thought, with English civilization, and by English civilization I mean the civilization of English-speaking nations.

The Brahmo-Somaj is the result, as you know, of the influence of various religions, and the fundamental principle of the Theistic Church in India is universal love, harmony of faiths, unity of prophets, or rather unity of prophets and harmony of faiths. The reverence that we pay the other prophets and faiths is not mere lip-loyalty, but it is the universal love for all the prophets and for all the forms and shades of truth by their own inherent merit. We try not only to learn in an intellectual way what those prophets have to teach, but to assimilate and imbibe these truths that are very near our spiritual being. It was the grandest and noblest aspiration of the late Mr. Sen to establish such a religion in the land of India, which has been well known as the birthplace of a number of religious faiths. This is a marked characteristic of the East, and especially India, so that

India and its outskirts have been glorified by the touch and teaching of the prophets of the world. It is in this way that we live in a spiritual atmosphere.

Here in the far West you have developed another phase of human life. You have studied outward nature. We in the East have studied the inner nature of man. Mr. Sen, more than twenty years ago, said: "Glory to the name of God in the name of the Parliament of Religions." Parliament of Religions is exactly the expression that he used on that occasion in his exposition of the doctrine of the new dispensation. It simply means the Church of the Brahmo-Samaj, Church of India, so that what I wish to express to you is that I feel a peculiar pleasure in being present here on this occasion. It was only two years ago that I heard of the grand scheme that was to be worked out here in the midst of the country of liberty, and I took the first opportunity to put myself in communication with the worthy Dr. Barrows. For a long time I thought I should not be able to come, but God has brought me safe and I stand in the midst of you. I consider it a great privilege.

In the East we have a number of systems of philosophy, a deep insight into the spiritual nature of man, but you have at the same time to make an earnest and deep research to choose what is accidental and what is essential in Indian philosophy. Catch hold very firmly of what is permanent of the eastern philosophy. Lay it down very strongly to heart and try to assimilate it with your noble western thoughts. You western nations represent all the material civilization. You who have gone deep into the outward world and tried to discover the forces of outward nature, you have to teach to the East the glory of man's intellect, his logical accuracy, his rational nature, and in this way it is that in the heart of the church of the new dispensation—call it by whatever name you will—you will have the harmony of the East and the West, a union between faith and reason, a wedding between the Orient and the Occident.

The exercises of the day were brought to a close with an address by Bishop Benjamin W. Arnett, of the African Methodist Episcopal Church.

SPEECH OF BISHOP ARNETT.

Through the partiality of the Committee of Arrangements, I am put in a very peculiar position this afternoon. I am to respond to the addresses of welcome, on behalf of Africa. I am to represent on the one side the Africans in Africa, and on the other side the Africans in America. I am also, by the Chairman, announced to give color to this vast Parliament of Religions. [Laughter.] Now, I think it is very well colored itself, and, if I have any eyes, I think the color is in the majority this time, anyhow.

But Africa needs a voice. Africa has been welcomed, and it is so peculiar a thing for an African to be welcomed that I congratulate myself that I

have been welcomed here to-day. In responding to the addresses of welcome I will, in the first place, respond for the Africans in Africa, and accept your welcome on behalf of the African continent, with its millions of acres and millions of inhabitants, with its mighty forests, with its great beasts, with its great men, and its great possibilities. Though some think that Africa is in a bad way, I am one of those who have not lost faith in the possibilities of a redemption of Africa. I believe in Providence and in the prophesies of God that Ethiopia yet shall stretch forth her hands unto God, and, although to-day our land is in the possession of others, and every foot of land and every foot of water in Africa has been appropriated by the governments of Europe, yet I remember, in the light of history, that those same nations parceled out the American continent in the past.

But America had her Jefferson. Africa in the future is to bring forth a Jefferson who will write a declaration of the independence of the Dark Continent. And as you had your Washington, so God will give us a Washington to lead our hosts. Or, if it please God, he may raise up not a Washington, but another Toussaint L'Ouverture, who will become the pathfinder of his country, and, with his sword will, at the head of his people, lead them to freedom and equality. He will form a republican government whose corner-stone will be religion, morality, education and temperance, acknowledging the Fatherhood of God and the brotherhood of man; while the Ten Commandments and the Golden Rule shall be the rule of life and conduct in the great republic of redeemed Africa.

But, sir, I accept your welcome, also, on behalf of the negroes of the American continent. As early as 1502 or 1503, we are told, the negroes came to this country. And we have been here ever since, and we are going to stay here too—some of us are. Some of us will go to Africa, because we have got the spirit of Americanism, and wherever there is a possibility in sight some of us will go. We accept your welcome to this grand assembly, and we come to you this afternoon and thank God that we meet these representatives of the different religions of the world. We meet you on the height of this Parliament of Religions—the first gathering of the peoples since the time of Noah, when Shem, Ham and Japhet met together. I greet the children of Shem, I greet the children of Japhet, and I want you to understand that Ham is here.

I thank you that I have been chosen as the representative of the negro race in this great Parliament. I thank these representatives that have come so far to meet and to greet us of the colored race. A gentleman said to-day in this meeting that he had traveled fourteen thousand miles to get here. "Why," said I to myself, "that is a wonderful distance to come to meet me, I wonder if I would go that far to meet him." Yes, he says he came fourteen thousand miles to meet us here, and "us" in this case means me, too. Therefore I welcome these brethren to the shores of America on behalf of seventy-four hundred thousand negroes on this continent, who, by the provi-

dence of God and the power of the religion of Jesus Christ, have been liberated from slavery. There is not a slave among us to-day, and we are glad you did not come while we were in chains, because, in that case, we could not have got here ourselves.

Mr. President, we thank you for this honor. God had you born just at the right time. We come last on the program, but I want everybody to know that although last we are not least in this grand assembly where the Fatherhood of God and the brotherhood of man is the watchword of us all; and may the motto of the church which I represent be the motto of the coming civilization: "God our Father, Christ our Redeemer, and Mankind our Brother."

CHAPTER IV.

THE CHRONICLE OF THE PARLIAMENT FROM THE SECOND DAY TO THE SIXTEENTH—SOCIAL RECEPTIONS.

THE record of the transactions of the Parliament is to be sought in Part Third, in which are reproduced, for study and preservation, the papers presented to that body. But there are scenes, incidents and details to be recounted, which are essential to the completeness of the history. Some things, indeed, may be said, once for all, as applying to the whole course of the meetings. They were attended by enormous throngs with every indication of deep and intent interest, even when the themes and the treatment of them were of an abstruse character that would have seemed remote from popular appreciation. Once the great "Hall of Columbus" was so thronged that the neighbor "Hall of Washington" was required to contain the overflow, when the two meetings went on side by side, listening alternately to the same addresses. When the scientific section was opened for the consideration of a certain class of subjects, the diversion gave no appreciable relief to the pressure of the eager crowds at the main session of the Parliament.

Nor was the quality of the attendance less significant than its numbers. Out of the thousands of hearers, the ministers of the Gospel of various sects and orders, both Catholic and Protestant, might always be numbered by hundreds. And among the multitude of ministers were some, in large proportion, whose presence was specially significant,—missionaries of the cross, returned from labors in the ends of the earth, and teachers in the theological seminaries, not of Chicago only, but of the country at large. Nothing can give a better idea of the intentness of the interest that prevailed than the fact that the splendors and wonders of the great Fair itself often seemed

SHIVA'S BULL CARVED OUT OF SOLID STONE ON THE SIDE OF CHARMANDI HILL, MYSORE, INDIA.

powerless to divert it. There were men in unintermitted attendance on the Religious Parliament day after day, through all the seventeen days of its continuance, without once having looked on the prodigious array of the glories of the material world, within easy reach of them, so much worthier and nobler seemed to them the objects of intellectual and spiritual contemplation. And this in "a materialist country" and "a materialist age!"

The daily chronicle of the Parliament is a simple record of the names of successive participants and themes, except as, from time to time, some incident or episode requires mention and commemoration.

THE SECOND DAY.—TUESDAY, SEPTEMBER 12.

At 10 A.M. President Bonney invited the assembly, rising, to invoke, in silence, the blessing of God on the day's proceedings; then, while the assembly remained standing, Chairman BARROWS led in "the Universal Prayer," "Our Father which art in Heaven."

Dr. S. J. NICCOLLS, Pastor of the Second Presbyterian Church of St. Louis, being invited to the chair, made an introductory address.

Papers were presented as follows:

The Rational Demonstration of the Being of God; by the Very Rev. AUGUSTINE F. HEWITT, C.S.P., D.D., of New York, Superior of the Community of Paulists. Read by the Rev. WALTER ELLIOTT of the same order.

The Philosophic and Moral Evidence for the Existence of God; by Rev. ALFRED W. MOMERIE, D.D., London.

The Harmonies and Distinctions in the Theistic Teaching of the Various Historic Faiths; by Prof. M. VALENTINE, Gettysburg, Pa.

The Theology of Judaism; by Dr. ISAAC M. WISE, Cincinnati.

The Ancient Religion of India and Primitive Revelation; by the Rev. MAURICE PHILLIPS, of Madras, India.

The AFTERNOON SESSION was presided over by the Rev. JENKIN LLOYD-JONES, of Chicago.

The Argument for the Divine Being; Hon. W. T. HARRIS, United States Commissioner of Education.

Hinduism; by MANILAL N. D'VIVEDI, of Bombay, India. Read by VIRCHAND A. GANDHI.

Idealism the New Religion; by Dr. ADOLPH BRODBECK, of Hannover, Germany. In some preliminary remarks the author of this concluding paper of the session signified his expectation that his views would impress many as strange. And in fact it was devoted so much more to the paradoxical and by no means studiously respectful rejection of the tenets of others, than to the enunciation of his own, that he was an efficient agent in bringing to pass his own prophecy. Expressions of dissent from his positions, but more especially from his negations, were very distinct and unmistakable. But, quite apart from any theological value, the paper had exceptional value as a demonstration of the freedom and patience of the Parliament. At the conclusion of the paper and of the session, the Chairman remarked: "You will agree with me that the hospitality of this platform has been vindicated, and that the aim of the Parliament of Religions to study all exhibits of the spectrum has been realized to-day. Were the testimony of any one missing, the spirit and intent of this Parliament would have fallen somewhat short of its highest ideal."

THE THIRD DAY.—WEDNESDAY, SEPTEMBER 13.

This day there were three successive sessions of the Parliament, each one of them characterized by some incident or contribution of peculiar interest. At each session the great hall was crowded to its utmost capacity.

The morning session was presided over by Chairman BARROWS, and began, as on the previous days, with an act of silent devotion, and with the reciting of the "Universal Prayer" of our Lord, led by Mr. MOZOOMDAR.

The first paper of the morning had been looked forward to with exceptional interest because of the author personally,

and because of what he represented. And when the successor of Ram Mohun Roi and of Chunder Sen came forward to speak of the Brahmo-Somaj, he was greeted with loud applause.

The Brahmo-Somaj; by P. C. MOZOOMDAR, of Calcutta, India. At the conclusion of this address, the multitude rose to their feet and, led by Theodore F. Seward, sung the hymn, "Nearer, my God, to Thee."

A not less earnest greeting awaited the next speaker, the Most Reverend the Archbishop of Zante in the Ionian Islands, And a not less divine afflatus breathed on all the congregation when the venerable archbishop lifted up his hands and his eyes to heaven, and led all minds and hearts in a fervid prayer to Almighty God.

The Greek Church; by the Most Reverend DIONYSIOS LATAS, Archbishop of Zante.

Man from a Catholic Point of View; by the Very Reverend THOMAS S. BYRNE, D.D., Cincinnati.

Human Brotherhood as Taught by the Religions Based on the Bible; by Dr. K. KOHLER, of New York. Read by Dr. EMIL G. HIRSCH, of Chicago.

The Chairman of the AFTERNOON SESSION was the Rev. Dr. W. C. ROBERTS of New York, formerly President of the Lake Forest University. His opening address, after some graceful words of greeting, contained the following sentences, too valuable to be omitted from this History:

It has been asked of me more than once how I could reconcile the idea of a Congress of Religions with the Christian Religion. I find no difficulty whatever with this. God has given two revelations, one in nature that displays his power and Godhead, and the other in his rational creatures where we find much concerning his own moral character. And we find that these friends who have come to us from China and India and the islands of the sea, have been studying this very revelation of God in our nature; and I am inclined to think that, with their keen interest, they have gone deeper into the study than we have, because we have accepted the verbal revelation that has been given us, and have let that suffice for many things.

They have not that, and, therefore, have gone more thoroughly into the other phase of divine revelation. In so far, therefore, as they give the right interpretation of that revelation of God in human nature, those of us

who are called Christians are with them. We cannot disagree with them as long as they give the right interpretation of God's writing in our nature. There we are on a common platform together. Those of us who are Christians only differ from them in the interpretation again. We believe we have a clearer revelation from heaven that throws light on that revelation confined with them to nature, and if we understand it in that light we feel that we may get in advance of these friends, who have been studying through the ages God's revelation in man.

We believe our interpretations are based on the revelation God has given us, and, therefore, we have only something above and beyond that other revelation. The two phases are here, and they are united on this platform: and so I am delighted to find the whole revelation of God represented by these friends that have come to us from abroad and those that belong to our own land.

In presenting as the first speaker of the afternoon the eminent Chinese Confucian, Pung Kwang Yu, Dr. Barrows, speaking of him as the representative of an empire toward which America had not been just, evoked such a demonstration of the sympathies of the audience as had greeted the same personage on the first day. The outburst of applause continued for several minutes, the Secretary bowing his acknowledgments.

Confucianism; by PUNG KWANG YU, First Secretary of the Chinese Legation at Washington. Read by Mr. WILLIAM PIPE.

The Ultimate Religion; brief address by ZENSHIRO NOGUCHI, Buddhist layman, of Japan.

The Real Position of Japan toward Christianity; by KINZA RIUGE M. HIRAI.

This speaker, whose eloquent command of the English language impressed all hearers, seemed at the outset to have some misgivings as to the reception which his message of rebuke of the un-Christian dealing of Christians toward his people would meet with in a Christian audience. His message was uttered without reserve, and with the utmost boldness and force; and the reception of it was thus described by the next morning's press: "Loud applause followed many of his declarations, and a thousand cries of 'Shame' were heard when he pointed to the wrongs which his countrymen had suffered

through the practices of false Christianity. When he had finished, Dr. Barrows grasped his hand, and the Rev. Jenkin Lloyd-Jones threw his arm around his neck, while the audience cheered vociferously and waved hats and handkerchiefs in the excess of enthusiasm."[1]

Shintoism; by the Right Reverend REUCHI SHIBATA, President of the Jikko sect of Shintoism in Japan. Read by Dr. BARROWS.

This paper was followed by a like demonstration of personal interest and good-will toward the author. Many rushed from the audience to the platform to extend their salutations to the Oriental prelate of an unfamiliar religion, while shouts of sympathetic feeling were heard from all parts of the house.

Concessions to Native Ideas, having Special Reference to Hinduism; by the Rev. T. E. SLATER, Missionary, Bangalore, India. Read by the Rev. FRANK M. BRISTOL, D.D.

EVENING SESSION.

The Supreme End and Office of Religion; by the Rev. WALTER ELLIOTT, of the Paulist Order, New York.

The Argument for Immortality; by the Rev. PHILIP MOXOM, D.D., Boston.

The Soul and Its Future Life; by the Rev. SAMUEL M. WARREN, of Cambridge, Mass.

THE FOURTH DAY.—THURSDAY, SEPTEMBER 14.

It was on this day that the growing concourse made it necessary to hold overflow meetings, both morning and afternoon, in the Hall of Washington. As soon as the speakers finished their addresses in Columbus Hall, which was again packed to its utmost limit, they went over to the other hall and read them again to another vast and interested audience.

The meeting in Columbus Hall was presided over by Dr. BARROWS. At the close of the silent prayer, the "Universal Prayer" was said by Prof. RICHEY of the General Theological Seminary, New York.

The Needs of Humanity Supplied by the Catholic Religion;

[1] *Chicago Herald*, September 14.

by JAMES, CARDINAL GIBBONS, Archbishop of Baltimore. Read by the Right Reverend JOHN J. KEANE, D.D., Rector of the Catholic University, Washington, D. C.

Religion Essentially Characteristic of Humanity; by LYMAN ABBOTT, D.D., Brooklyn.

The Divine Basis of the Coöperation of Men and Women; by Mrs. LYDIA H. DICKINSON, St. Louis.

The Religious Intent; by the Rev. E. L. REXFORD, D.D., of Boston.

AFTERNOON SESSION.

Spiritual Forces in Human Progress; by EDWARD EVERETT HALE, D.D., of Boston.

Orthodox or Historical Judaism; Its Attitude and Relation to the Past, and its Future; by Rabbi H. PEREIRA MENDES, of the Spanish and Portuguese Synagogue, New York. Read by Mr. WILLIAM PIPE.

The Certainties of Religion; by JOSEPH COOK, of Boston.

The History of Buddhism and its Sects in Japan; by HORIN TOKI. Read by KINZA RIUGE M. HIRAI.

THE FIFTH DAY.—FRIDAY, SEPTEMBER 15.

At the morning session Dr. BARROWS presided, and after silent devotion, the Lord's Prayer was said by the Rev. GEORGE A. FORD, American missionary to Syria.

What the Dead Religions have Bequeathed to the Living; by Prof. G. S. GOODSPEED, of Chicago University.

The Points of Contact and of Contrast between Christianity and Mohammedanism; by President GEORGE WASHBURN, D.D., of Robert College, Constantinople.

The Study of Comparative Theology; by Prof. C. P. TIELE, of the University of Leyden. Read by the Rev. FRANK M. BRISTOL, D.D., of Chicago.

The next address and speaker were welcomed with more than usual demonstrations of interest and applause.

The Real Religion of To-Day; by Mrs. LAURA ORMISTON CHANT, London.

At the AFTERNOON SESSION, presided over by the Rev.

Dr. F. A. NOBLE, the first paper was one of several essays which had come to the Parliament as the result of offers advertised by Dr. Barrows in the Chinese newspapers, proposing a premium in gold for the best essays on Confucianism and Taoism. This fact, announced by the reader, added to the general interest with which this paper was received. Forty-two Chinese scholars had entered into the competition.

Confucianism : a Prize Essay ; by KUNG HSIEN HO of Shanghai, China. Translated by the Rev. TIMOTHY RICHARD, of the English Baptist Mission in China. Read by Mr. WILLIAM PIPE.

The Comparative Study of the World's Religions ; by MONSIGNOR C. D'HARLEZ, Professor in the University of Louvain, Belgium. Read by the Rev. D. J. RIORDAN.

The Importance of a Serious Study of all Religions ; by Mrs. ELIZA R. SUNDERLAND, Ph.D., of Ann Arbor, Mich.

Just before the close of the afternoon session, the Chairman invited some remarks from the Hindu monk SWAMI VIVEKANANDA, of Bombay, who responded with a little fable intended to illustrate the variance among men of different races and religions.

The frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not; but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the water of all the worms and bacilli that lived in it, with an energy that would give credit to our modern bacteriologists. In this way it went on and became a little sleek and fat—perhaps as much so as myself.

Well, one day another frog, that lived in the sea, came and fell into the well.

"Whence are you from ?"

"I'm from the sea."

"The sea ? how big is that ? Is it as big as my well ?" and he took a leap from one side of the well to the other.

"My friend," says the frog of the sea, "how do you compare the sea with your little well ?"

Then the frog took another leap, and asked : "Is your sea so big ?"

"What nonsense you speak, to compare the sea with your well !"

"Well, then," said the frog of the well, "nothing can be bigger than

A LAMA, THIBETAN PRIEST.

my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while.

The proceedings of this crowded day concluded with an EVENING SESSION, at which, by a coincidence unusual enough on our republican soil, the audience listened to discourses from men of the highest title and rank in their own countries.

The Social Office of Religious Feeling; by Prince SERGE WOLKONSKY, of Russia.

The Buddhism of Siam; by His Royal Highness Prince CHANDRADAT CHUDHADHARN, brother of the King of Siam. Read by Mr. WILLIAM PIPE, and prefaced by a short introductory by the Hon. PHRA SURIYA, Royal Siamese Commissioner to the World's Columbian Exposition.

THE SIXTH DAY.—SATURDAY, SEPTEMBER 16.

At the morning session of this very memorable day the chair was taken by Chairman BARROWS, and the moments of silent prayer were followed by the Lord's Prayer, said by Bishop KEANE.

No small feeling was aroused by a telegram from the Brahmo-Somaj, of Calcutta, sending its benediction and god-speed to the Parliament. There were resounding cheers from the audience, and expressions of grateful acknowledgment from some of the Hindus on the platform. Mr. MOZOOMDAR arose and said: "It delights my heart to see the spontaneous response to the message which my fellow-believers have sent this vast distance. I feel now, more than I have ever felt, that India and America are as one in the Spirit of the God of all nations." The speaker sat down overcome with emotion.

The leading theme of the day was to be The Scriptures of the World, and the strongly representative character of some of the speakers and their contrasted views gave peculiar interest to the course of discussion.

The Truthfulness of Holy Scripture; by Professor CHARLES A. BRIGGS, D.D., of New York.

The Catholic Church and the Bible; by the Right Reverend Monsignor SETON, of Newark, N. J.

The Greatness and Influence of Moses; by Rabbi GOTTHEIL, of New York.

Christianity as Interpreted by Literature, by Dr. THEODORE T. MUNGER, of New Haven, Conn. Read by Dr. BARROWS.

At the AFTERNOON SESSION, Dr. GEORGE DANA BOARDMAN, of Philadelphia, presided.

The Sacred Books of the World as Literature; by Prof. MILTON S. TERRY, of The Northwestern University, Evanston, Ill.

The Outlook of Judaism; by Miss JOSEPHINE LAZARUS, of New York. Read by Mrs. MAX LEOPOLD, of Chicago.

Buddhism; by BANRIU YATSUBUCHI, of Japan. Read by Mr. NOGUCHI.

The Influence of the Hebrew Scriptures; by Dr. ALEXANDER KOHUT, of New York. Read by Rabbi JOSEPH STOLZ, of Chicago.

The Character and Degree of the Inspiration of the Christian Scriptures; by the Rev. FRANK SEWALL, of Washington, D. C.

THE SEVENTH DAY.—SUNDAY, SEPTEMBER 17.

On this day the morning session of the Parliament was omitted, and sessions were held in afternoon and evening.

THE AFTERNOON SESSION.

The chair was taken by Chairman BARROWS, and after the customary act of silent prayer and the saying of the Lord's Prayer, the proceedings of the Parliament were entered on. With the exception of Mr. Nagarkar, of the Brahmo-Somaj, the speakers were representatives of Christendom, and by a striking coincidence and contrast, mainly of those two divisions of Christendom whose mutual relations in past generations have been the most unsympathetic—Presbyterianism and Catholicism.

The Divine Element in the Weekly Rest-Day; by the Rev. Dr. A. H. LEWIS, Plainfield, N. J.

The Catholic Church and the Marriage Bond; by Prof. MARTIN J. WADE, of the Law Department of the State University of Iowa.

The Influence of Religion on Women; by the Rev. ANNIS F. EASTMAN, Cleveland.

The Work of Social Reform in India; by Mr. B. B. NAGARKAR, Calcutta, India.

It was at the evening session in Columbus Hall that the incident (we will not say *accident*) occurred, which disturbed the preconcerted order of proceedings, and furnished so striking a demonstration of the genuine spirit of brotherly kindness that pervaded the assembly. Before the conclusion of the reading, by the Rev. Dr. Mullany, of the posthumous paper by Brother Azarias, Bishop Keane in the chair, it was discovered that the other speakers announced for the evening had not arrived, and the Presbyterian Congress, which was then in session in Hall No. 3, was invited to complete its evening exercises in the Hall of the Parliament. At this curiously mingled meeting Bishop Keane and Dr. Barrows alternately presided. Eminent dignitaries of the Catholic Church were sympathetic attendants on a Presbyterian Denominational Congress; and lookers-on were at a loss which most to admire, the exquisite felicity and taste with which the speakers met the unexpected occasion, or the cordial appreciation and applause of their unwonted auditors.

The Religious Training of Children; prepared for the Parliament by the late Brother AZARIAS. Read by his brother, Rev. JOHN F. MULLANY, Syracuse, N. Y.

The papers presented by members of the Presbyterian Congress were the following:

Presbyterianism and Missions; by the Rev. H. D. JENKINS, Sioux City, Iowa.

Presbyterian Reunion; by Principal G. M. GRANT, Canada.

THE EIGHTH DAY.—MONDAY, SEPTEMBER 18.

The Parliament was called to order by Dr. BARROWS, and opened with the usual act of worship. The Lord's Prayer was repeated by the Rev. FRANK M. BRISTOL, D.D., of Chicago.

It is no reflection on the other papers presented in the course of this day, to say that none of them surpassed in the

interest which they stirred in the hearers and the strong response which they drew forth—the papers of Col. T. W. Higginson, Bishop Dudley, and Prof. J. Estlin Carpenter of Oxford, England,—although the last-mentioned lacked the advantage of the author's own voice and presence.

The Sympathy of Religions; by Col. THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass.

The Historic Christ; by the Right Reverend T. U. DUDLEY, Bishop of Kentucky.

A New Testament Woman, or What Did Phoebe Do? by Rev. MARION MURDOCK, of Cleveland.

Jewish Contributions to Civilization; by Prof. D. G. LYON, of Harvard University,

The Law of Cause and Effect as Taught by Buddha; by SHAKU SOYEN of Japan. Read by Dr. BARROWS.

AT THE AFTERNOON SESSION.

Christianity an Historical Religion; by Prof. GEORGE PARK FISHER, D.D., of Yale University. Read by Prof. GOODSPEED, of Chicago.

The Need of a Wider Conception of Revelation; by Prof. J. ESTLIN CARPENTER, of Oxford University. Read by the Rev. Mr. RUBINKAM, of Chicago.

Christ the Reason of the Universe; by the Rev. J. W. LEE, of Atlanta, Georgia.

The World's Debt to Buddha; by H. DHARMAPALA, of Ceylon. The interest which this paper aroused was doubtless enhanced by the presence, beside the speaker, of a small stone figure of Buddha, said by him to be nineteen centuries old. The conclusion of the paper was deferred until a later session.

AT THE EVENING SESSION.

The Incarnation Idea in History and in Jesus Christ; by the Right Rev. JOHN J. KEANE, D.D., of Washington, D. C.

The Incarnation of God in Christ; by the Rev. JULIAN K. SMYTH, of Boston Highlands.

Orthodox Southern Buddhism; by the Right Rev. H. SUMANGALA.[1] Read by Mr. DHARMAPALA.

[1] Chief Monk of the Southern Buddhist Church of Ceylon.

The Religious System of the Parsees; by JINANJI JAMSHEDJI MODI, of Bombay. Read by Miss SORABJI.

THE NINTH DAY.—TUESDAY, SEPTEMBER 19.

On this day of exceptional interest the silence of the morning devotions was broken by the saying of the Lord's Prayer by the Rev. Dr. BRAND, of Oberlin, Ohio.

Two of the papers presented to the Parliament this day were in the form of letters addressed to Chairman BARROWS, and read by him to the audience.

Hopes of a United Humanity; letter from Lady HENRY SOMERSET. Read by Dr. BARROWS.

Toleration; brief address by Prof. MINAZ TCHERAZ, of the Armenian Church.

The Greek Philosophy and the Christian Religion; by Prof. MAX MÜLLER, of Oxford University. Read by Dr. BARROWS.

Man's Place in the Universe; by Prof. A. B. BRUCE, of the Free College, Glasgow. Read by the Rev. Dr. S. J. MCPHERSON, of Chicago.

Religio Scientiæ; by Sir WILLIAM DAWSON, of Montreal. Read by Mr. WILLIAM PIPE.

Music, Emotion and Morals; by the Rev. H. R. HAWEIS, of London, England.

AT THE AFTERNOON SESSION.

The Rev. Dr. F. A. NOBLE in the chair.

Man in the Light of Science and Religion; by Prof. THOMAS DWIGHT, of Harvard University. Read by Bishop KEANE.

What Constitutes a Religious as Distinguished from a Moral Life; by President SYLVESTER F. SCOVEL, of Wooster University, Ohio.

How can Philosophy give Aid to the Science of Religion? by Professor J. P. LANDIS, Ph.D., of Union Theological Seminary Dayton, Ohio.

Hinduism; by SWAMI VIVEKANANDA, of Bombay.

The EVENING SESSION was presided over by the Rev. Dr. A. H. LEWIS, of Plainfield, New Jersey. The first of the even-

SHINTO TOMBS. THESE ARE THE TOMBS OF SHOGUNS.

ing's proceedings was the conclusion of the paper on *Buddhism* by Mr. H. DHARMAPALA which had been begun the day before.

The Relation of Natural and Other Sciences to Religion; by Dr. PAUL CARUS, of Chicago.

The History and Prospects of Exploration in Bible Lands; by Dr. GEORGE E. POST, Beirût, Syria.

THE TENTH DAY.—WEDNESDAY, SEPTEMBER 20.

After the Parliament had been called to order by Dr. BARROWS and after silent devotion and the reciting of the Lord's Prayer by Rev. Dr. MCGILVARY, of the Laos, Siam, a brief address was made by the Rev. HENRY M. FIELD, D.D., of New York, editor of *The New York Evangelist*, a representative Presbyterian journal, who said:

It has been my fortune to travel in many lands, and I have not been in any part of the world so dark but that I have found some rays of light, some proof that the God who is our God and Father has been there, and that the temples which are reared in many religions resound with sincere worship and praise to him. I am an American of the Americans, born in New England, brought up "in the strictest sect of the Pharisees," believing there was no good outside of our own little pale. I know when I was a child it was a serious—quite a serious—question with me whether Democrats could be saved. [Laughter.] I am happy to have arrived at a belief that they can be saved, "so as by fire." Well, then, when I went across the ocean I thought a Roman Catholic was a terrible person. When I came to know the Roman Catholics, however, I found I was a very poor specimen of Christianity besides the Sisters of Charity whom I saw, and the noble brothers, devoted to every good, Christian and benevolent office Only a few weeks ago I was in Africa, and there made the acquaintance of some of the White Fathers, designated by Cardinal Lavigerie to carry the gospel into the center of Africa. What devotion is there we can hardly parallel. I knew some of them—the first that were sent out—had been killed on the desert; and yet at Carthage I said to one of the White Fathers, "Are you willing to go into all these dangers?" "Yes," said he, "When?" "To-morrow," was his reply. Such a spirit is magnificent, and whenever we see it in any part of the world, in any church, we admire and honor it. Ah, but those followers of the False Prophet—they have no religion in them! So I said until I had been in Constantinople and in other cities of the East, when I heard the call for prayers in the minarets, and when I saw the devotion of those men, fluttering their white turbans like so many doves, at sunrise and sunset, going to the house of prayer. I was told by one of the White Fathers about the observances of the Mohammedans. He said to

me: "Do you know this is the first day of Ramadan—that of the Mohammedan Lent? They are more earnest in their religion than we are in ours. They are more devoted in prayer. The poor camel-driver on the desert has no watch to tell him the hour; he dismounts from his camel and stands with his back to the sun, and the shadow cast on the sand tells him it is mid-afternoon and the hour of prayer." Shall I say that such men are beyond the pale of every religion, and that they are not regarded by the great Father as his children? So in Bombay I felt a great respect when I saw the Parsees, at the rising and setting of the sun, uncovering their heads in homage to the great Source of life and light. So in the other religions of the East, underneath all we find reverence for the great supreme Power, a desire to love and worship and honor him. On the defects of these religions I will not speak. There are enough people to talk of them: but this I do say, here and in this presence, that I have found that "God has not left himself without witness" in any of the dark climes or in any of the dark religions of this world.

Christian Evangelization as One of the Working Forces of Our American Christianity; by the Rev. JAMES BRAND, D.D., of Oberlin, Ohio.

The Religious State of Germany; by Count A. BERNSTORFF, of Berlin.

The Spirit of Islâm; by MOHAMMED ALEXANDER RUSSELL WEBB.

The reading of this paper was an exceptional event in the proceedings of the Parliament, for the fact that it was attended with strong and even violent and impatient expressions of disapproval on the part of the hearers. At the outset of the paper (which may be found in full in its place in Part III.), these demonstrations, in the form of hisses and cries of "Shame!" were so emphatic that the speaker seemed deterred from pursuing the line of discourse on which he had entered.

Concerning this solitary incident of the kind in the whole seventeen days, three remarks require to be made:

1. It was a sudden, unpremeditated outburst of feeling, which the conductors of the Parliament exerted themselves not in vain to repress.

2. It was occasioned, not by any doctrinal statement, but by what was taken for an attack on a fundamental principle of social morality.

3. As soon as the speaker turned from this to a more appropriate line of discourse, he was heard with patient attention and even with applause.

Christ the Saviour of the World; by the Rev. B. FAY MILLS, of Rhode Island.

This paper was listened to with manifestations of the profoundest interest and satisfaction on the part of the assembly.

At the AFTERNOON SESSION the Rev. Dr. CARLOS MARTYN, of Chicago, presided.

Reconciliation Vital, not Vicarious; by the Rev. THEODORE F. WRIGHT, Ph.D., of Cambridge, Mass.

The Essential Oneness of Ethical Ideas Among All Men; by the Rev. IDA C. HULTIN, of Moline, Ill.

Music and Religion; by Prof. WALDO S. PRATT, of Hartford Theological Seminary.

At the close of Prof. Pratt's paper two Armenians from Turkey, the Rev. A. Marderos Ignados, of Smyrna, as representing the Protestant Armenians, and Mr. Herant N. Kiretchjian, of Constantinople, as representing the Young Men of the Orient, were introduced by the Chairman and made brief and interesting addresses.

The Relation Between Religion and Conduct; by Prof. C. H. TOY, of Harvard University.

Christianity in Japan; its Present Condition and Future Prospects; by President HORIUCHI KOZAKI, of the Doshisha University.

The EVENING SESSION was presided over by the Rev. Dr. ALFRED WILLIAMS MOMERIE, of London.

The Restoration of Sinful Man through Christ; by the Rev. D. J. KENNEDY, O.S.P., of Somerset, Ohio.

Religion in Peking; by Professor ISAAC T. HEADLAND, of Peking University. Read by Mr. WILLIAM PIPE.

The session was concluded by a brief speech from SWAMI VIVEKANANDA, who said:

Christians must always be ready for good criticism, and I hardly think that you will care if I make a little criticism. You Christians who are so fond of sending out missionaries to save the souls of the heathen, why do

UNIVERSITY OF CALIFORNIA

you not try to save their bodies from starvation? In India during the terrible famines thousands died from hunger, yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion—they have religion enough—but it is bread that these suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste, and be spat upon by the people. I came here to seek aid for my impoverished people, and I fully realized how difficult it was to get help for heathens from Christians in a Christian land.

He concluded his speech by a few remarks on the Hindu doctrine of reincarnation.

THE ELEVENTH DAY.—THURSDAY, SEPTEMBER 21.

The chair was occupied by Dr. BARROWS, the silent prayer was offered, and the Lord's Prayer was said by the Rev. Dr. PENTECOST.

The Chairman made several communications to the Parliament, as follows:

COMMITTEES ON REPRESENTATIVE BOOKS.

Requests having been presented that in some way lists of the best books on religion be prepared and announced before this Parliament, I venture to ask the following persons to constitute committees to prepare a list of fifty or more of the best books on Christianity from an evangelical point and other points of view. I would also name a committee representing what are usually called the liberal churches to send me another list of books which they would recommend.

Committee of Protestant Evangelical Christians—The Rev. F. A. Noble, D.D., Chairman; the Rev. George Dana Boardman, D.D.; the Rev. Frank M. Bristol, D.D.; Prof. G. S. Goodspeed, the Rev. Joseph Cook, the Rev. S. J. McPherson, D.D.; Dr. George E. Post, the Rt. Rev. T. U. Dudley, D.D., and the Rev. James S. Dennis, D.D.

Committee of Catholic Christians—The Rt. Rev. John J. Keane, Chairman; Prof. Thomas O'Gorman, Prof. Thomas Dwight, the Rt. Rev. Mgr. Seton, Prof. Martin J. Wade.

Committee of Liberal Churches—The Rev. Jenkin Lloyd-Jones, Chairman; the Rev. Edward Everett Hale, Protab Chunder Mozoomdar, Prof. F. G. Peabody, Dr. Emil G. Hirsch, Prof. C. H. Toy, the Rev. Samuel J. Barrows, Mrs. Julia Ward Howe.

It is suggested that the books shall be representative of these three departments: Evidences, History, and Spiritual Classics.

I also request the representatives of the ethnic or non-Christian faiths to send me each a list of the best books in English relating to his particular faith. I shall take great pleasure in announcing these lists and giving them to the press for publication.

A LETTER IN BEHALF OF THE ARMENIANS.

NEW YORK, September 16.

THE REV. JOHN HENRY BARROWS, D.D., CHICAGO — *Reverend Sir:* In the lamentable state of political and religious persecution of our fellow-countrymen in Armenia, while the unanimously chosen successor of St. Gregory, the Illuminator, still languishes in exile in Jerusalem, while bishops and other clergymen were banished and imprisoned for their zeal and fidelity to their church, and no prominent clergyman was permitted to leave the country to come to this land, you could not invite a worthier representative to speak in behalf of the oppressed Church of Armenia than Prof. Minaz Tcheraz, a thorough student of the Church and history of Armenia, an intrepid champion of her national and religious rights, the ex-Secretary of Patriarchs Varjabedian and Khrimian, and the faithful interpreter of their faith, hope, and feeling. It is no less consolation to us in our present troubles to have such a delegate in the Parliament of Religions to speak for our beloved Church, one of the most ancient and most liberal churches of Christianity, one always surrounded by non-Christian tribes, persecuted for centuries, and bearing always high the banner of the cross, and testifying even to-day to the sincerity of her faith and devotion by the blood of thousands of martyrs.

The Philarmenic Association of America begs you to accept the heartfelt thanks of the Armenian colony in the United States for the courtesy with which you have honored the representative of the Church of Armenia, and hopes that his present mission, with your kindly assistance, will bring into light the true spirit and the liberality of the institutions of the Church of Armenia, and increase the number of sympathizers with Christian Armenians in their present persecution and suffering.

Your faithful and obedient servant,
P. MATTHEWS AYVAD, Secretary.

A SOCIETY FOR THE RESTORATION OF THE BUDDHIST HOLY PLACES.

SHIBA PARK, Tokyo, August, 1893.

TO THE REV. JOHN HENRY BARROWS, D.D.— *Dear Sir:* I do not believe it totally uninteresting to give here a short account of our Indo Busseki Kofuku Society of Japan.

The object of this society is to restore and reëstablish the holy places of Buddhism in India, and to send out a certain number of Japanese priests to perform devotional exercises in each of them, and promote the convenience of pilgrims from Japan. These holy places are Buddha Gaya, where

Buddha attained to the perfect enlightenment; Kapilavastu, where Buddha was born; the Deer Park, where Buddha first preached, and Kusinagara, where Buddha entered Nirvana.

Two thousand nine hundred and twenty years ago—that is, 1,026 years before Christ—the world-honored Prince Siddharta was born in the palace of his father, King Suddhodana, in Kapilavastu, the capital of the Kingdom Magadha. When he was 19 years old he began to lament men's inevitable subjection to the various sufferings of sickness, old age, and death; and, discarding all his precious possessions and the heirship to the kingdom, he went into a mountain jungle to seek by meditation and asceticism the way of escape from these sufferings. After spending six years there, and finding that the way he seeks after was not in asceticism, he went out from there and retired under the Bodhi tree of Buddha Gaya, where at last, by profound meditation, he attained the supreme wisdom and became Buddha.

The light of truth and mercy began to shine from him over the whole world, and the way of perfect emancipation was open for all human beings, so that every one can bathe in his blessings and walk in the way of enlightenment.

When the ancient King Asoka, of Magadha, was converted to Buddhism he erected a large and magnificent temple over the spot to show his gratitude to the founder of his new religion. But, sad to say, the fierce Mohammedans invaded and laid waste the country, there being no Buddhist to guard the temple, which possession fell into the hands of a Brahminist priest, who chanced to come here and seize it.

It was early in the spring of 1891 that the Japanese priest, the Rev. Shaku Kionen, in company with Mr. H. Dharmapala, of Ceylon, visited this holy ground. The great Buddha Gaya Temple was carefully repaired and restored to its former state by the British Government; but they could not help being very much grieved to see it subjected to much desecration in the hands of the Brahminist Mahant, and communicated to us their earnest desire to rescus it.

With warm sympathy for them, and thinking, as Sir Edwin Arnold said, that it is not right for Buddhists to leave the guardianship of the holy center of Buddhist Religion of Grace to the hand of a Brahminist priest, we organized this Indo Busseki Kofuku Society in Japan to accomplish the object before mentioned in coöperation with the Maha-Bodhi Society, organized by H. Dharmapala and other brothers in India. These are the outlines of the origin and object of our Indo Busseki Kofuku Society, and I believe our Buddha Gaya movement will bring people of all Buddhist countries into closer connection and be instrumental in promoting the brotherhood among the people of the whole world.

S. HORIUCHI, Secretary.

Mr. THEODORE F. SEWARD, representing The Brotherhood of Christian Unity, briefly stating the character and method of that fraternity, presented to the Parliament the following letter, already signed by many leading members, and invited the signatures of others:

CHICAGO, September, 1893.

We, the undersigned, feeling it desirable to crystallize, and as far as possible to perpetuate, the remarkable spirit of unity which has characterized the World's Parliament of Religions, and being deterred by the widely varied beliefs therein represented from offering a formulated expression of views, herewith give, as individuals, our approval of the formula of the Brotherhood of Christian Unity as a suitable bond with which to begin the federation of the world upon a Christian basis. The formula is as follows:

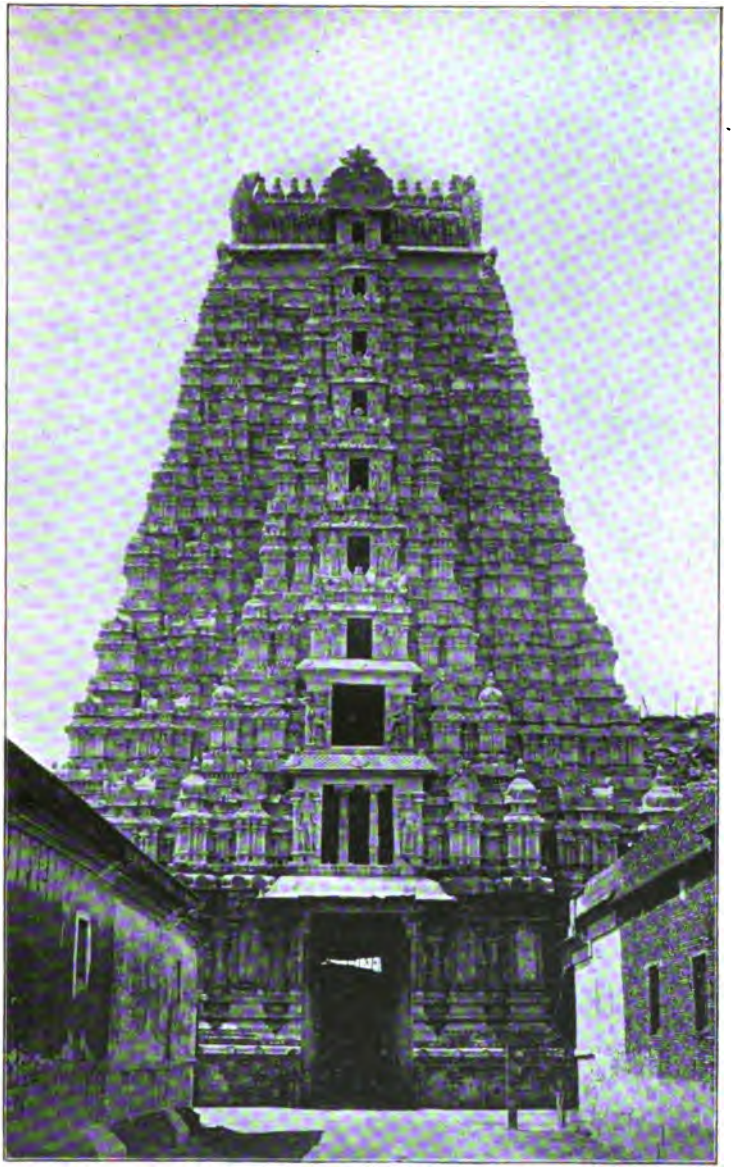
For the purpose of uniting with all who desire to serve God and their fellow men under the inspiration of the life and teachings of Jesus Christ, I hereby enroll myself as a member of the Brotherhood of Christian Unity.

A Turning-Point in the History of the Parliament, was announced in a speech by Col. T. W. HIGGINSON, of Boston.

Before the regular course of business was resumed, Col. Higginson was granted the freedom of the platform, and spoke as follows:

I wish to call your attention to the fact that this is the turning point in the history of this Parliament of Religions. Up to this time we have devoted ourselves almost wholly to speculation and abstract ideas. To-day, as you see by your program, we turn to the actual facts of life and the social questions which press upon us so tremendously.

Those of you who have gone up in the Ferris Wheel may remember very well that when you got about a hundred feet from the earth you began to have an uncomfortable sensation of having got higher than your natural position, and you almost wished for a moment that you had given your place to that other man who was so anxious to step in before you. But as you rose higher and higher this feeling passed away, and when you got to the very top there came a blissful moment when, though you were as high as you could get, you saw that you were not alone in the air. For the first time you saw that you had comrades, and the top of the next car on the right and the top of the next car on the left gave you a sense of safety almost as if you were back on mother earth. It is no matter who might be in those cars. There might be the Rev. Joseph Cook in the car on the right, and Mohammed and his seventeen wives in the car on the left. You cannot see any of them, so you did not suffer from their presence. At any rate you were as far as you could conveniently get. You had human beings on



A HINDU TEMPLE IN INDIA.

either side in as much danger as you were, and presently, with the blessing of Providence, you got back to mother earth again. O, that descent to mother earth! Do you remember how mother earth seemed to rise to meet you? How every steeple seemed sticking up in the air, how every high building came presently within your vision, and how you would bless the Moedhdhin as he called the noon-time prayer in the mosque, if he happened to do it at that time? Gradually, step by step, you settled down into actual life again, and you are glad even if you have the somewhat shady society of the Midway Plaisance. [Laughter and applause.]

That is the way we are coming back to earth to-day. We are entering on the study of social reform. You remember, perhaps, that story of the Scotch candidate for the ministry who was being examined by one of the sternest of the presbyteries, or whatever they call them. Every one of his examiners stood firm in favor of justification by faith, and each one had fifteen minutes of questions all bearing upon faith to put to him. By and by, when the candidate was in an exhausted condition, one indiscreet examiner said, "Well, what do you think of good works?" "O," said the exhausted candidate, looking around at his persecutors, "I'll no say that it might not be weel enough to have a few of them."

Here to-day we are aiming to have a few of them. [Laughter.] We have tried to contrast ourselves, as far as our natural humility would permit, with these visitors from foreign lands. We have tried to apply the test of our convictions to theirs, with the universal feeling that each one of them might have been a very respectable man if he had been brought up in our Sunday-school. [Laughter.] Suppose we try them by the test of works at last, and try ourselves by the same test. It is not enough for our admirable Chairman to marshal us together and address us like St. Anthony, who preached to the fishes in the old German poem. The poem records how eloquently the good saint addressed them and how well they all listened to him. He explained to the pickerel that they ought not to eat each other; he told the trout they ought not to steal each other's food, and he said the eel ought not to go reeling around miscellaneously, getting into all manner of mischief. It is recorded that the fishes heard him in raptures, but at the end, the poem says, at the end, after all—

> "The trout went on stealing,
> The eels went on eeling,
> Much delighted were they,
> But preferred the old way."

Let us guard against that danger, and how can we guard against it so well as by a little mutual humility when we ask ourselves how well any of us have dealt with the actual problems of human life? When it comes to that, after all, have any of us so very much to boast of?

With the seething problems of social reform penetrating all our community, and raising the question whether one day the whole system of

competition under which we live may not be swept away as absolutely as the feudal system disappeared before it; with the questions of drunkenness and prostitution in our cities; with the mortgaged farms in our country towns—with all these things pressing upon us, is it quite time for us to assume the attitude of infallibility before the descendants of Plato, and the disciples of Gautama Buddha? [Applause.] The test of works is the one that must come before us. Every Oriental that comes to us—and curiously enough I have heard half a dozen say the same thing in different places—concedes to us the power of organization, the power of labor, the method in actual life which they lack. I do not say that they deny us any virtue, except the knowledge of the true God. They don't seem to think we have very much of that, and that knowledge, as they claim, is brought to bear in virtue of heart as well as the virtues of thrift, of industry, of organization and the virtue of prayer, in the virtue of trust, in the virtue of absolute confidence in God.

A friend of mine in Chicago told me the other day that when he was talking with one of our Oriental visitors about some other place he was going to, the question arose as to whether he could afford to go. The calm face of the Oriental was utterly undisturbed during the discussion. "O," he said, "I think I can go; I think there will be no trouble; I have $15 in my pocket."

Put any of us, put the greatest Christian saint among us, 13,000 miles away from home with only $15 in his pocket, and do you think that he would be absolutely sure that unassisted divine providence would bring him back without a call at his banker's? [Laughter.] You find this curious combination of traits running through the actual life and running through the spiritual life, or what passes for such. We have come here to teach and to learn. The learning is not so familiar to most of us perhaps as the teaching, but when it comes to actual life we might try a little of both.

And in thanking once more our Chairman, as we ought to thank him every moment of every day, not alone for the way he has organized this great Parliament, but for the sonorous decision with which he even shuts the door in our faces when we particularly want to get in; thanking him for everything, I can only give him this parting wish—that he may not be like that once famous sportsman, who prided himself on his good shooting, and boasted that in one instant the deer which he brought in had been shot by himself with a single bullet through the ear and through the hind off foot. His friend became a little solicitous about the statement, and he turned to his black servant and said: "Sambo, isn't it so?" "Yes, massa," said Sambo. "But how did you do it?" asked the incredulous. "Why," said Sambo, "it was simple enough. De deer he just scratched his ear wiv his off hoof and massa shot him. There was complete triumph on the huntsman's part, and when his friends had gone he said: "Sambo, you did that handsomely; thank you for getting me out of that." "Yes, massa," said Sambo, "I did

it once; I brought de ear and de off hind hoof togeder once, but I 'spec' I never can do it again." [Laughter and applause.]

"I am sorry," remarked Dr. Barrows, "that Col. Higginson has ended his beautiful address with a word of skepticism. I believe what has been done once can be done again."

Christianity and the Social Question; by Prof. FRANCIS G. PEABODY, of Harvard University.

Religion and the Erring and Criminal Classes; by the Rev. ANNA GARLAND SPENCER, of Providence, R. I.

The Relation of the Roman Catholic Church to the Poor and Destitute; by CHARLES F. DONNELLY, of Boston. Read by Bishop KEANE, of Washington.

The Women of India; by Miss JEANNE SORABJI, of Bombay.

Buddha; by the Right Reverand ZITSUZEN ASHITZU, of Japan.

At the AFTERNOON SESSION the Chair was occupied by the Rev. Dr. EMIL G. HIRSCH.

Islâm and Social Conditions; by MOHAMMED ALEXANDER RUSSELL WEBB.

Mr. WEBB was received by the audience, on this occasion, with some slight expressions of applause.

What Judaism Has Done for Women; by Miss HENRIETTA SZOLD, of New York.

Christianity as a Social Force; by Prof. RICHARD T. ELY, of the School of Economics, Political Science and History in the University of Wisconsin, Madison.

Individual Efforts at Reform not Sufficient; by Prof. C. R. HENDERSON, of the University of Chicago.

AT THE EVENING SESSION.

Religion and Labor; by the Rev. JAMES M. CLEARY, of the Church of St. Charles Borromeo, Minneapolis.

The Salvation Army; by Brigadier General FIELDING.

This EVENING SESSION will long be remembered by those present for the storm of rain that drove into the building until many were fain to protect themselves with umbrellas, and beat upon the roof with such a roar as sometimes to drown the voices of the speakers.

At the close of the address of General Fielding (who took the platform in the absence of Commander Ballington Booth), a Brahman, a member of the School of Philosophy at Madras, Mr. NARA SIMA SATSUMCHYRA, was introduced, and began his brief address by referring with high respect to the work of the Salvation Army in India as more effective than that of any of the churches.

He concluded thus:

Our friends of the Brahmo-Somaj have been picturing to you Christianity standing with the Bible in one hand and the wizard's wand of civilization in the other. But there is another side, and that is the goddess of civilization with a bottle of rum in her hand. O that the English had never set foot in India! O that we had never seen a single European face! O that we had never tasted the bitter sweets of your civilization, rather than it should make us a nation of drunkards and brutes!

THE TWELFTH DAY.— FRIDAY, SEPTEMBER 22.

On this day the crowds in the Hall of Columbus were, if possible, more dense than on any previous day. If the public had got the impression that the proceedings were to be of very great interest and practical value, they were not destined to be disappointed. The comparison of views between Christian missionaries and the representatives of the systems of heathenism, in the forum of a Christian public, was a thing without precedent in the history of missions, and a thing of inestimable value.

One incident was antecedent to the beginning of the session. The Rev. Jenkin Lloyd-Jones introduced a personage already familiar on the platform by the strangeness of his costume, and the grave dignity of his bearing. Mr. Jones said:

His name is Christophore Jibara. He comes to us from the far-off Church of Damascus. He is the Archimandrite of the Apostolic and Patriarchal throne of the Orthodox Church in Syria and the whole East. He comes to us with a pamphlet done into English out of its original Arabic, bearing as its title, "Unity in Faith and Harmony in Religion"— a title that must justify your enthusiasm and respect. Without passing any judgment on its contents, I have looked into it enough to be surprised and delighted that away out there on the classic grounds of Damascus there is a working of the same spirit, a groping for the same result, as that which lies

so close to the heart of this Congress. It is an honest, scholarly and labored attempt to discover the fundamental basis that underlies the three great monotheistic religions of the world, — Judaism, Christianity and Mohammedanism — and to find in the Old Testament and the New Testament and the Koran a certain fundamental revelation which, being recognized, would meet largely the hunger of the human heart.

The exercises of the morning, which were marked by great interest, then began with silent devotion and the recital of the Lord's Prayer by the venerable Dr. PHILIP SCHAFF.

After the prayer, Dr. Schaff, being called on to address the Parliament, said :

This is short notice to speak to be given to one who has just risen from the dead. A little more than a year ago I was struck down by apoplexy ; but I have recovered, through the mercy of God, and I am a miracle to myself. I was warned by physicians and friends not to come to Chicago. They said it would kill me. Well, let it kill me. I was determined to bear my last dying testimony to the cause of Christian Union, in which I have been interested all my life. But I think the Lord will give me strength to survive this Parliament of Religions. The idea of this Parliament will survive all criticism. The critics will die, but the cause will remain. And as sure as God is the Truth, and as sure as Christ is the Way and the Truth and the Life, his Word shall be fulfilled, and there shall be one flock and one Shepherd.

Religion and Wealth ; by the Rev. WASHINGTON GLADDEN, D.D., Columbus, Ohio.

Christianity and the Hawaiian Islands ; by the Rev. E. P. BAKER.

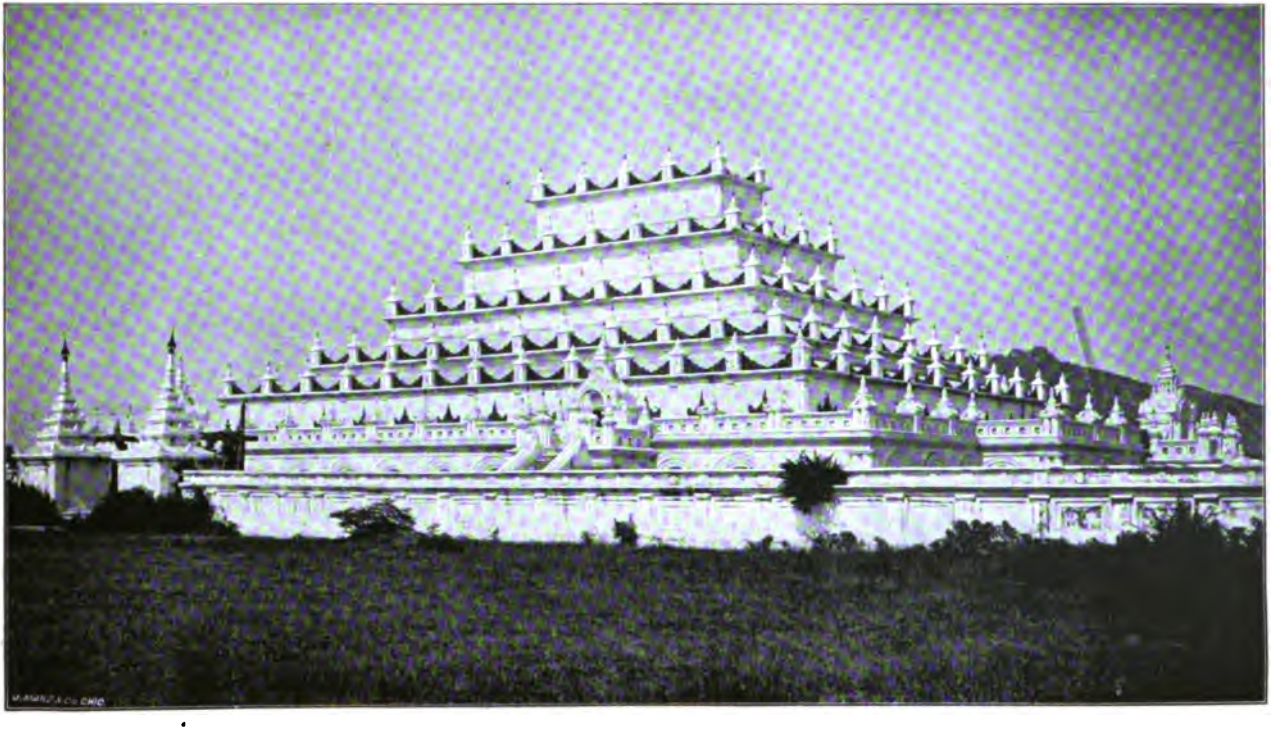
What the Bible has Wrought ; by the Rev. JOSEPH COOK, Boston.

Crime and its Remedy ; by the Rev. OLYMPIA BROWN, Racine, Wisconsin.

Unity and Christian Science ; by Mrs. MARY B. G. EDDY. Read by Judge J. S. HANNA, Boston.

The reading of this paper had been eagerly awaited by large numbers in the audience, and was listened to with much attention.

The Religion of the North American Indians; by Miss ALICE C. FLETCHER, Harvard University.



THE INCOMPARABLE PAGODA, AT MANDALAY, BURMAH, SAID TO BE ONE OF THE MOST BEAUTIFUL TEMPLES IN THE WORLD.

AT THE AFTERNOON SESSION.

The Church and City Problems; by Prof. ALBION W. SMALL, of the University of Chicago.

The World's Religious Debt to Asia; by P. C. MOZOOMDAR, of the Brahmo-Somaj, Bombay.

How Can the Methods of Christian Missionaries be Improved? discussed by H. DHARMAPALA, Ceylon; Rev. GEORGE T. CANDLIN, Tien-tsin, China; NARA SIMA CHARYAR, Madras; Rev. R. E. HUME, Bombay, India; Rev. Dr. GEORGE E. POST, Beirût, Syria; Rev. Mr. HAWORTH, Japan.

In this memorable discussion the brief address of Dr. Post had an important significance by its unmistakable though not express bearing on two points in the defense of Mohammedanism, by Mr. Mohammed Webb, against the reproach of polygamy and of wars of propagandism. Dr. POST stepped forward, bearing aloft a copy of the Koran, of which he said:

> I hold in my hand a book which is never touched by 200,000,000 of the human race with unwashed hands, a book which is never carried below the waist, a book which is never laid upon the floor, a book every word of which to these 200,000,000 of the human race is considered the direct word of God which came down from heaven. And I propose, without note or comment, to read to you a few words from this sacred book, and you may make your own comments upon them afterwards.

He proceeded to read from chapters 66, 2, 25, 48, instructions to propagate the religion by the sword, and from chapter 4 and elsewhere the commendation of polygamy.

Rev. E. C. HAWORTH was introduced, and spoke on the missionary problems presented in Japan.

THE THIRTEENTH DAY.—SATURDAY, SEPTEMBER 23.

After the assembly had been led in the Lord's Prayer by the Rev. Dr. WALTER M. BARROWS, of Rockford, Chairman of the Congress of Missions, a letter was read from the Metropolitan of Athens, expressing his sympathy with the aims of the Parliament.

The Hon. JOHN W. HOYT, of Washington, followed with a brief speech expressing the same sentiment.

The Grounds of Sympathy and Fraternity Among Religious

Men; by AARON M. POWELL, of the Society of Friends, New York.

The Essence of Religion in Right Conduct; by Dr. ALFRED WILLIAMS MOMERIE, of London.

The Religious Mission of the Colored Race; by Mrs. FANNY BARRIER WILLIAMS, of Chicago.

The Catholic View of International Arbitration; by Prof. THOMAS J. SEMMES, of the Law Department of Louisiana University.

Fallacies About the Jews; by Rabbi JOSEPH SILVERMAN, New York.

THE AFTERNOON SESSION.

The Rev. L. C. MERCER in the chair.

The Religious Mission of the English-speaking Nations; by the Rev. Dr. HENRY H. JESUP, of Beirût, Syria. Read by the Rev. GEORGE A. FORD, of Syria.

The Spirit and Mission of the Apostolic Church of Armenia; by the Rev. OHANNES CHATSCHUMYAN.

The History and Work of the Orthodox Greek Church; by the Rev. P. PHIAMBOLIS, Greek pastor in Chicago.

International Justice and Amity; by the Rev. Dr. S. L. BALDWIN, of New York, formerly missionary in China.

Universal Brotherhood; by Prince SERGE WOLKONSKY, of St. Petersburgh.

THE EVENING SESSION.

Rabbi Dr. HIRSCH, of Chicago, presided. In taking the chair he remarked:

To-night we must do things by proxy. The chairman is not here. I act as his substitute. Most of the authors of the papers that are to be read to-night are not with us, and they will be represented by proxy. We have, however, the Archbishop of Zante with us, and he will read a brief protest against a certain superstition prevalent in the East.

His Grace the Archbishop, coming forward, spoke with great emphasis as follows:

MOST HONORABLE LADIES AND GENTLEMEN,—I am not a Jew. I am a Christian, a profound believer of the truth of the gospel. [Applause.] I am always bound to defend the truth, and for this reason I present a paper here to-night.

He then handed to Mr. SNELL, to be read to the assembly, the following most honorable and Christian protest against a prevalent calumny upon the Jews in Europe and the East:

In the East the belief is current among the ignorant masses of the population that the Jews use for purposes of religious rites the blood of Christian children, and in order to procure such blood do not shrink from committing murder. In consequence of this belief, outbreaks against the Jews are frequent, and innocent victims are subjected to many indignities and exposed to great danger. In view of the fact that such erroneous ideas are also current among the ignorant of other countries, and that during the last decade both Germany and Austria were the scenes of trials of innocent Jews under the accusation of having committed such ritual murder, I, as a Christian minister, ask this Congress to record our conviction that Judaism forbids murder of any kind, and that none of its sacred authorities and books command or permit murder, or the use of human blood for ritual practices or religious ceremonies. The circulation of such slander against the adherents of a monotheistic faith is un-Christian. The origin of the calumny must be traced to the Roman conceit that early Christians used human blood in their religious observances. It is not consonant with Christian duty to allow this horrible charge to go unrebuked, and it is in the interest of Christianity's good repute that I ask this Parliament to declare that Judaism and the Jews are innocent of the imputed crime as were the Christians of the first century.

International Obligations to China; by President W. A. P. MARTIN, of the Imperial College of Peking.

The Koran and other Sacred Scriptures; by J. SANNA ABOU NADDARA, of Paris. Read by Mr. SNELL.

Women and the Pulpit; by the Rev. Mrs. ANTOINETTE BROWN BLACKWELL, of Elizabeth, New Jersey. Read by the Rev. Dr. AUGUSTA J. CHAPIN, of Chicago.

The Voice of the Mother of Religions on Social Questions; by RABBI H. BERKOWITZ, of New York, Read by Dr. JOSEPH STOLTZ, of Chicago.

THE FOURTEENTH DAY.— SUNDAY, SEPTEMBER 24.

AFTERNOON SESSION.

The assembly were led in the Lord's Prayer by the Rev. GEORGE J. LEMMON, of Schaghticoke, N. Y.

The Relation of Christianity to America; by the Rev. Pro-

fessor THOMAS O'GORMAN, of the Catholic University of America, Washington, D. C.

What Religion has Wrought for America; by the Rev. Dr. DAVID JAMES BURRELL, of New York.

EVENING SESSION.

The Present Religious Condition of America; by the Rev. Dr. H. K. CARROLL, of New York.

The Invincible Gospel; by the Rev. GEORGE F. PENTECOST, of London.

The argument of this paper was the ultimate triumph of Christianity as assured by its essential superiority to all other religions. Certain impromptu remarks interjected between the lines of the paper drew forth a reply on the following day. He was reported by the press as saying:

> Some of the Brahmans of India have been here and have dared to make an attack upon Christianity. They take the slums of New York and Chicago and ask us why we do not cure ourselves. They take what is outside the pale of Christianity and judge Christianity by it.

Proceeding then to attack the religious systems of India on the point of morality, he alleged that among the followers of Brahmanism there were thousands of temples in which there were hundreds of priestesses who were known as immoral and profligate. They were prostitutes because they were priestesses, and priestesses because they were prostitutes.

The mention of this incident is necessary to the understanding of the reply which followed it at a later hour.

The incident was of value as giving the general Christian public the opportunity of hearing, at first hand, from the lips of a native of India, the defense which Hinduism has to make against a reproach universally circulated and believed. The willingness of the assembly to hear patiently and judge fairly was unmistakably expressed.

THE FIFTEENTH DAY.—MONDAY, SEPTEMBER 25.

The Lord's Prayer was repeated by the Rev. GILBERT REED, of China.

The Friendship of the Faiths; Poem, by L. J. BLOCK, of Chicago. Read by Mrs. LINDEN W. BATES.

The Relations between the Anglican Church and the Church of the First Ages; by the Rev. Prof. THOMAS RICHEY, General Theological Seminary, New York.

The Bearing of Religious Unity on the Work of Missions; by the Rev. GEORGE T. CANDLIN of Tien-tsin, West China.

Mr. Candlin delivered his address clothed in Chinese costume. The interest felt and manifested during the delivery of the paper was intense. And at the close of it occurred one of the memorable scenes of the Parliament. Almost the whole audience rose cheering and waving handkerchiefs; and among many others Mr. Dharmapala grasped the hand of the speaker and thanked him for his noble address.

The Reunion of Christendom; by the Rev. PHILIP SCHAFF, D.D., LL.D., Professor in Union Theological Seminary, New York. Read by the Rev. Dr. MCPHERSON, of Chicago.

Interdenominational Comity; by the Rev. D. L. WHITMAN, President of Colby University.

THE AFTERNOON SESSION.

Dr. F. A. NOBLE, of Chicago, in the Chair.

The Persistence of Bible Orthodoxy; by Prof. LUTHER F. TOWNSEND, of Boston.

The History and Tenets of the Jains of India; by VIRCHAND A. GANDHI, Bombay.

Mr. Gandhi prefaced his paper with remarks in reference to the allegations of the previous day against the morality of the Hindu religions. He said:

I am glad that no one has dared to attack the religion I represent. It is well they should not. But every attack has been directed to the abuses existing in our society. And I repeat now, what I repeat every day, that these abuses are not from religion but in spite of religion, as in every other country. Some men in their ambition think that they are Pauls, and what they think they believe, and where should these new Pauls go to vent their platitudes but India? Yes, sir, they go to India to convert the heathen in a mass, but when they find their dreams melting away, as dreams always do, they return back to pass a whole life in abusing the Hindu. Abuses are not arguments against any religion, nor self-adulation the proof of the

truth of one's own. For such I have the greatest pity. There are a few Hindu temples in Southern India where women singers are employed to sing on certain occasions. Some of them are of dubious character, and the Hindu society feels it and is trying its best to remove the evil. These women are never allowed to enter the main body of the temple, and as for their being priestesses, there is not one woman priest from the Himalayas to Cape Comorin.

If the present abuses in India have been produced by the Hindu religion, the same religion had the strength of producing a society which made the Greek historian say, "No Hindu was ever known to tell an untruth, no Hindu woman ever known to be unchaste." And even in the present day, where is the chaster woman or milder man than in India?

In the last place, I am very, very sorry for those who criticise the great ones of India, and my only consolation is that all their information about them has come from third-hand, fourth-hand sources, percolating through layers of superstition and bigotry. To those who find in the refusal of the Hindu to criticise the character of Jesus a tacit acceptation of the superiority of the fanatical *nil-admirari* cult they represent, I am tempted to quote the old fable of Æsop and tell them "Not to you I bend the knee but to the image you are carrying on your back"; and to point out to them one page from the life of the great Emperor Akbar.

A certain ship full of Mohammedan pilgrims was going to Mecca. On its way a Portuguese vessel captured it. Amongst the booty were some copies of the Koran. The Portuguese hanged these copies of the Koran round the necks of dogs and paraded these dogs through the streets of Ormuz. It happened that this very Portuguese ship was captured by the Emperor's men, and in it were found some copies of the Bible.

The love of Akbar for his mother is well known, and his mother was a zealous Mohammedan. It pained her very much to hear of the treatment of the sacred book of the Mohammedans in the hands of Christians, and she wished that Akbar would do the same with the Bible. But this great man replied: "Mother, these ignorant men do not know the value of the Koran, and they treated it in a manner which is the outcome of ignorance. But I know the glory of the Koran and the Bible both, and I cannot debase myself in the way they did."

Mr. Gandhi's remarks were followed by expressions of sympathy from among the audience.

The Free Baptist Church; by the Rev. J. A. HOWE, Lewiston, Maine.

The Spiritual Ideas of the Brahmo-Somaj; by Mr. B. B. NAGARKAR, Bombay.

THE EVENING SESSION.

REV. AUGUSTA J. CHAPIN in the Chair.

A White Life for Two; by Miss FRANCES E. WILLARD. Read by MR. WILLIAM PIPE.

The Worship of God in Man; by Mrs. ELIZABETH CADY STANTON. Read by Miss SUSAN B. ANTHONY.

Christianity as seen by a Voyager Around the World; by the Rev. FRANCIS E. CLARK, D.D., Boston.

THE SIXTEENTH DAY.—TUESDAY, SEPTEMBER 26.

The Lord's Prayer was said by the Rev. JAMES S. DENNIS, D.D., of New York.

The Attitude of Christianity toward Other Religions; by Professor WILLIAM C. WILKINSON, of the University of Chicago.

What is, and What is not, Religion; by Mrs. JULIA WARD HOWE, of Boston.

The Mission of Protestantism in Turkey; by the Rev. A. M. IGNADOS. Read by Mr. HERANT M. KIRETCHJIAN, Constantinople.

The Message of Christianity to other Religions; by the Rev. JAMES S. DENNIS, D.D., of New York.

The Leading Powers of Religious Thought in France; by the Rev. G. BONET-MAURY, Paris.

THE AFTERNOON SESSION.

The Primitive and Prospective Religious Union of the Human Family; by the Rev. JOHN GMEINER, St. Paul, Minn.

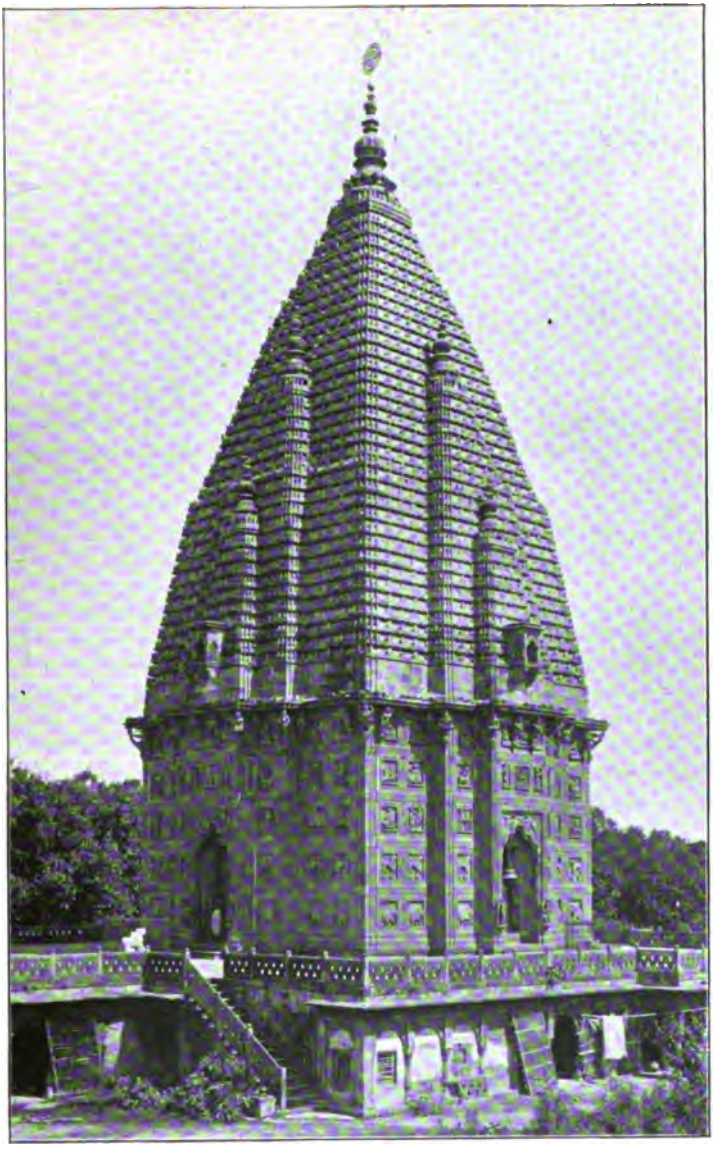
The Armenian Church; by Prof. MINAS TCHERAZ, London.

The World's Religious Debt to America; by Mrs. CELIA PARKER WOOLLEY, Chicago.

A Voice from the Young Men of the Orient; by Mr. HERANT M. KIRETCHJIAN, Constantinople.

Points of Contact and Contrast between Christian and Hindu Thought; by the Rev. R. A. HUME, New Haven, Conn.

The Future of Religion in Japan; by NOBUTA KISHIMOTO, Okayama.



SUMEREE TEMPLE AT RAMNAGGAR, INDIA.

THE EVENING SESSION.

Dr. ALFRED WILLIAMS MOMERIE, of London, in the Chair.

What is Christianity? A Voice from the Far East; by the Rev. J. T. YOKOI, Japan.

A Presentation of Buddhism; in addresses by H. DHARMAPALA, of Ceylon; Messrs. Y. KAWAI, SOYEN SHAKU, KINZA RIUGE M. HIRAI and Z. ASHITZU, of Japan; and Mr. SWAMI VIVEKANANDA, of India.

SEVENTEENTH DAY. — MORNING SESSION.

The Hall of Columbus was crowded. Dr. BARROWS presided and the Universal Prayer was offered by Rev. Dr. MCGILVARY, missionary among the Laos, after which the Chairman said:

The morning of the seventeenth day of this historic assembly has come, and I wish to express the feeling of thankfulness which I have in my heart to Almighty God for his goodness that has been shown to us so continuously. And I wish to express my appreciation of the fidelity of the friends who have coöperated in making this Parliament what it has been.

I learned this morning from Prof. Minas Tcheraz, that grand Armenian Christian, that, although he had been in our city over twenty days, he has been so constantly in attendance on this Parliament that he has seen the White City only once in the daytime and once in the evening. I have noticed the same faces here, day after day, of thoughtful ministers, laymen and women who have been here drinking in the truth that has been given to us, and enjoying what has made this series of meetings so remarkable and ennobling.

And now that the last day has dawned, I wish in these few words to express my gratitude to the friends who have worked with me, for their patience; and to the newspaper press who have done so much to spread abroad the proceedings of this Parliament. This evidence of enterprise on the part of the press, this evidence of their appreciation of the significance of this Parliament, is so noteworthy that it has been frequently spoken of by many of those who have come to us from other lands.

Rev. F. W. M. HUGENHOLTZ, of the Liberal Church of Holland, was then introduced and spoke as follows:

I am thankful that the opportunity has been given to me of bringing to this Congress the hearty greetings of those whose representative I am—the members of the Confederation of Netherland Protestants, who are in the most perfect sympathy with this enterprise. It is gratifying indeed to remember that, while we are gathered together here in Chicago, everywhere in the world hosts of sympathetic men and women are joining us in spirit

and praying for our success. Looking for the results of our Parliament we must not forget that it is already a result in itself, a glorious result of the advanced conception of religion as a common good of mankind. Truth and untruth do not come together for a peaceful meeting. Divine revelation and diabolical inflation do not seek each other for mutual edification. That, therefore, the different religions of the world actually did come together, is itself a truth of the advanced religious thought of our age.

Now admit those who have prepared the way for this Parliament. I may point with pride to this Holland Confederation of Protestants, whose single aim, according to its constitution, is and already has been for more than twenty years to promote the free development "of the religious life within the churches and beyond," without any dogmatic or denominational addition. This our Protestant bond therefore must hail with enthusiasm this fulness of the times. Their delegate must feel at home amid these thousands, all of the members of the same confederation, though not Dutchmen all of them, nearly all of them promoters of the free development of the religious life.

And now, how shall this aim be reached? What will, what must be, the result of the Parliament? I trust it will put a stop to the mutual rivalry of the various religions, in order to show that one religion, if not the only good and true one, still must be considered as the best of all. Religion is in such a way influenced by climate, race and tradition, that what is the best for one cannot to the same degree satisfy the wants of another.

No, there is a better rivalry promising greater and surer success. Let all of us move to see which of us can best and soonest live up to the highest demands of his religion, which of us first can overcome the sad differences between creed and deed, between his professed and his applied religion.

And whenever we discover, as in these days we could many times, whenever we discover in each other's religion something that is lacking or less developed in ours, let us try to aim that such precious good shall enrich our own religion with the spiritual pleasures found elsewhere.

This, indeed, will be to promote the free, the unprejudiced development of the religious life, by which, if all of us are thus advancing along our different lines, at the end we will meet each other on the heights, when the consciousness of being near to God will fill all his children with everlasting joy.

Mr. WILLIAM L. TOMLINS, of Chicago, was presented and made an address on Religion and Music, which was received with great favor. The Chairman then presented Dr. E. G. HIRSCH in the following words:

The leading thought of to-day is ultimate and universal religion, and surely if anyone has a right to speak of that it is a representative of the Hebrew race, Dr. Emil G. Hirsch, of Chicago, who calls himself, and he is, a thorough American. He represents a people whose contributions to the

religion of the world are certainly greater than those of any other nation, and I have great pleasure in introducing Dr. Hirsch to this Parliament.

Elements of Universal Religion; by Dr. E. G. HIRSCH.

Swedenborg and the Harmony of Religions; by Rev. L. P. MERCER.

The World's Salvation; by Rev. JOHN DUKE MCFADDEN.

The Only Possible Method of Christian Unification; by REV. WILLIAM R. ALGER, of Boston.

Christianity and Evolution; by Prof. HENRY DRUMMOND, read by Rev. FRANK M. BRISTOL.

AFTERNOON SESSION.

The Hall of Columbus was not adequate for the throngs who sought admission. Dr. BARROWS presided.

The chairman read the following poem contributed by LAURA ORMISTON CHANT:

THE WORLD'S PARLIAMENT.

"*He hath made of one all nations of the earth.*"

The New World's call hath summoned men to prayer:
And swift across the ocean's path of foam,
Along the mountain-tracks, or desert's glare,
Or down the old-world valleys, they have come.
O golden, olden East!
Right welcome to the feast.
The New World welcomes you
In the most holy name of God,
The New World welcomes you.

The New World's call hath summoned men to prayer:
All Christendom hath felt her great heart beat,
And Europe's messengers from everywhere
Still wake the echoes with their coming feet.
O, Mussluman and Greek!
The glad New World doth seek
With Christian and with Jew,
In the most holy name of God,
To love and welcome you.

The New World's call hath summoned men to prayer:
And Africa hath heard the call and cried
To her most noble sons to haste and share
The brotherhood of worship side by side.
O, heirs of Liberty!
Dear negro brothers, ye,
At last at one with you,
In the most holy name of God,
The New World welcomes you.

For all the creeds of men have come to praise,
And kneel and worship at the great white throne
Of God, the Father of us all, and raise
The all-world's prayer to Him, the Great Alone.
O, creeds, whate'er ye be!
The Truth shall make you free.
And be ye old or new
In the most holy name of God
The New World welcomes you.

Let Moses still be reverenced, and the name
Of Buddha fill his worshipers with awe.
Still let Mohammed from his people claim
A sober life and conduct as before.
Yet nought of outlook shall be sacrificed
By which man doth his soul's horizon scan,
For over all the creeds the face of Christ
Glows with white glory on the face of man.
And all the symbols human tears have stained,
And every path of prayer man's feet have trod,
Have nearer knowledge of the Father gained
For back of soul and symbol standeth God.
In fullness of the time,
From every creed and clime,
The New World and the Old
Pray in the age of Gold,
In one vast host on bended knee
The Old and New, in unity
Of Truth's Eternal good
To East and West forever given,
Proclaim in sight of Heaven,
In the most holy name of God,
Immortal Brotherhood.

Dr. F. A. NOBLE read a list of the hundred best books recommended by the Protestant Evangelical Committee; after which the proceedings of the Parliament were continued in the following order:

The Baptists in History; by Rev. GEORGE C. LORIMER, D.D., of Boston.

The Ultimate Religion; by Bishop JOHN J. KEANE, of Washington.

Christ, the Unifier of Mankind; by Rev. GEORGE DANA BOARDMAN, of Philadelphia.

SCIENTIFIC SECTION.

Parallel with the meetings in the Hall of Columbus, were sessions in Hall III, where papers of a more scientific and less popular character were read. These papers were often followed by free conferences over the topics treated.

FRIDAY, SEPTEMBER 15, 10 A.M.

The Practical Service of the Science of Religions to the Cause of Religious Unity and to Missionary Enterprise; by the Chairman, Mr. MERWIN-MARIE SNELL.

Japanese Buddhism; by PETER GORO KEBURAJI, Tokyo, Japan.

Influence of Egyptian Religion on Other Religions; by J. A. S. GRANT-BEY, Cairo, Egypt.

Genesis and Development of Confucianism; by Dr. ERNEST FABER, Shanghai, China.

WEDNESDAY, SEPTEMBER 20, 10:30 A.M.

Symposium on the relation between Religion and Science:

Sir WILLIAM DAWSON'S *Religio Scientiæ* (read by Chairman; repeated from Large Hall). Discussed by:

Dr. PAUL CARUS, Editor of *The Monist.*

Dr. ADOLPH BRODBECK, of Hannover, Germany.

Rev. G. T. CANDLIN, of China.

Dr. ERNEST FABER, of China.

Rev. FATHER D'ARBY, of Paris.

Elder B. H. ROBERTS, of Utah.

Judge RUSSELL, of Chicago.

THURSDAY, SEPTEMBER 21, 10:30 A.M.

Reminiscences of the Native Religions of the New Hebrides; Rev. JOHN G. PATON, D.D. Read by the Chairman.

AFTERNOON SESSION.

The Estimate of Human Dignity in the Lower Religions; L. MARARILLIER. Read by the Chairman.

Some Popular Superstitions in Morocco and Egypt; Rev. B. F. KIDDER, Ph.D. Read by the Chairman.

Conference on Popular Superstitions; Profs. G. S. GOODSPEED, ADOLPH BRODBECK, and MERWIN-MARIE SNELL.

Elements of Universal Religious Agreement in Mankind; on the Conditions and Perspectives of a Future Universal Religion; Prof. ALBERT RÉVILLE, of Paris. Read by the Chairman.

The Classification of Religions; Prof. JEAN RÉVILLE, Editor of *La Revue de l'Histoire des Religions*, Paris. Read by the Chairman.

Conference on the Classification of Religions; Profs. G. S. GOODSPEED, ADOLPH BRODBECK, and MARIE SNELL.

FRIDAY, SEPTEMBER 22, 10:30 A.M.

Address by Rev. SWAMI VIVEKANANDA.

Conference on Orthodox Hinduism and the Vedanta Philosophy.

AFTERNOON SESSION.

Address by MR. LAKSHMI NARAIN, of Lahore, India, Secretary of the Kayasth Community;

Mr. NARASIMA CHARI, a Brâhman of Madras, representing the Sei Vaishnava Sect and the Visishtadwaiti Philosophy;

Rev. SWAMI VIVEKANANDA, a Sannyâsi, or Monk;

And by Mr. MERWIN-MARIE SNELL.

Conference on the Modern Religions of India.

SATURDAY, SEPTEMBER 23.

Address by KINZE RIUGE M. HIRAI, of the Myo Shin Ji branch of the Rinzai Zen sect of Japanese Buddhism.

Address by SWAMI VIVEKANANDA.

Conference on the subject of the foregoing addresses,

SUNDAY, SEPTEMBER 24.

Address by Mr. THOMAS WILLIAMS.

Conference on the tenets of the Christadelphians.

Address by Mr. MERWIN-MARIE SNELL.

Conference on Mormonism.

MONDAY, SEPTEMBER 25.—MORNING SESSION.

The Dev Dharm Mission; by MOHUN DEV. Read by the Chairman.

The Origin of Shintoism; by the Rev. TAKAYOSHA MATSUGAMA. Read by the Chairman.

Shintoism in the Past and the Present; by PETER GORO KABURAJI.

Conference on Shintoism.

AFTERNOON SESSION.

Importance of Philosophy to the Science of Religions; by Mr. MERWIN-MARIE SNELL.

Answers of the Adwaita Philosophy to Religious Problems; by MANILAL N. D'VIVEDI. Read by Prof. G. S. GOODSPEED, of the University of Chicago.

The Visishtadwaiti School of Hinduism; by S. PARTHACARATHY ARJANGAR, of Madras. Read by the Chairman.

Poem of Greeting to the Parliament (in Marâthi); by PURNSHOTTAM B. JOSHI; the author's translation read by the Chairman.

The Religion of the North American Indians; Miss ALICE C. FLETCHER, repeated from Large Hall.

The History and Tenets of the Jain Faith; by Mr. V. N. GANDHI, of Bombay Conference of the Jain Faith.

The Essence of the Hindu Religion; by Rev. SWAMI VIVEKANANDA.

SEPTEMBER 27, 10:30 A.M.— OVERFLOW MEETING.

The Future Religious Unity of Mankind; by Rev. GEO. T. CANDLIN.

The Civic Church; by Mr. WM. T. STEAD.

Why Protestant Missions in China should Unite in using the Term Tien Chu for God; by Rev. HENRY BLODGET, D.D., of Peking.

The Shaker Community: by Mr. DANIEL OFFORD.

CHAPTER V.

THE CLOSE OF THE PARLIAMENT.

BEFORE bringing to an end the chronicle of the Parliament, it will be well at this point to describe a few incidents which make up a part of this history. Very much of the best life of this first great convention of the world's religious leaders was lived outside the daily meetings in the Hall of Columbus. The friendships which were formed, and the social intercourse enjoyed will be a part of the Parliament's contribution to that true charity in which, as Lord Bacon said, "there is no excess."

Several devotional meetings had been held in the early morning hours, under the leadership of Mr. Theodore F. Seward, the founder of the Brotherhood of Christian Unity, and Mr. Seward had also conducted conferences in the interests of a closer union of Christian disciples. The chronicle of the Parliament would not be complete without a reference to these efforts and to Mr. Seward's work in bringing before the minds of Christians their great opportunity and great duty to come into closer and more active fellowship.

On the evening of September 11, the opening day of this historic convention, the Chairman gave a reception to the foreign delegates attending the Parliament of Religions, at the beautiful home of Mr. and Mrs. A. C. Bartlett on Prairie avenue. The gracious hospitalities extended by the host and hostess to the representatives of all the chief faiths and of all the leading divisions of Christendom form a delightful part of the memories which many hundreds of invited guests will ever cherish of the golden September days of 1893. The halls and rooms of Mr. Bartlett's home were beautifully and appropriately decorated with many hundreds of flags of all nations. Assisting Mr. and Mrs. Bartlett and Dr. Barrows in receiving

their guests were Mrs. Potter Palmer, Mrs. Charles Henrotin, the Archbishop of Zante, and Bishop Keane. Among those present, besides the scholars and distinguished guests whose names appear in the first day's chronicle of the Parliament, may be mentioned Archbishop Nicholas, of the Russian-Greek Church, San Francisco, and Bishop Ryan, of Buffalo. Probably no such company, representing so large a diversity of nations and faiths, ever gathered before in an American residence.

A public reception to the members of the Parliament was given by President Bonney on Tuesday evening, September 12, in the ample halls of the Art Institute. This was attended by thousands. On Thursday evening, September 14, Mrs. Potter Palmer, President of the Board of Lady Managers, gave a reception to the delegates attending the Parliament, at the Woman's Building in Jackson Park. Through the kindness of President Higinbotham, of the World's Columbian Exposition, electric launches were provided for a number of distinguished foreign delegates, and they were given an opportunity of witnessing the beautiful illuminations in the Court of Honor. At the Woman's Building Mrs. Palmer made a delightful address of welcome. This was followed with an address by T. W. Palmer, President of the World's Columbian Commission. It was Mrs. Palmer's earnest wish to secure authoritative statements with regard to the condition of women in other lands, and appropriate addresses in response to her desires were made by the Archbishop of Zante, Hon. Pung Kwang Yu, Mr. Dharmapala, Mr. Mozoomdar, and Mr. Vivekananda.

On Saturday afternoon, September 16, Mr. and Mrs. E. W. Blatchford gave a delightful reception to the delegates and others attending the Parliament and to many leading citizens of Chicago at their home on LaSalle avenue. This was an occasion of rare pleasure, and many were present who were not in the city in time to attend the first reception on Monday evening.

Not only Mr. and Mrs. Blatchford, but many others in

Chicago, including prominent Christian and Jewish ministers, extended cordial hospitalities in their homes and churches to the men of the Orient, and to the representatives of various faiths, who were made to feel the warmth, courtesy and pleasure of a true American welcome.

It was with a sort of pathetic eagerness that the friends of the Parliament looked forward to its closing session. All

RESIDENCE OF MR. A. C. BARTLETT, OF CHICAGO, WHERE THE RECEPTION WAS GIVEN TO THE MEMBERS OF THE PARLIAMENT, SEPTEMBER 11TH.

anticipated a renewal of the thrilling and hitherto unparalleled scenes of the opening day, but besides all this was the anticipated sorrow of spoken farewells. It will be impossible to describe, and adequately interpret to those who were not there, the great meetings with which the Parliament concluded. The final gathering was altogether worthy of what has been deemed the most significant and important conference ever held. More than seven thousand persons were crowded into

the Halls of Washington and Columbus. For more than an hour before the time announced the eager crowds swept up against the doors of the Art Palace. The throng extended from the doorways to Michigan avenue and thence for half a block in either direction. It is said that ticket speculators were at work, and that three and four dollars were demanded and paid for cards which admitted only to the Hall of Washington where the overflow meeting was held and the entire program was repeated. It is quite within bounds to say that the spirit of the closing sessions of the Parliament was Pentecostal. Such manifestations of love, fraternity, hopeful religious enthusiasm, the world has never seen before in any such assembly of the children of our common Father. An eye-witness reports: "Never since the confusion of tongues at Babel have so many religions, so many creeds, stood side by side, hand in hand, and almost heart to heart, as in the great amphitheater last night. On the great platform of Columbus Hall sat the representatives of creeds and sects that in bygone days hated one another with a hatred that knew no moderation. The last and closing scene of the great Parliament of Religions is one that will live forever in the memory of those who were so fortunate as to be spectators. The great Hall of Columbus was illuminated by a myriad of lights. Every inch of room was used by the greatest crowd that ever sat within its walls. On the stage, beneath the folds of the flags of all nations, were the representatives of all religions. The dull, black and somber raiment of the West only intensified the radiantly contrasted garbs of the Oriental priests."

Twice during the evening flash-light photographs were taken of the historic group on the platform. President Bonney and Chairman Barrows presided alternately. Among those present on the platform besides the twenty-four who took part in the speaking may be mentioned: Dr. Carl von Bergen of Sweden, the Japanese Buddhist priests who had formed so picturesque and pleasant a part of the historic Congress, President Kozaki of Kyoto, Rev. B. B. Nagarkar of Bombay, Mr. Narasima of Madras, Paulus Moort of Liberia,

Mr. H. M. Kiretchjian of Constantinople, Rev. R. A. Hume of India, Dr. Faber of Shanghai, Rev. F. W. N. Hugenholtz of Holland, Rt. Rev. John Moore, D.D. (Catholic), of St. Augus tine, Florida, Rev. Christophore Jibara, Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the Whole East, Mr. Kwai, Translator for the Chinese Legation, Rev Dr. McGilvary of the Laos, Father Phiambolis of the Greek Church, Mr. Theodore F. Seward, Miss Susan B. Anthony, and Dr. Sarah Hackett Stevenson. Many hundreds of the leading citizens of Chicago were in the audience, together with hundreds of leading divines and scholars from all parts of the country. The galleries were occupied by more than five hundred members of the Apollo Club, who opened the exercises of the evening by singing, under the leadership of Prof. William L. Tomlins, "Lift Up Your Heads, O Ye Gates" (Handel).

At the request of President Bonney, the great assembly then arose and silently invoked the blessing of God. Cardinal Newman's matchless hymn, "Lead, Kindly Light," was then sung by the Apollo Club.

Many kind words were spoken during the closing sessions which the Editor of these volumes would greatly prefer to have omitted from the record, but he has been persuaded by his fellow-editors that the truth of history requires the literal reproduction, so far as is possible, of the utterances at the closing session. President Bonney requested the Chairman to present some of the distinguished guests who had taken active part in the Parliament. Dr. Barrows said :

The first speaker whom I have the honor to introduce is Dr. Alfred W. Momerie, of London, whom we all knew as a brilliant man, and whom we all have discovered is a very lovable man, and he has come to love the White City, Chicago and the Parliament of Religions. When he goes back to his native land and stands on London bridge again, and thinks of our World's Fair, he will no doubt say : "Though lost to sight, to Momerie dear."

Dr. Momerie, who received a hearty greeting, spoke as follows :

Before we part I wish to say three things. First of all I want to tender my warmest congratulations to Dr. Barrows. I do not believe there is another man living who could have carried this Congress through and made it such a gigantic success. [Applause.] It needed a head, a heart, an energy, a common sense and a pluck such as I have never known to be united before in a single individual.

During my stay in Chicago it has been my singular good fortune to be received as a guest by the kindest of hosts and the most charming of hostesses, and among the many pleasures of their brilliant and delightful table, one of the greatest has been that I have sat day by day by Dr. Barrows, and day by day I have learned to admire and love him more. In the successes that lie before him in the future I shall always take the keenest interest; but he has already achieved something that will eclipse all. As Chairman of this first Parliament of Religions he has won immortal glory which nothing in the future can diminish, which I fancy nothing in the future can very much augment.

Secondly, I should like to offer my congratulations to the American people. This Parliament of Religions has been held in the new world. I confess I wish it had been held in the old world, in my own country, and that it had had its origin in my own church. It is the greatest event so far in the history of the world, and it has been held on American soil. I congratulate the people of America. Their example will be followed in time to come in other countries and by other peoples, but there is one honor which will always be America's—the honor of having led the way. And certainly I should like to offer my congratulations to you, the citizens of Chicago.

While our minds are full of the Parliament, I cannot forget the Fair. I have seen all the expositions of Europe during the last ten or twelve years, and I am sure I do not exaggerate when I say that your Exposition is greater than all the rest put together. But your Parliament of Religions is far greater than your Exposition. There have been plenty of expositions before. Yours is the best, but it is a comparatively common thing. The Parliament of Religions is a new thing in the world. Most people, even those who regarded the idea with pleasure, thought that it was an impossibility. But it has been achieved. Here in this Hall of Columbus vast audiences have assembled day after day, the members of which came from all churches and from all sects, and sometimes from no church at all. Here they sat side by side during long—I had almost said weary hours; the hours would have been weary but for their enthusiasm. Here they sat side by side during the long hours of the day listening to doctrines which they had been taught to regard with contempt, listening with respect, with sympathy, with an earnest desire to learn something which would improve their own doctrines.

And here on the platform have sat as brethren the representatives of churches and sects which, during bygone centuries, hated and cursed one another, and scarcely a word has fallen from any of us which could possibly

SMUTHA CHETIYA TEMPLE AT PAKNAM PROVINCE, SIAM

give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. [Applause.] It seemed an impossibility, but here in Chicago the impossible has been realized. You have shown that you do not believe in impossibilities. It could not have been realized but for you. It could not have been realized without your sympathy and your enthusiasm.

Citizens of Chicago, I congratulate you. If you show yourselves in other things as great as you have shown yourselves in regard to this Parliament of Religions most assuredly the time will come when Chicago will be the first city in America, the first city in the world.

Rev. Jenkin Lloyd-Jones and Rev. L. P. Mercer had charge of the equally crowded session in the Hall of Washington, where the distinguished guests were presented by Dr. Barrows in a body before they entered the Hall of Columbus. Mr. Merwin-Marie Snell delivered the opening address in the Hall of Washington on "The Future of Religion" and was followed by Dr. Momerie. After Dr. Momerie's address in the Hall of Columbus, the Chairman next introduced P. C. Mozoomdar of the Brahmo-Somaj, who delivered the following address:

BRETHREN OF DIFFERENT FAITHS.—This Parliament of Religions, this concourse of spirits, is to break up before to-morrow's sun. What lessons have we learned from our incessant labors? First, the charge of materialism, laid against the age in general and against America in particular, is refuted forever. Could these myriads have spent their time, their energy, neglected their business, their pleasures, to be present with us if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for, however short a time, when animated by one Spirit. Who is or what is that Spirit? It is the Spirit of God himself. This unity of man with man is the unity of man with God, and the unity of man with man in God is the kingdom of heaven. When I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my lifelong faith and labors, viz., the harmony of religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883, in his lecture called "Asia's Message to Europe," was this:

Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and

offer united homage to the King of kings and the Lord of lords. This Central Union Church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

The base remains where it is; the vast masses at the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of Heaven which Christ predicted.

These words were said in 1883, and in 1893 every letter of the prophecy has been fulfilled. The kingdom of Heaven is to my mind a vast concentric circle with various circumferences of doctrines, authorities and organizations from outer to inner, from inner to inner still, until Heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindliness, good-will, patience, and wisdom which have distinguished the work of this Parliament that outermost circle of the kingdom of Heaven has been described. We have influenced vast numbers of men and women of all opinions and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church, one God, one salvation.

I conclude with acknowledging the singular cordiality and appreciation extended to us Orientals. Where everyone has done so well we did not deserve special honor, but undeserved as the honor may be, it shows the greatness of your leaders, and especially of your Chairman, Dr. Barrows. Dr. Barrows, humanly speaking, has been the soul of this noble movement. The profoundest blessings of the present and future generations shall follow him.

And now farewell. For once in history all Religions have made their peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to pray Our Father, the universal Father of all, in Heaven. His will has been done so far, and in the great coming future may that blessed will be done further and further, forever and ever.

"We have heard a voice from India," said Dr. Barrows. "Let us hear a well-beloved voice from Russia." Prince Serge Wolkonsky then spoke as follows:

I hardly realize that it is for the last time in my life I have the honor, the pleasure, the fortune to speak to you. On this occasion, I should like to tell you so many things that I am afraid that if I give free course to my sentiments I will feel the delicate but imperative touch of Mr. President's hand on my shoulder long before I reach the end of my speech. Therefore, I will say thanks to all of you ladies and gentlemen in the shortest possible words—thanks for your kind attention, for your kind applause, your kind laughter, for your hearty hand-shakes. You will believe how deeply I am obliged to you when I tell you that this was the first time in my life that I ever took an active part in a congress, and I wish any enterprise I might undertake later on might leave me such happy remembrances as this first experience.

Before bidding you farewell, I want to express a wish; may the good feelings you have shown me so many times, may they, through my unworthy personality, spread to the people of my country, whom you know so little and whom I love so much. If I ask you that, it is because I know the prejudices which prevail among the people of your country. A compatriot said the other day that Russians thought all Americans were angels, and that Americans thought all Russians were brutes. Now, once in awhile, these angels and these brutes come together and both are deceived in their expectations. We see that you are certainly not angels, and you see we are not quite as much brutes as you thought we were.

Now why this disappointment? Why this surprise? Why this astonishment? Because we won't remember that we are men and nothing else and nothing more. We cannot be anything more, for to be a man is the highest thing we can pretend to be on this earth. I do not know whether many have learned in the sessions of this Parliament what respect of God is, but I know that no one will leave the Congress without having learned what respect of man is. And should the Parliament of Religions of 1893 have no other result but this, it is enough to make the names of Dr. Barrows and those who have helped him imperishable in the history of humanity.

Should this Congress have no other result than to teach us to judge our fellow man by his individual value, and not by the political opinions he may have of his country, I will express my gratitude to the Congress, not only in the name of those your brothers who are my countrymen, but in the name of those our brothers whom we so often revile because the political traditions of their country refuse the recognition of home rule; in the name of those, our fellow men, whose motherland stands on the neck of India; in the name of those, our brothers, whom we so often blame only because the

governments of their countries send rapacious armies on the western, southern and eastern coasts of Africa. I will express my gratitude to the Congress in the name of those, my brothers, whom we often judge so wrongly because of the cruel treatment their Government inflicts upon the Chinese. I will congratulate the Congress in the name of the whole world if those who have been here have learned, that as long as politics and politicians exist, there is no happiness possible on earth. I will congratulate the Congress in the name of the whole humanity, if those who have attended its sessions have realized that it is a crime to be astonished when we see that another human being is a man like ourselves.

Now, Dr. Bonney, one word to you personally. All I have said in thanking these ladies and gentlemen, I beg you to accept for yourself; for all I owe to them is due to your kindness. I pray you to accept my personal gratitude, and the assurance that whenever I may be of any use to you, although on the other side of the earth, St. Petersburg will be near enough to Chicago. No continents, no oceans, no distances will ever prevent me from reaching a friendly hand to President Bonney, nor to any of the distinguished gentlemen and ladies I am so happy to have met and known.

"We have a splendid delegation from the sunrise kingdom of Japan," then remarked Dr. Barrows, "and I'm going to ask our friends, the Buddhist representatives of Japan, to rise as their names are called, and then our eloquent friend, Mr. Hirai, will speak for them."

The four Buddhist priests, attired in the full vestments of their order, arose and saluted the audience. "Mr. Hirai," continued Dr. Barrows, "has lived for several years in our country. His voice was one of the first to thrill us through and through as he told us of the wrongs so-called Christian civilization had committed in Japan. I now have the pleasure of introducing him." Mr. Hirai, after returning warm thanks for kindnesses, said:

LADIES AND GENTLEMEN,—The Parliament of Religions has come to its end, and to those who promoted it and endeavored to accomplish this grand enterprise we express our utmost congratulation for their great success, and we return our sincere gratitude for their cordial invitation and the kind treatment we have received in Chicago during several weeks. We also return our hearty thanks to those ladies and gentlemen who have daily attended this Congress and applauded our presentations, in spite of their being discourteous to you. We cannot but admire the tolerant forbearance and compassion of the people of the civilized West.

You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be towards the ideal goal of this Parliament, the realization of international justice. We ourselves desire to witness its fulfilment in our lifetime, and to greet you again with our utmost cheers and deepest admiration.

By your kind hospitality we have forgotten that we are strangers, and we are very much attached to this city. To leave here makes us feel as if we were leaving our own native country. To part with you makes us feel as if we were parting with our own sisters and brothers. When we think of our homeward journey we cannot help shedding tears. Farewell, ladies and gentlemen. The cold winter is coming, and we earnestly wish that you may be in your good health. Farewell.

"The oldest and greatest of empires," said Dr. Barrows, "is China. The Hon. Pung Kwang Yu, Special Commissioner to this Congress, will now address you." Instead of reading his own speech, Mr. Pung Kwang Yu simply arose and saluted the assembly and handed his manuscript to Dr. Barrows, who read it. He said:

It is unnecessary for me to touch upon the existing relations between the Government of China and that of the United States. There is no doubt that the Chinese Minister at Washington and the honorable Secretary of State are well able to deal with every question arising between the two countries in a manner satisfactory and honorable to both. As I am a delegate to the Religious Congresses, I cannot but feel that all religious people are my friends. I have a favor to ask of all the religious people of America, and that is that they will treat, hereafter, all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen than of myself. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you. The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant.

It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments, and that the two peoples will equally enjoy the protection and blessings of Heaven. I intend to leave this country shortly. I shall take great pleasure in reporting to my Government the proceedings of this Parliament upon my return. With this I desire to bid all my friends farewell.

After reading Pung Kwang Yu's address, Dr. Barrows remarked that the words of the distinguished Chinese diplomat would be imparted to our Government, and it was

ANCESTRAL WORSHIP.

EACH ONE ACCORDING TO HIS NEEDS INVOKES THE SHADES OF HIS ANCESTORS FOR HEALTH, FOR HAPPINESS AND FOR LONG LIFE.

to be hoped that they would result in destroying the obnoxious Geary law.

The Chairman then introduced the Right Rev. R. Shibata, High Priest of the Shinto Religion in Japan. The Japanese delegate arose and bowed profoundly. Dr. Barrows then read his address, as follows :

I am here in the pulpit again to express my thanks for the kindness, hearty welcome and applause I have been enjoying at your hands ever since I came here to Chicago. You have shown great sympathy with my humble opinion, and your newspaper men have talked of me in high terms. I am happy that I have had the honor of listening to so many famous scholars and preachers forwarding the same opinion of the necessity of universal brotherhood and humanity. I am deeply impressed with the peace, politeness and education which characterize your audiences. But is it not too sad that such pleasures are always short-lived ? I, who made acquaintance with you only yesterday, have to part with you to-day though reluctantly. This Parliament of Religion is the most remarkable event in history, and it is the first honor in my life to have the privilege of appearing before you to pour out my humble idea, which was so well accepted by you all. You like me, but I think it is not the mortal Shibata that you like, but you like the immortal idea of universal brotherhood.

What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I, who can speak no language but Japanese, may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity? So long as the sun and moon continue to shine, all friends of truth must be willing to fight courageously for this great principle. I do not know that I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter.

Now I pray that the eight million deities protecting the beautiful cherry tree country of Japan may protect you and your Government forever, and with this I bid you good-by.

Rev. George T. Candlin, the English missionary, who had been received with great favor by the Parliament, spoke with much feeling his parting words, and was given an ovation of applause as he retired to repeat his kind words for Chicago in the Hall of Washington. He said :

It is with deepest joy that I take my part in the congratulations of this closing day. The Parliament has more than justified my most sanguine

expectations. As a missionary I anticipate that it will make a new era of missionary enterprise and missionary hope. If it does not it will not be your fault, and let those take the blame who make it otherwise. Very sure I am that at least one missionary, who counts himself the humblest member of this noble assembly, will carry through every day of work, through every hour of effort, on till the sun of life sets on the completion of his task, the strengthening memory and uplifting inspiration of this Pentecost.

By this Parliament the city of Chicago has placed herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians the world over is, that Christianity is true, all other religions false; that Christianity is light, and other religions dark; that Christianity is of God, while other religions are of the devil, or else with a little more moderation that Christianity is by revelation from heaven while other religions are manufactures of men. You know better, and with clear light and strong assurance you can testify that there may be friendship instead of antagonism between religion and religion; that so surely as God is our common Father our hearts alike have yearned for him, and our souls in devoutest moods have caught whispers of grace dropped from his throne.

This has been known to a few lonely thinkers, seers of the race, in different parts of the world, but not to the people of any town or city, as citizens, except Chicago. This is your "message of glad tidings" which you are destined to publish wide until every city in the Union knows it, and with trumpet tones you must tell it to all the world.

Dr. Barrows, in introducing H. Dharmapala, of Ceylon, said his voice had often been heard with greatest pleasure in the Parliament. Mr. Dharmapala said:

Peace, blessings and salutations — Brethren: This Congress of Religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the East. The Committee on Religious Congresses has realized the Utopian idea of the poet and the visionary. By the wonderful genius of two men — Mr. Bonney and Dr. Barrows — a beacon of light has been erected on the platform of the Chicago Parliament of Religions to guide the yearning souls after truth.

I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord, Buddha Gautama, tender my affectionate regards to you and to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find. And you, my brothers and sisters, born in this land of freedom, you have learned from your brothers of the far East their presentation of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious preju-

dices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of material civilization, but this civilization by itself finds no praise at the hands of the great naturalists of the day.

Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity, and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours.

Swami Vivekananda, having been presented, made his final address as follows:

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence and crowned with success their most unselfish labor.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made the general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant; it develops after the law of its own growth, assimilates the air, the earth and the water, converts them into plant substance and grows a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

In the face of this evidence if anybody dreams of the exclusive survival

of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: "Help, and Not Fight," "Assimilation, and Not Destruction," "Harmony, and Peace, and Not Dissension."

Swami Vivekananda was always heard with interest by the Parliament, but very little approval was shown to some of the sentiments expressed in his closing address.

Mr. Virchand Ghandi was then presented by Dr. Barrows as one whom he had come to esteem greatly as a guest in his own household. Mr. Ghandi was greeted with much applause as he came forward to speak. He said:

Are we not all sorry that we are parting so soon? Do we not wish that this Parliament would last seventeen times seventeen days? Have we not heard with pleasure and interest the speeches of the learned representatives on this platform? Do we not see that the sublime dream of the organizers of this unique Parliament has been more than realized? If you will only permit a heathen to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit, and not with superstition and bigotry, as the seven blind men did in the elephant story.

Once upon a time in a great city an elephant was brought with a circus. The people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on the ears, another on the legs, a third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was one of the blind men said, "Oh, to be sure, the elephant is like a big winnowing fan." Another blind man said, "No, my dear sir, you are wrong. The elephant is more like a big, round post." The third, "You are quite mistaken; it is like a tapering stick." The rest of them gave also their different opinions. The proprietor of the circus stepped forward and said: "My friends, you are all mistaken. You have not examined the elephant from all sides. Had you done so you would not have taken one-sided views."

Brothers and sisters, I entreat you to hear the moral of this story and learn to examine the various religious systems from all standpoints.

I now thank you from the bottom of my heart for the kindness with which you have received us and for the liberal spirit and patience with which you have heard us. And to you, Rev. Dr. Barrows and President Bonney, we owe the deepest gratitude for the hospitality which you have extended to us.

Prince Momolu Masaquoi, of the Vey territory, Africa, was received with applause. He said:

Permit me to express my hearty thanks to the Chairman of this Congress for the honor conferred upon me personally by the privilege of representing Africa in this World's Parliament of Religions. There is an important relationship which Africa sustains to this particular gathering. Nearly one thousand nine hundred years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Saviour, Jesus Christ, afterwards the founder of one of the greatest religions man ever embraced, and the teacher of the highest and noblest sentiments ever taught, whose teaching has resulted in the presence of this magnificent audience.

As I sat in this audience listening to the distinguished delegates and representatives in this assembly of learning, of philosophy, of systems of religions represented by scholarship and devout hearts, I said to myself, "What shall the harvest be?"

The very atmosphere seems pregnant with an indefinable, inexpressible something — something too solemn for human utterance — something I dare not attempt to express. Previous to this gathering the greatest enmity existed among the world's religions. To-night — I dare not speak as one seeing visions or dreaming dreams — but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation, and have created a lasting and congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general fatherhood of God, the brotherhood of man, and the consecration of souls to the service of God.

The "Hallelujah Chorus" from Handel's "Messiah" was then sung by the Apollo Club. Mr. Tomlins had promised that this sublime chorus should be given as it had never been given before, and the promise was fulfilled. It seemed as if the leader and singers entered into an inspired sympathy with the great composer and with the scriptural words which he had clothed with the majesty of the sublimest music. "Hallelujah! For the Lord God omnipotent reigneth; and He shall reign for ever and ever, King of kings! and Lord of lords! Hallelujah!"

The effect produced by the Hallelujah Chorus on this occasion is utterly beyond the power of words to describe. To the Christians who were present, and all seemed imbued with a Christian spirit, it appeared as if the Kingdom of God

was descending visibly before their eyes and many thought of the Redeemer's promise — "And I, if I be lifted up from the earth, will draw all men unto me." Thousands felt that this was the great moment in their lives, and will never be unmindful of the heavenly vision granted them in that hour. The eminent musical leader, Mr. Tomlins, must have felt, when the last note of the Hallelujah Chorus had been sung, that he had struck a chord of prophecy and of Christian hopefulness which would long vibrate in the minds of men. Three thousand men and women rose to their feet, waving their handkerchiefs and cheering, and not until the chorus had sung, "Judge me, O God" (Mendelssohn) was quiet restored.

President Bonney was then introduced by Dr. Barrows as the man who had done more than any other to achieve the great success which had come to the whole series of World Congresses. An eye witness reports:

It was a great moment, the culmination of a great achievement, and when Mr. Bonney came forward the vast audience stood up, waved their hats and handkerchiefs, and poured upon him a flood of gratitude.

Mr. Bonney then announced that having listened to the representatives from the far-away countries, the audience would now be addressed by speakers from America in two-minute addresses. The Rev. George Dana Boardman, D.D., of Philadelphia, who had been in constant attendance and service at the Parliament from the beginning, and who had spoken the noble closing words of the afternoon session, was presented by Mr. Bonney, and simply said:

Fathers of the contemplative East; sons of the executive West—Behold how good and how pleasant it is for brethren to dwell together in unity. The New Jerusalem, the City of God, is descending, heaven and earth chanting the eternal hallelujah chorus.

Dr. Emil G. Hirsch of Chicago was then introduced, and spoke with great eloquence as follows:

The privilege of being with you on the morning when, in glory under God's blessing, this Parliament was opened was denied me. At the very hour when here the first words of consecration were spoken I and all other rabbis were attending worship in our own little temples, and could thus only in spirit be with you who were come together in this much grander temple.

But we all felt when the trumpet in our ritual announced the birth of a new religious year, that here blazoned forth at that very moment the clearer blast heralding for all humanity the dawn of a new era.

None could appreciate the deeper significance of this Parliament more fully than we, the heirs of a past spanning the millenia, and the motive of whose achievements and fortitude was and is the confident hope of the ultimate break of the millennium. Millions of my co-religionists hoped that this convocation of the modern great synagogue would sound the death-knell of hatred and prejudice under which they have pined and are still suffering; and their hope has not been disappointed. Of old, Palestine's hills were every month aglow with firebrands announcing the rise of a new month.

So here was kindled the cheering fires telling the whole world that a new period of time had been consecrated. We Jews came hither to give and to receive. For what little we could bring, we have been richly rewarded in the precious things we received in turn.

According to an old rabbinical practice friends among us never part without first discussing some problem of religious life. Our whole Parliament has been devoted to such discussion, and we take hence with us in parting the richest treasures of religious instruction ever laid before man. Thus the old Talmudic promise will be verified in us that when even three come together to study God's law his Shekhinah abides with them.

Then let me bid you godspeed in the old Jewish salutation of peace. When one is carried to his resting place we Jews will bid him go in peace; but when one who is still in the land of the living turns from us to go to his daily task we greet him with the phrase, "Go thou toward peace." Let me then speed you on your way toward peace. For the Parliament is not the gateway to death. It is a new portal to a new life; for all of us a life of greater love for and greater trust in one another. Peace will not yet come but is to come. It will come when the seed here planted shall sprout up to blossom and fruitage; when no longer we see through a blurred glass, but, like Moses of old, through a translucent medium. May God, then, bless you, Brother Chairman, whose loyalty and zeal have led us safely through the night of doubt to this bright hour of a happy and glorious consummation.

"There are 5,000,000 of Methodists in the United States," said Mr. Bonney, "and the Rev. Dr. Frank Bristol will tell us what the Methodists think of the Parliament of Religions." Dr. Bristol began his speech with the following quotation:

Then let us pray, that come it may,
As come it will for a' that,
That man to man the world o'er,
Will brothers be and a' that. [Applause.]

Since this Parliament opened, all thoughtful, serious men must have

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A BATHING GHAT AT CALCUTTA, INDIA.

been living in a larger world of faith and hope. Little things have been diminishing, and great things have been growing greater. We have been profoundly convinced of the non-essential character of the non-essentials, and of the essential character of the essentials. Perhaps some have been surprised to learn how true it is that God has not left himself without a witness in any nation, among any people. We have been convinced as never before that, in the language of Edmund Burke, "Man is a religious animal, and religion is the greatest thing man is thinking about," for religion adds the evidence to assure us that man universally aspires to the divine, for religion is in itself a people's deepest, most pathetic sigh, "O, that I knew where I might find him." That sigh, that aspiration, in whatever articulation it may clothe itself, must henceforth be respected by all thoughtful men.

It has often been said that one-half of the world knows not how the other half lives, nay, nor how the other half thinks, believes, and prays, and worships. It is time we knew enough about each other not to misunderstand, not to misrepresent each other. Charles Kingsley finely said: "True religion will make a man a more thorough gentleman than all the courts of Europe."

The thorough gentlemen of the world have spoken in this Parliament of Religions in support of religions that have made them thorough gentlemen. Tolerance, courtesy, and brotherly love are the inevitable and convincing results of the world's nearness to God, the common Father.

Infinite good and only good will come from this Parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilizations that were old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliad to the Greeks, and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of Eastern faiths, rich gems from the old mines of great philosophers, and we are richer to-night from their contributions of thought and particularly from our contact with them in spirit.

Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us, and by the influence they have exerted, they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one Faith, one Lord, one Father, one Brotherhood.

A very distinguished writer has said, It is always morn somewhere in the world. The time hastens when a greater thing will be said—'tis always morn everywhere in the world. The darkness has past, the day is at hand, and with it will come the greater humanity, the universal brotherhood.

President Bonney next introduced the Rev. Jenkin Lloyd-Jones, Secretary of the Parliament. Mr. Jones said:

I had rather be a doorkeeper in the open house of the Lord than to dwell in the tents of bigotry. I am sufficiently happy in the knowledge that I have been enabled to be to a certain extent the feet of this great triumph. I bid to you the parting guests the godspeed that comes out of a soul that is glad to recognize its kinship with all lands and with all religions; and when you go, you go not only leaving behind you in our hearts more hospitable thoughts for the faiths you represent, but also warm and loving ties that bind you into the union that will be our joy and our life forevermore.

But I will not stand between you and your further pleasures except to venture in the presence of this vast and happy audience a motion which I propose to repeat in the next hall, and if both audiences approve who dares say that the motion may not be realized?

It has often been said, and I have been among those who have been saying it, that we have been witnessing here in these last seventeen days what will not be given men now living again to see, but as these meetings have grown in power and accumulative spirit I have felt my doubts give way, and I already see in vision the next Parliament of Religions more glorious and more hopeful than this. And I have sent my mind around the globe to find a fitting place for the next Parliament. When I look upon these gentle brethren from Japan I have imagined that away out there in the calms of the Pacific Ocean we may, in the City of Tokyo, meet again in some great Parliament; but I am not satisfied to stop in that half-way land, and so I have thought we must go farther and meet in that great English dominion of India itself. At first I thought that Bombay might be a good place, or Calcutta a better place, but I have concluded to move that the next Parliament of Religions be held on the banks of the Ganges in the ancient city of Benares, where we can visit these brethren at their noblest headquarters. And when we go there we will do as they have done, leaving our heavy baggage behind, going in light marching order, carrying only the working principles that are applicable in all lands.

Now, when shall that great Parliament meet? It used to take a long time to get around the world, but I believe that we are ready here to-night to move that we will usher in the twentieth century with a great Parliament of Religions in Benares—and we shall make John Henry Barrows President of it, too.

A brief address was then made by Pastor Fliedner, of Madrid, Spain.

From Spain, which discovered America, I tender a farewell greeting to those who have made America what it is to-day—to the sons and daughters of the Pilgrim Fathers, who left their homes in England and Scotland, in Holland and Germany, and came to this country and here established liberty from the Atlantic Ocean to the Pacific shore—to them I

say farewell. They brought liberty to America because they knew the fountain of liberty, even the liberator of mankind, the author of the brotherhood of man—yea, God manifest in the flesh, light of freedom shining into the darkness of slavery. Spain has been down-trodden for centuries by ecclesiastical and political oppression, but now it has regained liberty and is rejoicing in this new liberty; and therefore it says its farewell, rejoicing that it is free in that freedom with which Christ makes all men free. God bless free America. Adios.

Mrs. Charles H. Henrotin, Vice-President of the Woman's Branch of the Auxiliary, who had given a great deal of service to the Parliament, was then presented and said:

The place which woman has taken in the Parliament of Religions and in the denominational congresses is one of such great importance that it is entitled to your careful attention.

As day by day the Parliament has presented the result of the preliminary work of two years, it may have appeared to you an easy thing to put into motion the forces of which this evening is a crowning achievement, but to bring about this result hundreds of men and women have labored. There are sixteen committees of women in the various departments represented in the Parliament of Religions and denominational congresses, with a total membership of 174.

It is too soon to prognosticate woman's future in the churches. Hitherto she has been not the thinker, the formulator of creeds, but the silent worker. That day has passed. It remains for her to take her rightful position in the active government of the church, and to the question, if men will accord that position to her, my experience and that of the Chairmen of the Women's Committees warrants us in answering an emphatic yes. Her future in the Western churches is in her own hands, and the men of the Eastern churches will be emboldened by the example of the Western to return to their country, and bid our sisters of those distant lands to go and do likewise. . .

Woman has taken literally Christ's command to feed the hungry, clothe the naked, heal the sick, and to minister unto those who are in need of such ministrations. As her influence and power increase, so, also, will her zeal for good works. The experiment of an equal representation of men and women in a Parliament of Religions has been made, and that it has not been a failure I think can be proved by that part taken by the women who have had the honor of being called to participate in this great gathering.

I must now bear witness to the devotion, the unselfishness and the zeal of the Chairmen of Committees who have assisted in arranging these programs. I would that I had the time to name them one by one; their generous coöperation and unselfish endeavor are of those good things the memory of which is in this life a foreshadowing of how divine is the principle of loyal coöperation in working for righteousness.

Rev. Augusta J. Chapin, D.D., Chairman of the Woman's Committee and a faithful friend of the Parliament, was then introduced. She said:

The last seventeen days have seemed to many of us the fulfilment of a dream, nay, the fulfilment of a long cherished prophecy. The seers of ancient time foretold a day when there should be concord, something like what we have seen among elements beforetime discordant.

We have heard of the Fatherhood of God, the Brotherhood of Man, and the solidarity of the human race, until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning. No one of us all but has been intellectually strengthened and spiritually uplifted.

The last moments of the great Parliament are passing. We who welcomed now speed the parting guests. We are glad you came, O wise men of the East. With your wise words, your large, tolerant spirit, and your gentle ways, we have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face, and we shall count you henceforth more than ever our friends and co-workers in the great things of Religion.

As Miss Chapin took her seat President Bonney introduced the Apostle of Freedom, the author of the "Battle Hymn of the Republic," Mrs. Julia Ward Howe, of Boston. There were cheers and waving of handkerchiefs and great tumult when the features of the venerable woman appeared at the desk. When quiet was restored she addressed the audience as follows:

DEAR FRIENDS,—I wish I had brought you some great and supreme gift of wisdom. I have brought you a heart brimming with love and thankfulness for this crown of the ages, so blessed in itself and so full of a more blessed prophecy. But I did not expect to speak to-night. I will only give you two or three lines which very briefly relate a dream, a true dream that I had lately:

Before, I saw the hand divine
  Outstretched for human weal,
Its judgments stern in righteousness,
  Its mercy swift to heal;
And as I looked with hand to help
  The golden net outspread,
To gather all we deem alive
  And all we mourn as dead;
And as I mused a voice did say:
  "Ah, not a single mesh;
This binds in harmony divine
  All spirit and all flesh."

The eloquent Bishop B. W. Arnett, of the African Methodist Episcopal Church, was then received with enthusiasm. He said :

I have never seen so large a body of men meet together and discuss questions so vital with as little friction as I have seen during this Parliament. The watchword has been toleration and fraternity, and shows what may or can be done when men assemble in the proper spirit. As was said 2,000 years ago, we have met together in one place and with one accord, each seeking for the truth, each presenting his views of the truth as he understands it. Each came with his own fund of information, and now we separate having gained information from each other on the subject of God, mankind, and the future life. There is one thing that we have all agreed upon — that is, that the source of the true, beautiful, and the good is spirit, love and light, of infinite power, wisdom and goodness. Thus the unity of the spirituality of God is one thing that we have all agreed upon. We have differed as to how to approach him and how to receive his favor and blessing.

If the Parliament has done nothing more, it has furnished comparative theology with such material that in the future there will be no question about the nature and attributes of God. The great battle of the future will not be the Fatherhood of God, nor that we need a redeemer, mediator, or a model man between God and man, but it is to acknowledge the Brotherhood of Man practically.

There was some apprehension on the part of some Christians as to the wisdom of a Parliament of all the Religions, but the result of this meeting vindicates the wisdom of such a gathering. It appears that the conception was a divine one rather than human, and the execution of the plan has been marvelous in its detail and in the harmony of its working, and reflects credit upon the Chairman of the Auxiliary, Mr. Bonney, and also on the Rev. J. H. Barrows; for there is no one who has attended these meetings but really believes that Christianity has lost nothing in the discussion or comparison, but stands to-day in a light unknown in the past. The Ten Commandments, the Sermon on the Mount, and the Golden Rule have not been superseded by any that has been presented by the various teachers of religion and philosophy; but our mountains are just as high and our doctrines are just as pure as before our meeting, and every man and woman has been confirmed in the faith once delivered to the saints.

Another good of this convention; it has taught us a lesson that while we have truth on our side we have not had all the truth; while we have had theory we have not had all the practice, and the strongest criticism we have received was not as to our doctrines or method, but as to our practice not being in harmony with our own teachings and with our own doctrines. I believe that it will do good not only to the dominant race, but to the race

ROKKAKUDO (BUDDHIST) TEMPLE AT KYOTO, JAPAN.

that I represent — it is a godsend — and from this meeting we believe will go forth a sentiment that will righten a great many of our wrongs and lighten up the dark places, and assist in giving us that which we are now denied — the common privileges of humanity—for we find that in this Congress the majority of the people represented are of the darker races, which will teach the American people that color is not the standard of excellency or of degradation. But I trust that much good will come to all, and not only the Fatherhood of God be acknowledged but the Brotherhood of Man.

The cheering which followed Bishop Arnett's address had scarcely ended when President Bonney presented the popular and tolerant Bishop Keane, of the Catholic University of America, Washington, who, as always, was received with the most cordial enthusiasm. He said:

FRIENDS AND BRETHREN,—When in the midst of the wise men who were intrusted with the organizing of the Columbus celebration, Mr. Bonney rose up and said that man meant more than things, and proclaimed the motto: "Not things, but men," people said, "Why, that is only a common-place. Any man could think that."

"Yes," said Columbus, "any man could do that," when he put the egg upon its end. Mr. Bonney proclaimed that motto. May it make him immortal.

When in the midst of the men who, under the inspiration of that motto, were organizing the congresses of the world, Dr. Barrows arose and proclaimed the grand idea that all the religions of the world should be brought here together, men said: "It is impossible." He has done it, and may it make his name immortal.

When the invitation to this Parliament was sent to the old Catholic Church, and she was asked if she would come here, people said: "Will she come?" And the old Catholic Church said: "Who has as good a right to come to a Parliament of all the Religions of the world as the old Catholic Universal Church?"

Then people said: "But if the old Catholic Church comes here, will she find anybody else here?" And the old Church said: "Even if she has to stand alone on that platform, she will stand on it."

And the old Church has come here, and she is rejoiced to meet her fellow men, her fellow believers, her fellow lovers of every shade of humanity and every shade of creed. She is rejoiced to meet here the representatives of the old religions of the world, and she says to them:

We leave here. We will go to our homes. We will go to the olden ways. Friends, will we not look back to this scene of union, and weep because separation still continues? But will we not pray that there may have been planted here a seed that will grow to union wide and perfect? O, friends, let us pray for this. It is better for us to be one. If it were not

better for us to be one than to be divided, our Lord and God would not have prayed to his Father that we might all be one as he and the Father are one. O, let us pray for unity, and taking up the glorious strains we have listened to to-night, let us, morning, noon and night cry out: "Lead, kindly light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the light."

President Bonney then presented with cordial words the Chairman of the General Committee, who said:

The closing hour of this Parliament is one of congratulation, of tender sorrow, of triumphant hopefulness. God has been better to us by far than our fears, and no one has more occasion for gratitude than your Chairman, that he has been upheld and comforted by your cordial coöperation, by the prayers of a great host of God's noblest men and women, and by the consciousness of divine favor.

Our hopes have been more than realized. The sentiment which inspired this Parliament has held us together. The principles in accord with which this historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each other's sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith, without compromise and without unfriendly criticism — these principles, thanks to their loyalty and courage, have not been found wanting.

Men of Asia and Europe, we have been made glad by your coming, and have been made wiser. I am happy that you have enjoyed our hospitalities. While floating one evening over the illuminated waters of the White City, Mr. Dharmapala said, with that smile which has won our hearts, "All the joys of Heaven are in Chicago;" and Dr. Momerie, with a characteristic mingling of enthusiasm and skepticism, replied, "I wish I were sure that all the joys of Chicago are to be in Heaven." But surely there will be a multitude there, whom no man can number, out of every kindred and people and tongue, and in that perpetual parliament on high the people of God will be satisfied.

We have learned that truth is large and that there are more ways than one in God's providence by which men emerge out of darkness into the heavenly light. It was not along the line of any one sect or philosophy that Augustine and Origen, John Henry Newman and Dean Stanley, Jonathan Edwards and Channing, Henry Ward Beecher and Keshub Chunder Sen walked out into the light of the eternal. The great high wall of Heaven is pierced by twelve portals, and we shall doubtless be surprised, if we ever pass within those gates, to find many there whom we did not expect to see. We certainly ought to cherish stronger hopes for those who are pure in deeds, even though living in the twilight of faith, than for selfish souls who rest down on a lifeless Christianity.

I am glad that you will go back to India, to Japan, to China, and the

Turkish empire and tell the men of other faiths that Christian America is hospitable to all truth and loving to all men. Yes, tell the men of the Orient that we have no sympathy with the abominations which falsely-named Christians have practiced. The Parliament shows that it is easier to do a great thing than a little one. I want you to think of Chicago not as the home of the rudest materialism, but as a temple where men cherish the loftiest idealism. I wish you could stay with us and see our schools and charities, and learn more of the better side, the nobler life of this wondrous city.

I thank God for the friendships which in this Parliament we have knit with men and women beyond the sea, and I thank you for your sympathy and overgenerous appreciation, and for the constant help which you have furnished in the midst of my multiplied duties. Christian America sends her greetings through you to all mankind. We cherish a broadened sympathy, a higher respect, a truer tenderness to the children of our common Father in all lands, and, as the story of this Parliament is read in the cloisters of Japan, by the rivers of Southern Asia, amid the universities of Europe, and in the isles of all the seas, it is my prayer that non-Christian readers may in some measure discover what has been the source and strength of that faith in divine fatherhood and human brotherhood which, embodied in an Asiatic Peasant who was the Son of God and made divinely potent through him, is clasping the globe with bands of heavenly light.

Most that is in my heart of love and gratitude and happiness must go unsaid. If any honor is due for this magnificent achievement, let it be given to the spirit of Christ, which is the spirit of love, in the hearts of those of many lands and faiths who have toiled for the high ends of this great meeting. May the blessing of Him who rules the storm and holds the ocean waves in his right hand, follow you with the prayers of all God's people to your distant homes. And as Sir Joshua Reynolds closed his lectures on "The Art of Painting" with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this Parliament shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who from the throne of His heavenly kingdom directs the serene and unwearied omnipotence of redeeming love — Jesus Christ, the Saviour of the world.

As President Bonney arose to utter the last words to be spoken at the Parliament, the silence was impressive. For a few moments he stood as if unwilling to utter the words which were to bring the great gathering to an end. Then he began slowly and said:

WORSHIPERS OF GOD AND LOVERS OF MAN,—The closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual Congress of the Religions of the world is the realization of a conviction which has held my

heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced.

What many men deemed impossible God has finally wrought. The religions of the world have actually met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the Congress forbidding controversy or attack have, on the the whole, been wonderfully well observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings against the unhappy tendency to indulge in intellectual conflict. If an unkind hand threw a firebrand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flame.

If some Western warrior, forgetting for the moment that this was a friendly conference, and not a battle field, uttered his war-cry, let us rejoice that our Oriental friends, with a kinder spirit, answered, "Father, forgive them, for they know not what they say."

No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this Congress.

The knowledge here acquired will be carried by those who have gained it, as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged and applied as they shall deem right.

The influence which this Congress of the Religions of the World will exert on the peace and the prosperity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the Parliament of Religions to all parts of the earth, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

The results of this influence will not soon be apparent in external changes, but will manifest themselves in thought, feeling, expression and the deeds of charity. Creeds and institutions may long remain unchanged in form, but a new spirit of light and peace will pervade them; for this Congress of the World's Religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy. "Behold! I make all things new!"

But great as this World's Parliament of Religions is in itself, its impor-

tance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress work. Besides this august Parliament of the World's Religions, there are nearly fifty other congresses in this department, besides a number of special conferences on important subjects. In the preceding departments one hundred and forty-one congresses have held 926 sessions. In the succeeding departments more than fifteen congresses will be holden. Thus the divine influences of religion are brought in contact with woman's progress, the public press, medicine and surgery, temperance, moral and social reform, commerce and finance, music, literature, education, engineering, art, government, science and philosophy, labor, social and economic science, Sunday rest, public health, agriculture, and other important subjects embraced in a general department.

The importance of the denominational congresses of the various churches should be emphasized, for they conserve the forces which have made the Parliament such a wonderful success.

The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The Congress of Religions has always been in anticipation what it is now in fact, the culmination of the World's Congress scheme. This hour, therefore, seems to me to be the most appropriate to announce that, upon the conclusion of the World's Congress series as now arranged, a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged.

And now farewell. A thousand congratulations and thanks for the coöperation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world, who worship God and love their fellow men, join in the anthem of the angels:

> "Glory to God in the highest!
> Peace on earth, good will among men!"

After the close of Mr. Bonney's address, the great assembly joined with Dr. Emil G. Hirsch in the Lord's Prayer. This was followed by a prayer of benediction delivered with great earnestness by Bishop Keane. Dr. Barrows retired to the Hall of Washington, delivered his address, and after the multitudes had joined with Dr. Hirsch in the universal prayer, and the

benediction had been pronounced by Bishop Keane, he pronounced the World's first Parliament of Religions adjourned without day. Meantime, President Bonney, in the Hall of Columbus, invited the audience to join with the Apollo Club in singing "America," after which the first great Parliament of Religions was declared closed.

A CHINESE IDOL CALLED BIG-BELLY—MI-LI FOAH.

TRADITION SAYS HE WAS FORMERLY A HARE ; BUT AFTER MANY YEARS BECAME CHANGED INTO A MAN, THOUGH STILL RETAINING HIS LONG EARS. HE WAS AFTERWARDS THE PUPIL OF A CELEBRATED TAOIST PRIEST WHO GAVE HIM THE NAME OF LONG-EARED TING. AFTER HIS DEATH, WHICH WAS CAUSED BY LAUGHING, HE WAS DEIFIED BY AN EMPEROR OF THE CHOW DYNASTY.

PART SECOND.

INTRODUCTION TO THE PARLIAMENT PAPERS.

PART SECOND.

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CHAPTER I.

THE STUDY OF THE WORLD'S RELIGIONS.

NO one of the promoters of the plan for a mutual conference among representatives of the World's Religions, would urge a claim of originality in his work. This notable event was a growth whose roots reach far and deep. The germs of it have been in the world from the days of Paul and of Jesus; but the wide expansion of them may be dated perhaps, from about the era of modern missions. The founding of the British Empire in India opened at once a new field for evangelization, and a new field for scholarship. The addition of the mother tongue of all the languages of modern Europe —the Sanskrit—to the list of "the learned languages" cultivated by scholars, dates only from the days of Sir William Jones, about one hundred years ago. It is long since that time that the sacred books of the great religions of the world have become accessible to Christian scholars in general. And the science of Comparative Theology is the growth almost of our own time. With the growing interest in this science has come into men's thoughts a larger conception of human history, a new and more religious idea of divine providence through all ages and all lands. To this study no facts concerning the religious life of man are unimportant. Under the lowest forms of human manners, worship and thought, even among barbarous and savage tribes, it discerns the crude efforts of uninstructed man to express faith in a power above himself—efforts which reach loftier heights in the forms of Platonic

speculation, but which are none the less genuine and worthy of respectful study when found among the rudest races.

It is a most happy and hopeful fact that the pursuit of these new lines of study is led in many instances by men of earnest and intelligent Christian faith. Among the foremost, Sir Monier Monier-Williams, an earnest believer in the gospel of Christ as the one hope of the world, has declared his view of the attitude which English Christianity ought to take toward the peoples and faiths of India. The following pages contain indications that many of the most devoted and successful of Christian missionaries are so far from any timorous or contemptuous shrinking from this comparative study that they are themselves, as well they may be, among the most fruitful contributors to it.

A better statement of the duty enjoined upon Christians in the New Testament, in this matter, can hardly be found than that of Sir Monier-Williams in the Preface to his "Indian Wisdom," pp. xxxii–v. :

"It appears to me high time that all thoughtful Christians should reconsider their position, and—to use the phraseology of our modern physicists—readjust themselves to their altered environments. The sacred books of Brahmanism, Buddhism, and Islâm, are now at length becoming accessible to all and Christians can no longer neglect the duty of studying their contents. All the inhabitants of the world are being rapidly drawn together: Paul's grand saying—that God has made all nations of men of one blood—is being brought home to us more forcibly every day. Surely, then, we are bound to follow the example of Paul, who, speaking to the Gentiles, instead of denouncing them as 'heathen,' appealed to them as 'very God-fearing' and even quoted a passage from one of their own poets in support of a Christian truth; and who directed Christians not to shut their eyes to anything true, honest, just, pure, lovely, or of good report, wherever it might be found, and exhorted them, that if there be *any virtue*, and if there be any praise, they were to think on these things. Surely it is time we ceased to speak and act as if truth among Gentiles and truth among Christians were two wholly different things. Surely we ought to acknowledge and accept with gratitude whatever is true and noble in the Hindu character, or Hindu writings, while we reflect with shame on our own shortcomings under far greater advantages. Nor ought we to forget the words of Peter, when we label Brahmans, Buddhists, Parsis, Muslims, and Fetish worshipers with the common label heathen. Peter, when addressing Gentiles, assured them that

God had taught him not to call any man *common or unclean;* and declared that *God was no respecter of persons, but that in every nation he that feared him and worked righteousness was accepted by him.* It is becoming more and more a duty for all the nations of the world to study each other; to inquire into and compare each other's systems of belief; to avoid expressions of contempt in speaking of the sincere and earnest adherents of any creed; and to search diligently whether the principles and doctrines which guide their own faith and conduct rest on truth or not."

There are many Christian minds who will find their faith in these preëminently New Testament principles much reinforced by the fact strikingly brought out by Prof. Estlin Carpenter, in his paper on the sixth day of the Parliament, that the earliest of the Christian Fathers, in the days of heathen domination and cruel persecution, held the same views toward which, after these many ages, the church is now beginning to return. The name of Justin Martyr will be an encouragement to some to adhere to the teaching of Paul and of Peter. If there are timid souls who dread the re-statement of the apostolic teaching as a dangerous novelty, they may find themselves re-assured by referring (in its proper place among the sixth day's papers) to Prof. Carpenter's citation of the teaching of the earliest ages of the church.

CHAPTER II.

WHAT THE VARIOUS FAITHS—BRAHMAN, BUDDHIST, PARSEE, CONFUCIAN, MOHAMMEDAN, JEW, AND CHRISTIAN —HAD TO SAY CONCERNING GOD.

THE Hindu conception of God was presented on the second day of the Parliament in the paper of M. N. D'vivedi; and again in an additional paper. Rev. Maurice Phillips argued in another second-day paper the origin of Hindu ideas from a primitive revelation, and Rev. T. E. Slater added a characterization of Hindu theism. Professor J. Estlin Carpenter on the sixth day indicated the presence of monotheism in Vedic utterance; and on the ninth day Swami Vivekananda expounded at length Hindu ideas of deity and their application in Hindu religion.

The Buddhist faith was defended as not atheistic by Professor M. Valentine in a second-day paper. On the third day the doctrine of the Zhikko sect of Shintoism in Japan was set forth by Rev. Reuchi Shibata. Buddha's law of cause and effect was expounded by Shaku Soyen, of Japan, on the eighth day. On the tenth day H. Dharmapala pointed out Buddha's use of the doctrine of evolution, his denial of the common conception of God, and the peculiar sense in which he accepted the deity of Brahmanical pantheism.

The Brahmo-Somaj reformed theism of India was expounded by P. C. Mozoomdar on the third day, and again on the twelfth day; and a further view was given by Mr. Nagarkar on the fifteenth day.

The Jain substitute for theism was treated by V. A. Ghandi on the fifteenth day.

The Parsee conviction concerning One God, the theological speculations which tended to obscure this conviction, and the Parsee construction, on the basis of the pure teaching of

CARVED FIGURES ON THE TEMPLE WALLS AT TANJORE, SOUTHERN INDIA.

THESE FIGURES REPRESENT THE GOD IN VARIOUS ATTITUDES.

Zoroaster, of a religion strongly theisitic and earnestly ethical, were the subject of an eighth-day paper by J. J. Modi, and of an elaborate essay sent to the Parliament from Bombay by a specially authorized expositor, Mr. E. S. D. Bharuchâ.

The Confucian system of China was elaborately presented in a paper by Pung Kwang Yu on the third day, and in other papers specially presented by him and reproduced in full in the report of the papers. The approach to theism made by the chiefly ethical, humane, and political teaching of Confucius, was further expounded in a prize essay on Confucianism, by Kung Hsien Ho, which was read on the sixth day.

The Taoism of China, which had originally a kernel of pure theism, but later became almost wholly a worship of spirits, was touched upon by Mr. Yu, and by Professor M. S. Terry in a sixth-day paper, and was specially expounded in a prize essay by one of its disciples.

The Mohammedan conception of God, as infinitely removed from man, absolute in power, clothed with every conceivable perfection, requiring a religion of complete submission, or *Islâm*, and known by many names, of which the first and most common is "The Merciful, The Compassionate," was brought out on the fifth day of the Parliament in a paper by Dr. George Washburn. Professor J. Estlin Carpenter on the sixth day specially noted Mohammed's saying: "Every nation has a creator of the heavens to which they turn in prayer. It is God who turneth them toward it. Hasten then emulously after good wheresoever ye be. God will one day bring you all together." On the tenth day, and again on the eleventh, the religion of *Islâm* or resignation, submission, aspiration to God, was expounded and defended by Mohammed Webb.

The theology of Judaism was reviewed by Dr. Isaac M. Wise on the second day of the Parliament. On the fourth day Rabbi H. Pereira Mendes developed and applied the ancient Hebrew idea of a God of fatherhood, of mercy, of reconciliation, a God of creation, of spirit, of revelation, and of eternal life. On the sixth day Rabbi G. Gottheil set forth

the basis of the republic of God found in the Mosaic teaching of the unity of God and the righteousness of the divine will; and Miss Josephine Lazarus dealt with the development of the early Hebrew idea of a partisan and cruel tribal god, into the sublime conception of the universal and eternal God, the ruler of nature and the moral ruler of the universe. In an eighth-day paper Professor D. G. Lyon put first of Jewish contributions to civilization the doctrine of one God ruling and judging in all the earth. Jewish theism casting off traditional limitations to become a universal religion was presented on the seventeenth day by Dr. Emil G. Hirsch. The origin of two elemental truths about God, the divine immanence and the divine transcendence, Professor G. S. Goodspeed, in a fifth-day paper, referred to the two dead religions of Assyria and Egypt, and on the same day J. A. S. Grant pointed out the correspondence with Egyptian ideas of some of the elements of Hebrew theism.

The Christian view of God was formally argued on the second day of the Parliament by Rev. Dr. Augustine F. Hewitt, by Rev. Dr. Alfred W. Momerie, and by W. T. Harris, LL.D. Dr. Lyman Abbott on the fourth day presented the doctrine of the self-manifestation of God to all souls. On the eighth-day Rev. James W. Lee set forth a doctrine of Christ the Reason of the universe; Bishop John J. Keane reviewed the incarnation idea in history and in Christ; Rev. Julian K. Smyth spoke on the incarnation of God in Christ; and Bishop T. W. Dudley elaborately argued the unqualified deity of Christ.

CHAPTER III.

WHAT THE WORLD'S RELIGIONS REPORTED IN REGARD TO THE NATURE OF MAN.

IN a ninth-day paper on "Hinduism," Swami Vivekananda set forth the Brahmanical doctrine of man. The human soul is eternal and immortal, perfect and infinite, and death means only a change from one body to another. The Hindu refuses to call men sinners. It is a sin to call man so. They are the children of God, divinities on earth, sharers of immortal bliss, free and blest and eternal spirits. The Vedas do not proclaim a dreadful combination of unforgiving laws, an endless prison of cause and effect, but that the soul is divine, only held under bondage of matter, and that perfection will be reached when the bond shall be broken.

The Zhikko Shinto Japanese idea of man, presented in a third-day paper by Rev. Reuchi Shibata, represents that every child of the Heavenly Deity, whence all things originate, comes into the world with a soul separated from the one original soul of Deity.

In an eleventh-day paper on "Buddha," by Rev. Zitsuzen Ashitsu, the Buddhist view of man was shown by the statement that right after Buddha attained his perfect enlightenment he preached that all beings have the same nature and wisdom with him. The fundamental principle of Buddha is the mind.

According to the Jain view, set forth in a fifteenth-day paper by V. A. Ghandi, of Bombay, the first of the nine principles is soul, the element which knows, thinks, and feels; the divine element in the living being. The Jain belief is that both soul and matter are eternal and cannot be created.

According to the Parsee faith, represented in the essay of Mr. E. S. D. Bharuchâ, sent to the Parliament from Bombay, the spiritual and immortal part of man was created before his material part. They combine at his birth and separate at his

death. The soul, coming from the spiritual world along with the several faculties and senses, enters the body formed in the womb of the mother, has its sublunary career, and at death returns to the spiritual world. Zoroastrianism, or Parsee faith, teaches that God has provided the soul with every kind of aid to perform successfully the work given it to do. Among the chief aids are knowledge, wisdom, sense, thought, action, free will, religious conscience, practical conscience, a guiding spirit or good genius, and, above all, the Revealed Religion. In the resurrection of the dead and renovation of the world, when the whole creation is to start afresh, all souls will be furnished with new bodies for a future life of ineffable bliss.

The third-day paper of Pung Kwang Yu, on "Confucianism," presented the great sage of China as saying that man is the product of heaven and earth, the heart of heaven and earth; that humanity is the natural faculty and the characteristic of man; that the innate qualities of the soul are humanity, rectitude, propriety, understanding, and truthfulness, and that love is the controlling emotion of man. There are also essential imperfections in the constitution of man, due to the fact that the organizations which different individuals have received from the earth are very diverse in character.

In a third day paper on "Man from a Catholic Point of View," Rev. Dr. Wm. Byrne stated as the Catholic idea that man is a being instinctively supernatural in his capacities and powers, that intellect and will and the immortality of the soul are the three natural endowments which constitute the image of God in man, and that these elements of his nature determine his destiny, union with God. Dr. Moxom set forth the argument for man's immortality.

CHAPTER IV.

THE VARIOUS ESTIMATES OF THE IMPORTANCE OF RELIGION.

IN a second-day paper M. N. D'vivedi expounded religion according to Hinduism as consisting essentially in a rational demonstration of the universe, serving as the basis of a practical system of ethical rules; a philosophic explanation of the cosmos, which shows at once the why and wherefore of existence, provides the foundation of natural ethics, and by showing to man the highest ideal of happiness realizable, supplies the means of satisfying the emotional part of our nature.

A Christian observer's view of the general character of religion among the Hindus, its keen and pathetic search after a salvation to be wrought by man, its faith in man's likeness to the Divine, and its hope of reunion with the source of all being, was set forth in a third-day paper by the Rev. T. E. Slater.

On the ninth day the Hindu monk and scholar, Swami Vivekananda, dealt specially and at length with Hinduism as a religion, setting forth its faith in the absolute supernatural character of Vedic revelation, its hope in God as manifested to man in spiritual experience, its pursuit of union with God and of perfection through such union, and the breadth of human sympathy created by its faith in God.

The Buddhist sense of religion, its nature and importance as a way of life, and the emphasis it puts upon ethics and humanity, H. Dharmapala set forth in an eighth-day paper; and again, on the sixteenth day, Mr. Dharmapala expounded those principles of Buddhism which create a peculiar contrast with Christianity, and enforce the law of inevitable results (Karma), instead of permitting man to seek easy deliverance through an externally provided redemption.

In an eleventh-day paper Rev. Zitsuzen Ashitsu portrayed

the universalism of Buddha's teaching, its profound humanity, and its two stages, of enlightenment of the intellect and elevation to Buddhahood.

A paper of the sixth day by B. Yatsubuchi, of Japan, presented Buddhism as a religion aiming to turn men from the incomplete world of popular superstition to the complete enlightenment of the world of truth.

Another Japanese Buddhist, Shaku Soyen, set forth on the eighth day the demands of Buddha's way of salvation for honesty, humanity, justice, and kindness, as conditions of eternal weal and security against eternal woe; and on the sixteenth day Hori Toki, also of Japan, expounded the two-fold purpose of Buddhist religion, to teach the truth of doctrine and to guide the goodness and righteousness of mankind, and Buddha's broad liberality towards all faiths as varying guises of universal truth.

The Japanese representative of Shintoism of the Zhikko type, Rev. Reuchi Shibata, explained in a third-day paper the limitation of their religion to respect for the present world and its practical works rather than any future world, and its attention to public interests and prayers for the long life of the emperor.

The Jain faith was expounded on the fifteenth day by V. A. Ghandi, as giving religion a wholly ethical turn, in view of the eight Karmas, or varieties of Karmon (inevitable result) which follow the law of cause and effect.

The Parsee view of the nature and significance of religion, as set forth in the essay by E. S. D. Bharuchâ, of Bombay, turns on the assumption that the soul can be saved only by success in the battle of life, that no such thing as vicarious salvation is possible, and that the aids given by God for struggle and conquest are ample and sure for every faithful soul.

The Confucian idea of the nature and importance of religion, as expounded in an elaborate third-day paper by Pung Kwang Yu, begins with accepting as fixed and irremediable the innate imperfections of the human species, and proposes the mending of imperfection by means of intellectual pursuits,

by abiding in virtue, by following the dictates of humanity, by subduing anger, and by restraining the appetites.

The prize essay on Confucianism, by Kung Hsien Ho, of Shanghai, presented on the fifth day, pointed out as the foundation the principle of respect for the will of heaven, fear of disobeying heaven's will, and the universal practice of wisdom, with regard for all people under heaven as members of one family.

The Mohammedan conception of religion, with its root in confession of one God and loyalty to Mohammed as the prophet of God and author of a divine revelation, was brought out on the fifth day of the Parliament in a paper by Dr. George Washburn. In a tenth-day paper Mohammed Webb explained the special character of *Islâm*, the sum and substance of Mohammedan religion towards God, as signifying resignation, submission, aspiration to God, with deep faith in his mercy and compassion, and with the broad application of the consciousness of God, not only in frequent stated prayer, but in conduct and discipline of the most exemplary character.

The Christian view of religion as a necessity of human nature was urged in a third-day paper by Dr. Wm. Byrne. In another third-day paper, Father Walter Elliott found the end and office of religion to consist in directing the aspirations of the soul toward an infinite good and securing for it a perfect fruition. Dr. Lyman Abbott, in a fourth-day paper, expounded religion as a development out of the nature of man, rooted in such a perception of the infinite as tends to elevation of character and direction in right ways of conduct and life. In a sixth-day paper, Rev. T. T. Munger urged religion as a broad revelation in literature, tending to modify our Christianity by correction of its mistakes and perversions, and development in the direction of its universality. The theory of the Christian religion as finding its starting point in certain historical events, was presented in an eighth-day paper by Dr. George P. Fisher, and that which identifies Christianity with Christ himself was set forth on the same day by Rev. Julian K. Smyth.

A GROUP OF BURMESE PHOONGEES (PRIESTS).

CHAPTER V.

WHAT SCHOLARSHIP HAD TO SAY ON THE VARIOUS SYSTEMS OF RELIGION.

THE dead religions of mankind, treated on the fifth day by Professor G. S. Goodspeed, are the prehistoric, the more ancient Semitic, the Egyptian, the Celtic heathen, the Teutonic heathen, the Greek, and the Roman. Miss Alice C. Fletcher on the twelfth day dealt with North American Indian ideas. In the scientific section, on the third day, African ideas were set forth by Rev. B. F. Kidder; New Hebrides traditions by Rev. John G. Paton; and primitive culture views of man by Professor L. Marrillier. The study of all religions was treated on the fifth day by Professor C. P. Tiele, by Mrs. E. R. Sunderland, and by Mgr. C. D. D'Harlez. The sympathy of religions was expounded on the eighth day by Col. T. W. Higginson. J. A. S. Grant presented ancient Egyptian religion on the fifth day.

The Brahman system was treated on the second day by Rev. M. Phillips and by M. N. D'vivedi. On the seventh day Mr. Nagarkar dealt with the social aspects of the Hindu system. Its religious faith was especially expounded on the ninth day by Swami Vivekananda. The theistic new departure known as the Brahmo-Somaj was Mr. Mozoomdar's subject on the third day, and Mr. Nagarkar's on the fifteenth day. Hindu thought in contact with Christian, Rev. R. A. Hume treated on the sixteenth day. The Jain Hindu theory was expounded on the fifteenth day by V. A. Ghandi.

The Buddhist system was the subject, on the third day, of a paper by Z. Noguchi, and again in its relation with Christianity of a paper by K. R. M. Hirai. H. Toki spoke on Japanese Buddhism, on the fourth day, and a paper by Prince Chandidrat on that of Siam was presented on the fifth day. On the sixth day a paper by B. Yatsubuchi set forth some aspects of Buddhism, and on the eighth day Shaku Soyen

expounded Buddha's law of cause and effect. The services of Buddha to mankind were recounted by H. Dharmapala on the eighth day; Buddha's place in the system by Rev. Z. Ashitsu on the eleventh day; and the benefit to Japan of Buddhism by H. Toki on the sixteenth day. On the same day H. Dharmapala treated of Buddhism in comparison with Christianity; and Shaku Soyen applied it to promotion of universal peace.

The system of the Zhikko sect of Shintoism was expounded in a third-day paper by Rev. Reuchi Shibata.

The Parsee system was the subject, on the third day, of a paper by J. J. Modi; and was again treated at length in a special essay sent from Bombay by E. S. D. Bharucha.

The Confucian system was set forth on the third day by Pung Kwang Yu, and again on the fifth day in a prize essay by Kung Hsien Ho, and in a paper by Dr. Ernest Faber. Some account of Chinese worship was given by Prof. Isaac T. Headland on the tenth day, and on the thirteenth day Dr. W. A. P. Martin presented America's duty to China.

The Mohammedan system was dealt with on the fifth day by Dr. George Washburn, in respect especially of its points of contact or of contrast with Christianity; and was expounded by Mohammed Webb on the tenth day, and again on the eleventh. The teachings of the Koran were reviewed on the thirteenth day by J. S. A. Naddara.

The Hebrew system was dealt with on the second day by Dr. Isaac M. Wise; on the third day by Dr. K. Kohler; on the fourth day by Rabbi H. P. Mendes; and on the sixth day by Rabbi G. Gottheil, by Dr. A. Kohut, and by Miss Lazarus. On the eighth day, Professor D. G. Lyon spoke on the contributions of Judaism to civilization; on the tenth day, Miss H. Szold treated of woman and Judaism; and on the thirteenth day Rabbi H. Berkowitz of social questions under Judaism.

The Christian system in respect of God was expounded on the second day by Dr. A. F. Hewitt, Dr. A. W. Momerie, and Mr. W. T. Harris; and in respect of man, on the third day, by Dr. Wm. Byrne. Greek Christianity was treated also on the

third day by Archbishop Latas; and on the same day Father Elliott expounded the supreme office of Christianity. On the fourth day, Cardinal Gibbons dealt with the benefits of religion to man; Dr. Lyman Abbott pointed out its essential necessity to all men; and Joseph Cook urged the exclusive claims of the evangelical system of redemption. On the sixth day, Dr. C. A. Briggs dealt with the inspiration of the Christian Scriptures; Dr. T. T. Munger considered Christianity as set forth in literature; and Mgr. Seton presented the Catholic view of the Bible. On the eighth day, Rev. J. W. Lee spoke of the place of Christ in Christianity; Bishop Keane treated of incarnation as a Christian theme; Rev. J. K. Smyth presented the New Church view of Christ; and Bishop T. W. Dudley argued for faith in Christ as God incarnate. On the tenth day, Christianity in Japan was considered by H. Kozaki; and Christian redemption was expounded by Dr. D. J. Kennedy. Christian missions were reviewed on the twelfth day. On the fourteenth day, Christianity and America received consideration in addresses by Prof. T. O'Gorman and Dr. D. J. Burrell; Rev. G. F. Pentecost reviewed the present Christian outlook; and Dr. H. K. Carroll reported the comparative statistics of various systems. On the fifteenth day the position of the Anglican Church was explained by Prof. T. Richey; the need of unity in Christian work was set forth by Rev. G. T. Candlin; Christian reunion was treated by Dr. Philip Schaff; the relations between denominations was considered by Rev. B. L. Whitman; the claims of Bible orthodoxy were urged by Dr. Luther F. Townsend; the Free Baptist views were expounded by Prof. J. A. Howe; and Rev. F. E. Clark reviewed Christian prospects throughout the world. On the sixteenth day, Professor W. C. Wilkinson presented the exclusive claims of Christian redemption; Mrs. Julia Ward Howe presented in reply the broad humanitarian view of Christianity; Rev. J. S. Dennis reviewed the points of faith urged upon all religions by Christianity; Rev. G. Bonet-Maury spoke of the Christian situation in France; and Christianity in Japan was again considered by Nobuta Kishimoto.

CHAPTER VI.

INTERESTING ACCOUNTS OF THE SACRED BOOKS OF THE WORLD.

THE Veda of Hinduism, of which M. N. D'vivedi of Bombay spoke in a second-day paper, does not mean simply, as Western scholars have often assumed, the earliest Vedic books, which are four in number, and are the origin of all that came later, but always includes to the Hindu scholar and to Hindu believers the extensive later growth of sacred literature, such as the Brahmanas and the Upanishads, the former serving to explain and direct ritualistic use of the earliest Vedic texts, and the latter bringing out the philosophy implied by those texts.

Mr. Mozoomdar, speaking on the third day for the Brahmo-Somaj, or Society of Worshipers of God, of India, stated that in 1861 they published a book for the reading of scripture lessons, the matter of which consisted of choice selections from all scriptures, thus carrying out the principle of the unity of prophecy and harmony of faiths.

In a fifth-day paper Dr. George Washburn stated in regard to the Koran, or Bible of Mohammedanism, that it claimed to be a new and perfect revelation of the will of God; that such was its comprehensive place and conclusive authority, that from the time of the Prophet's death to this day no Moslem has appealed to the ancient traditions of Arabia, or to the Jewish or Christian scriptures as the ground of his faith; and that every orthodox Moslem regards Islâm as a separate, distinct, and absolutely exclusive religion, even while he knows that Mohammed admitted that both Jewish and Christian scriptures were the Word of God.

In a sixth-day paper Dr. C. A. Briggs said that all the great historic religions have sacred books which are regarded by the disciples of these religions as the inspired Word of

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God; that the Holy Scriptures of the Christian church have reached through their intrinsic excellence exceptional control of a very large portion of our race; and that comparison of the Christian Bible with other Bibles of other faiths will show that these are as torches in the night, while the Christian Bible is as the sun giving full day to the world.

In another sixth-day paper Rabbi G. Gottheil recalled how for two centuries, the first two centuries of the Christian era, no other Bible was known but the Old Testament, while following this Dr. T. T. Munger declared that Christ stood upon the Hebrew scriptures, not as an authoritative guide in religion, but as illustrative of truth, as valuable for their inspiring quality, and as full of signs of more truth and fuller grace. His relation to them was literary and critical. On the twelfth day Joseph Cook spoke on Columnar Truths of Scripture, presenting the moderate Evangelical view.

In a fourth paper of the sixth day the strict Catholic doctrine of the Bible as God's written Word, coming directly from God and in the hands of the church for authoritative use, was presented by Mgr. Seton, with an explanation of the nature of inspiration and of the position of the Vulgate version as the only one known to Catholics as authentic.

The paper of Professor M. S. Terry, also on the sixth day, passed in review the whole roll of the sacred books of the world. It noted the interest of recently discovered Akkadian or early Chaldean hymns and of Babylonian penitential psalms; remarked on the Toa-teh-king, the obscure sacred book of Taoism, which yet has hints of a deep theism; and reproduced remarkable hymns from the Veda, the oldest of the Bibles of mankind. Of the scriptures of Buddhism it related that they consist of three collections, known as the Tripitaka or three baskets; one of them preserving the discourses of Buddha, another treating of doctrines and metaphysics, and the third devoted to ethics and discipline. The sacred books of Confucianism Professor Terry described as embracing the five King and the four Shu. The word King means a web of cloth, or the warp which keeps the thread in place. It is applied to

CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

the most ancient books of the nation to indicate a sort of canonical authority. The King only are from Confucius, and of these the Shu King, a book of history, and the Shih King a book of poetry, are of the most importance. The Shu King relates to a period extending over seventeen centuries, from about 2357 B.C. to 627 B.C., and is believed to be the oldest portion of the Chinese Bible. It consists of ballads relating to events of national history, and of songs and hymns to be sung on great state occasions. The four Shu of the Chinese classics are the works of disciples of Confucius, and they do not hold the same rank and authority as the five King of the Master himself. Of Parsee scripture Professor Terry said that few remains of antiquity are of much greater interest to the student of history and religion than the Avesta, the Bible of Zoroaster. The entire collection now existing but imperfectly represents what was once one of the greatest faiths of mankind. An eminent authority has said that "there has been no other great belief that has ever left such poor and meager monuments of its past splendor." The Mohammedan Bible, Professor Terry said, is a comparatively modern book. It is a question whether its author ever learned to read or write. He dictated his revelations to his disciples, and they wrote them on date leaves, bits of parchment, tablets of white stone and shoulder-blades of sheep. After the prophet's death the different fragments were collected and arranged according to the length of the chapters, beginning with the longest and ending with the shortest. As a volume of sacred literature the Koran is deficient in those elements of originality and independence which are noticeable in the sacred books of the other great religions of the world. Its crowning glory is its glowing Arabic diction. Mohammed himself insisted that the marvelous excellence of his book was a standing proof of its superhuman origin. "If men and genii," said he, "united themselves together to bring the like of the Koran they could not bring the like though they should back each other up."

Of Christian scriptures Professor Terry remarked that the New Testament is a unique book, or set of books, and the gos-

pels and epistles a peculiar literature, but that, as a body of rich and varied literature, these writings are surpassed by the scriptures of the Old Testament.

Rev. Z. Ashitsu, in an eleventh-day paper on Buddha, said that after Buddha's departure from this world, two disciples collected the dictations of his teaching. The Buddha's book, which thus appeared, was entitled, "The Three Stores of Hinayana," which means three different classes of doctrine, Kyo, or Principle, Ritsu, or Law, and Ron, or Argument. Kyo (Sanscrit, Sutra) means permanent, and designates the principle which is the origin of the law of the Buddhist. Ritsu (Sanscrit, Vini), means a law or commandment, and designates the commandments founded by Buddha to stop human evils. Ron (Sanscrit, Abidarma) means argument or discussion, and designates the arguments or discussions written by his disciples or followers.

The essay on the Zoroastrian or Parsee religion, written for the Parliament by E. S. D. Bharuchâ, of Bombay, gave an accurate, authoritative account of the Zoroastrian Holy Scriptures now extant. They are called the Avesta, or Text — commonly the Zend-Avesta, Zend meaning commentary. The language in which they were written is very nearly akin to the Vedic Sanskrit. The work seems to be a collection of writings composed by several hands at different times, in more than one dialect of the language, and to have been arranged in their present form in later times, chiefly for liturgical purposes. Two distinct groups of writings are clearly discernible, (1) a group of "Gathas," songs or psalms, composed by Zoroaster himself, and embodying his sayings, teachings, notes of sermons or of experiences; and (2) all the rest of the collection. The theory long held was that all parts of the Avesta were from Heaven through the Prophet, or were at least all alike composed by him. Research has made clear that the five Gathas only are genuine compositions of Zoroaster, and that all the rest are compositions of other high priests in more or less later times after the death of the Prophet. As it has come to us the Avesta is divided

into the Yasna, the Visparad, the Vendidâd, and the Khordeh-Avesta, and the work shows priestly hands putting to priestly use the original Zoroastrian revelation. The Yasna is a book, in seventy-two chapters, of liturgical compositions, into which the five Gathas have been wrought. The Visparâd is a priestly book of invocations, in twenty-three chapters, designed for incorporation in the Yasna during recitation of the liturgy. The Vendidâd is a collection of laws against the dœvas, in twenty fargards, or chapters. Much of it relates to purification, expiation, and punishments. The Khordeh-Avesta is the smaller or inferior Holy Text, containing several kinds of pieces, as twenty-two yashts, or invocations of holy beings, five nyâêshes, six afrigans and some others.

WILLIAM PIPE.

PRIVATE SECRETARY AND ASSISTANT TO THE CHAIRMAN

CHAPTER VII.

WHAT RELIGION HAS WROUGHT IN THE FAMILY LIFE.

THE efforts of the more advanced members of the Brahmo-Somaj of India to improve the conditions of Hindu family life were related by Mr. Mozoomdar in a third-day speech, and the success of these efforts in taking off the terrible burdens of youthful widowhood, in putting a stop to the burning of widows out of respect to dead husbands, and in removing to some extent caste restrictions upon marriage.

The Confucian principles applying to family life were touched upon by Pung Kwang Yu in a third-day paper. Filial duty lies at the foundation of humanity in the teaching of the great sage of China. The recognition of the relation of husband and wife is the first step in the cultivation and development of humanity. Rules of propriety for marriage, for the sphere of woman, for the education of youth, and for the regulation of the family, were among the elements of instruction and of self-education on which Confucius laid special stress.

The paper of Cardinal Gibbons, on the fourth day, touched upon the care of family life which Catholic Christianity has always secured by its doctrine of the sanctity of marriage, the sanctity of infant life, and the protection, shelter, respect, and honor due to woman.

The fifth-day paper of a Siamese Buddhist remarked on the duties of a man toward his wife and family as Buddha himself preached upon these to his lay disciples. The good man is characterized by seven qualities. He should not be loaded with faults, should be free from laziness, should not boast of his knowledge, should be truthful, and benevolent, and content, and should aspire to all that is useful. A husband should honor his wife, never insult her, never displease her, make her mistress of the house, and provide for her. On her part a

wife ought to be cheerful toward him when he works, entertain his friends, care for his dependents, never do anything he does not wish, take good care of the wealth he has accumulated, and not be idle, but always cheerful when at work herself. Parents are to help their children by preventing them from doing sinful acts, by guiding them in the paths of virtue, by educating them, by providing them with husbands or wives suitable to them, and by leaving them legacies. Parents in old age expect their children to take care of them, to do all their work and business, to maintain the household, and after death to do honor to their remains by being charitable.

In an eleventh-day paper on women in India, Miss Jeanne Sorabji corrected the current view that family life in India, because of the seclusion of women, involves their ignorance and inferiority. All the many voices of India declare that elevation and improvement mark the condition of women, even behind the bars of traditional seclusion. The nobly-born ladies who shrink from contact with the world, do not lack thirst for knowledge, and but for custom they would gladly emerge from seclusion. They make perfect business women, and manage affairs of state even with distinction. The customary seclusion is melting away. In many directions Indian women are beginning to attain to places of public influence and distinction.

From a religious point of view, the education of children is a great question with the Parsees. It is a spiritual duty of all Zoroastrian parents, not only of benefit to the children themselves, but enhancing the meritoriousness of parents, so far as it bears fruit in the good acts and right lives of the children. Home education with parents, especially the mother, until seven years of age is the rule. At the age of seven, after some religious instruction, the child is invested with the Sudreh and Kusti,—the sacred shirt and thread,—a ceremony of the character of a confirmation. The Parsee may wear whatever outward dress his circumstances suggest, but under it he must always have the shirt and the thread as symbols full of meaning and serving as perpetual monitors. Several times

a day, saying a short prayer each time, he must untie and tie again the thread which was put upon him in childhood. Education of Parsee children includes girls equally with boys, and insists upon physical education not less than mental and moral. The health of the body is considered as the first requisite for the health of the soul, and in all prayer for blessings strength of body has a first place. The Parsee youth are taught perfect discipline, obedience to parents, obedience to teachers, affectionate and submissive obedience,—obedience also to elders and to government. A Parsee mother prays that she may have a son who can take part in the councils of their community and in public government. The wife, according to Parsee ideas, holds a very high place. The Parsee scriptures put women on a level with men, and the great respect shown to the female sex has played a large part in the unusual elevation of Parsee life and culture. Marriage is highly esteemed. Of three chief forms of benefaction which are enjoined, next to helping the poor is put assistance to a man to marry, and then giving education to those in search of it. A husband should be wise, intelligent, and educated; a wife wise and educated, modest and courteous, obedient and chaste. Better even than saying her required prayers three times a day, is the wife's expression to her husband, morning, afternoon, and evening, of her desire to be one with him in thoughts, words, and deeds; to sympathize with him in all his noble aspirations, pursuits, and desires. The Parsee scriptures expressly advise marriage as better for happiness, for physical and mental health, and for virtue and religion, than single life, and to help others to marry is a very meritorious form of charity. A sacred Gatha text says to brides and bridegrooms: "May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with righteousness, because then assuredly there will be a happy life for you."

In Japan, as stated on the sixteenth day by N. Kishimoto, the Confucian system is accepted, not as a religious system, but as a system of social and family morals enjoining obedience to

parents and loyalty to rulers. In this aspect Confucianism has had, and still has, a strong hold among the higher and well-educated classes.

Professor M. J. Wade, in a seventh-day paper, presented the Catholic view of marriage as a sacrament, the wrong to both religion and family life of divorce as permitted by state laws, and the need in particular of more stringent laws securing the proper support of the wife and family. On the same day Brother Azarias argued the extreme importance of the religious education of children. In a twelfth-day paper Rev. Olympia Brown especially urged the hope of the race in better motherhood. Miss Frances E. Willard, in a fifteenth-day paper, urged the claims of social purity, the dependence of social health upon pure homes, and the urgency of the appeal to men to be as spotless as they expect women to be.

THE PEARL MOSQUE AT DELHI.

CHAPTER VIII.

ELOQUENT ADDRESSES ON THE CHIEF RELIGIOUS LEADERS OF MANKIND.

THE Shintoism of Japan, its oldest religion, and in its traditional form representing in one the primitive totem worship, nature worship, and ancestor worship of the Japanese, never had an individual originator, but points to a mythical divine ancestry for its representative objects of historical reverence.

The Zhikko sect of Shintoism of Japan, represented on the third day by Rev. Reuchi Shibata, reveres as its founder Hasegawa Kakugyo, who was born in 1541, A.D., entered upon pilgrimages of search for truth in his 18th year, became specially inspired through prayers at the sacred mount Fuji, and up to his death in his 106th year, carried on the creation of a new sect, and the propagation all over Japan of a creed, the essence of which is the practical realization of good teaching, the improvement of the present life, and the care of public interests.

In regard to Mohammed, the Prophet of Arabia, Dr. George Washburn, in a fifth-day paper, said that the Moslem world accepts him, as Christians do Christ, as the ideal man; that while the question of his character is a difficult one, the facts create the impression that from first to last he sincerely and honestly believed himself to be a supernaturally inspired prophet of God; that he was certainly one of the most remarkable men that the world has ever seen; that whatever may have been his real character, he is known to Moslems chiefly through the traditions of his life and word; and that these, taken as a whole, present to us a totally different man from the Christ of the gospels. The Moslem code of morals commands and forbids essentially the same thing as the Christian; but the Moslem traditions report things in the life and sayings of

the Prophet, many of which are altogether inconsistent with Christian morality, and which suggest that many violations of morality are at least excusable.

In a sixth-day paper Prof. M. S. Terry said that Confucius was not the founder of the Religion which is associated with his name; that he claimed merely to have studied deeply into antiquity and to be a teacher of the records and worship of the past. Confucius is reported to have said: "When I was fifteen years old I longed for wisdom; at thirty my mind was fixed in pursuit of it; at forty I saw certain principles clearly; at fifty I understood the rule given by heaven; at sixty everything I heard I easily understood; and at seventy the desires of my heart no longer transgressed the law."

A sixth-day paper by B. Yatsubuchi of Japan set forth "Buddha Shakyamuni" as a typical perfect man, who taught a system of perfect truth. When wisdom and humanity are attained thoroughly by one he may be called Buddha. The word has three meanings—self-comprehension, to let others comprehend, and perfect comprehension. In Buddhism we have Buddha as our Saviour, the spirit incarnate of perfect self-sacrifice and divine compassion, and the embodiment of all that is pure and good. Buddha was not a creator and had no power to destroy the law of the universe, but he had the power of knowledge. He suppressed the craving and passions of his mind until he could reach no higher moral and spiritual plane. The only difference between Buddha and all other beings is in point of supreme enlightenment. Nirvana Sutra teaches us that all beings have the nature of Buddhahood. If one does not neglect to purify his mind and increase his power of religion, he may take in the spiritual world and have cognizance of the past, present, and future in his mind. The complete doctrines of Buddha he spent fifty years in elaborating, and they were preached precisely and carefully. Buddha considered it best to preach according to the spiritual needs of his hearers. We are not allowed to censure other sects, because the teaching of each guides us all to the same place at last.

The Buddhist Dharmapala recalled in a sixteenth-day

paper the very recent testimony of Sir W. W. Hunter that the secret of Buddha's success was the extent to which he brought spiritual deliverance to the people, preaching that salvation was equally open to all men, that for high and low alike it must be earned by conduct, not by propitiation through priests or mediator, and that to every being the way is open of escaping, by suppression of desire and casting away of selfishness, from the misery and sorrow planted in our existence through the inevitable result (Karma) of acts in the past of which the heritage reaches us. Some teachings of Buddha which reveal how noble and beautiful his spirit and life were, and which enable us to understand how his doctrine was quickened into a popular religion, were cited by Mr. Dharmapala, in comparison with like words of Christ in the gospels.

On the fifth day Rabbi Gottheil gave an impressive address on the greatness and influence of Moses.

The Historic Christ was the theme of a great address by Bishop Dudley on the eighth day. He set forth the evangelic teaching with regard to Christ's person, and declared that there is more evidence for the resurrection of Jesus Christ than for any other event in the history of mankind. The references to Christ's person, work and teaching made in the Parliament were almost numberless. These will be fully indicated in the Index.

CHAPTER IX.

REPORT OF THE CONNECTION OF RELIGION WITH THE ARTS AND SCIENCES.

IN a fifth-day paper Dr. George Washburn recalled how science and philosophy, from the eighth to the thirteenth centuries, flourished at Bagdad and Cordova, under Moslem rule, while darkness reigned in Europe; not, however, under Arab or orthodox Mohammedan scholars and thinkers, but under Jews, using Moslem auspices and enjoying the favor of princes whose Moslem orthodoxy was very uncertain.

On the ninth day Prof. Max Müller, whose learning and reasoning have thrown much light upon the science of religion, expressed in a paper sent to the Parliament his conviction that all religions are natural, that there was a purpose in the ancient religions and philosophies of the world, that Christianity was built upon these, from materials, as to its form and substance, furnished by them, was in fact a synthesis of the best thoughts of the past, as they had been slowly elaborated by the leading peoples of the human race, the Aryan and the Semitic.

The place of man in nature, according to science, was discussed in a ninth-day paper by Prof. A. B. Bruce. So far from hesitating to accept evolution, we may say that making man out and out the child of evolution—not his bodily organization only, but the whole man, mind as well as body—has advantages, rather than the contrary, for the cause of Theism. If the process of evolution has been the absolutely universal mother of creation, whereof man in his entire being is the highest and final product—reason and conscience, soul as well as body, having resulted from evolution—we gain a point of view at which we naturally claim that design must have arranged such a movement of long-descended, far-reaching, and marvelously effective forces of nature. And under evolution we are bound to

consider our ideals imperfect, and much more our attainments, and to frankly accept a law of change and advance. The presumption is in favor of those who are in advance of common opinion, who come out from churches, and move forward from creeds, to fulfill the law of constant unfolding and evolution, until, in spite of all changes, we all come unto a perfect man, Christ Jesus.

Sir William Dawson, in an eleventh-day paper, summarized the conclusions of science which bear upon religion, showing that they involve no necessary hostility to the doctrines of religion, and that for the most part the notable men of science have been men of faith and piety.

The eleventh-day paper of H. Dharmapala remarked especially upon the teachings of Buddha on evolution. They are clear and expansive. The most advanced conception of modern science has not gone beyond the generalized idea of Buddha, that the entire knowable universe is one undivided whole, both the phenomena of nature and those of human nature and human life lying under one grand law of the development of all things.

MANDAPA PAVILION IN THE ARUNA RAJAWARARAMA TEMPLE, BANKOK, SIAM.

CHAPTER X.

WHAT THE VARIOUS FAITHS HAD TO SAY OF RELIGION IN ITS RELATION TO MORALS.

THE Parsee faith, set forth on the third-day by J. J. Modi, gives as a definition of morality, "Purity is the best thing for man after birth." It means by purity righteousness of conduct and life. It makes such purity or righteousness identical with piety, which is not sentiment toward, but practical obeying of, the commands of Deity. To give a short definition of piety it says that "The preservation of good thoughts, good words, and good deeds is piety." The promise of a pious and moral life here and of safe passage through the gates of heaven is in practice according to this three-fold rule, "Think of nothing but the truth, speak of nothing but the truth, and do nothing but what is proper." Good thoughts, good words, and good deeds alone will be our intercessors and open to us the gates of Paradise. By these we practice honesty, charity, and truthfulness, and are considered to walk in the path of God. The sacred fire of the Parsees, prepared by ways supposed to get it in an essentially pure form, is carefully and elaborately represented as a symbol, under various aspects, of piety, purity, charity, humility, and brotherhood.

The Jewish code of ethics was dealt with in a fourth-day paper by Rabbi Pereira Mendes. It commanded perfection like that of God, laid down the golden rule of equal love to all men, enjoined tenderness to the brute creation, kindness to servants, equality of aliens, justice to the employed, righteousness in all conduct and faithfulness in every relation of life.

In a fifth-day paper Dr. George Washburn remarked on the ethics of Mohammedanism, that the Moslem code of morals is much nearer the Christian than is generally supposed on either side; that the code is really more Jewish than Christian; that

it is based upon the Koran and the tradition of the life and sayings of Mohammed, enlarged by deductions and analogies; that whatever comes from these sources has the force and authority of a revealed law of God; that it demands honesty in business, modesty or decency in behavior, fraternity between all Moslems, benevolence and kindness toward all creatures, and the practice of all virtue and avoidance of all vice, all that is contrary to religion, law, humanity, good manners and the duties of society. It forbids gambling, drinking intoxicating liquors, taking God's name in vain, using false oaths, making or possessing images, and music; and it especially requires the Moslem to guard against deception, lying, slander, and abuse of his neighbor. In practice there are many Moslems whose lives are irreproachable according to the Christian standard, who fear God, and in their dealings with men are honest, truthful and benevolent; who are temperate in the gratification of their desires and cultivate a self-denying spirit; and of whose sincere desire to do right there can be no doubt.

The fifth-day paper of Kung Hsien Ho, a prize essay on Confucianism, quoted an ancient book to the effect that "from the emperor down to the common people the fundamental thing for all to do is to cultivate virtue." This finds its first expression in proper maintenance of the relations of sovereign and minister, father and son, elder brother and younger, husband and wife, and friend with friend. Next to the five relations named Confucian teaching lays great stress on the five constants, benevolence or love, righteousness or fitness, worship or principle, wisdom or thorough knowledge, and faithfulness or what one can depend upon. The influence of these is very great, and all living things are subject to them. He who through them is able to restore the original good nature of man and to hold fast to it is called a worthy. He who has got hold of the spiritual nature and is at peace and rest is called a sage. He who sends forth unseen and infinite influences throughout all things is called divine. The sages consider that the most important thing is to get benevolence, because it includes righteousness, religion and wisdom. The

idea of benevolence is that of gentleness and liberal mindedness. As the spring influences are gentle and liberal and life-giving, so is the benevolent man the life. Extend and develop benevolence and all under heaven may be benefited thereby. Confucianism rests its superiority on its not encouraging mysteries and marvels, but presenting a doctrine of great impartiality and strict uprightness which one may body forth in one's person and carry out with vigor in one's life.

The fifth-day paper of the representative of Siamese Buddhism pointed out how in Buddhist teaching these eight paths lead to the cessation of lusts and of other evils: (1) right understanding or proper comprehension, especially of sufferings; (2) right resolutions, to act kindly to fellow creatures, to bear no malice and never seek revenge, to control our desires and cravings and endeavor to be good and kind to all; (3) right speech, always to speak the truth, never to incite one's anger towards others, always to speak of things useful and never use harsh words destined to hurt the feelings of others; (4) right acts, never to harm our fellow creatures, neither steal, take life, nor commit adultery, and to observe temperance; (5) right way of earning a livelihood, always to be honest, never to use wrongful means to attain an end; (6) right efforts, to persevere in our endeavors to do good, and to mend our conduct should we ever have strayed from the path of virtue; (7) right meditation, always to look upon life as being temporary, to consider our existence as a source of suffering and endeavor always to calm our minds under any sense of pleasure or of pain; and (8) right state of mind, that we should be firm in our belief and strictly indifferent to either pleasure or pain.

Papers covering the topic of this chapter were read by President Scovell, Prof. Toy, Rev. Ida C. Hultin and many others. The relations of Christianity to morals had repeated and elaborate discussion. Buddhist ethics were criticized by Prof. Wilkinson on the fifteenth day.

CHAPTER XI.

THE ACCOUNT OF RELIGION AND MODERN SOCIAL PROBLEMS.

THE relation of Catholic Christianity to acute social problems was specially remarked on by Cardinal Gibbons in a fourth-day paper. The example and teaching of Jesus Christ made every honest labor laudable, at a time when Greek and Roman life had put a stigma of degradation upon work, mechanical as well as manual, relegating it to slaves, and making it unworthy of freemen. Even the primeval curse of labor was obliterated by the toilsome life of Jesus Christ. The reputed son of an artisan, and his early manhood spent in a mechanic's shop, Christ has lightened the tools of toil and cast a halo upon lowly labor. No less an advance upon pagan morality was made when Christ, who knew no sin, threw the mantle of mercy over sinning woman. No page of revelation is more touching than that on which is inscribed the judgment, "Neither will I condemn thee; go, sin no more." The Catholic congregation of the Good Shepherd has to-day 150 houses where 20,000 women are under the care of upward of 4,000 sisters.

Buddhism, according to the fifth-day paper of a Siamese representative, teaches that poverty, accident, or misfortune should be borne with patience, and that if they have come by one's own fault the sufferer should try to discover their causes and seek a remedy for them. Temperance is enjoined upon all Buddhists on the ground that the habit of using anything that intoxicates tends to lower the mind to the level of that of an idiot, a madman, or an evil spirit.

With the eleventh day of the Parliament came the consideration of the practical problems of human society and the actual facts of human life, On the previous day Swami Vivekananda, the Hindu monk, had criticised the greater readiness of

English Christianity to supply metaphysics and doctrine to Hindus by missionaries than to give them bread when starving by thousands and hundreds of thousands. To this, on the eleventh day, Bishop Keane said: "I endorse the denunciation that was hurled forth last night against the system of pretended charity that offered food to the hungry Hindus at the cost of their conscience and faith. It is a shame and a disgrace to those who call themselves Christians."

Col. T. W. Higginson characterized the situation as one calling for humility on every hand, when we ask ourselves how well any of us have dealt with the actual problems of human life. With the seething problems of social reform penetrating all our community and raising the question whether one day the whole system of competition under which we live may not be swept away as absolutely as the feudal system disappeared before it; with the questions of drunkenness and prostitution in our cities; with the mortgaged farms in our agricultural sections; with all these things pressing upon us, it is hardly the time for us to assume the attitude of infallibility before the descendants of Plato and the disciples of Gautama Buddha. The test of works is the one that must come before us. Every Oriental that comes to us concedes to us the power of organization, the power of labor, the method in actual life, which they lack. They deny us no virtue except the knowledge of the true God. They don't seem to think we have very much of that, and that knowledge, as they claim, is brought to bear in virtues of heart as well as in the virtues of thrift, of industry, of organization, and in the virtue of prayer, in the virtue of trust, in the virtue of absolute confidence in God. We have come here to teach and to learn. The learning is not so familiar to most of us, perhaps, as the teaching, but when it comes to actual life we might try a little of both.

Mrs. Anna G. Spencer's essay on the eleventh day remarked the dawning of a new form of religion throughout the world; the far East as well as the nearer West; shaping the reform movements of Christianity, and of other great historic faiths as well, along lines of essential moral and social law, the turn-

ing of the will of man by inherent tendency toward the moral ideal revealed in conscience and wrought out in human society as it moves onward and upward.

An eleventh-day paper by Mr. C. F. Donnelly presented the Catholic tradition of charity and social faithfulness, dating from the primitive Christianity in which moral watch for souls and for lives of purity, in a deeply corrupt society, and charity in a world of extreme poverty at the lower level of life, were the conspicuous and conquering elements of the faith. Bishop Keane, who read Mr. Donnelly's review of the history of Catholic charity, said that in India their system was one of absolute indifference to the religious faith of the needy, and in addition to endorsing the denunciation by Mr. Vivekananda of Christian charity any way limited to converts, he pronounced justifiable, from the Hindu point of view, "the denunciation of the Christian system of the atonement, that came also from the heart of the Hindu monk." He declared that we do not hear half enough of such criticism, and that if by these criticisms Vivekananda can only stir us and sting us into better teachings and better doings in the great work of Christ in the world, he for one would only be grateful to our friend the Hindu monk.

Prof. Francis G. Peabody, in an eleventh-day paper, pointed out that to-day the center of interest lies in what we call the social question, the needs and hopes of human society, its inequalities of condition, its industrial conflicts, its dreams of a better order. With a great suddenness there has spread through all the civilized countries a startling gospel of discontent, a new restlessness, a new conception of philanthropy. The inevitable reaction from the too common religious avoidance of the social question has come. If the Christian church is to have no interest in the social distresses and problems of the time, then those who are most concerned with such problems and distresses will have no interest in the Christian church. The simple fact which we have to face to day is this, that the working classes have, as a rule, practically abandoned the churches and left them to be the resorts of the prosperous;

and the simple reason for this is the neutrality of the churches toward the social problems of the time. Men are groping for some door which shall open before them into a better social future, but they are like men bewildered in the dark, and the key they carry does not fit the lock they want to turn. Then Christ comes, with the principle he has made clear, of the individual giving himself to the social order, and the door of each one of these social problems swings open as he comes and Christ passes through, the master of them all.

Religion and Wealth, and Christianity as a Social Force, were the themes on the eleventh day of extremely important papers by Dr. Washington Gladden and Prof. R. T. Ely.

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CHAPTER XII.

THE HISTORY OF RELIGION AND CIVIL SOCIETY.

THE Zhikko Shinto representative of Japan, Rev. Reuchi Shibata, in a third-day paper, declared his earnest wish that, in accordance with the Divine will that all the children of one Heavenly Father should enjoy peace and comfort in one accord, there should be formed some plan for uniting the armies and navies of all nations on the earth to guard the world as a whole, and thus prevent preposterous wars of one nation with another, all matters of difference between nation and nation being settled by a supreme court of all nations established to determine international justice.

The aspirations of Judaism for social order were set forth in a fourth-day paper by Rabbi Pereira Mendes. In an age of despotism and of war Isaiah and Micah announced an ideal of universal peace or settlement of national disputes by arbitration. Human brotherhood was conceived as the law of human society, and the happiness of all under one common Father made the ideal of all effort, that "from the greatest to the least" one level of blessing might lie on all the sons of men, not alone the brother and neighbor and friend, but the stranger and alien and enemy. Judaism to-day anticipates the future establishment of a court of supreme arbitration for a settlement of the disputes of nations, that the way may be prepared for God's mercy to wipe out the record of man's strayings and errors, the sad story of unbrotherly actions.

The prize essay on Confucianism, presented on the fifth day, set forth as the doctrine of the five relations to be carried out everywhere by all under heaven, that the ruler must be intelligent and the minister good in order to just government; that the father must be loving and the son filial; the elder brother must be friendly and the younger brother respectful; that the husband must be kind and the wife obedient; and that

in our relation with our friends there must be confidence. If these relations are duly maintained, customs will be reformed and order will not be difficult for the whole world. It was upon human affairs especially that Confucius laid great stress. To have order in the world it is necessary that from the emperor down to the common people the fundamental thing for all to do shall be to cultivate virtue. To govern and to give peace to all under heaven these nine paths are most important: to cultivate a good character, to honor the good, to love parents, to respect great offices, to carry out the wishes of the ruler and his ministers, to regard the common people as your children, to invite all kinds of skillful workmen, to be kind to strangers, and to have respect for all the feudal chiefs.

B. Yatsubuchi, of Japan, in a sixth-day paper, remarked that the present state of the world's civilization is limited always to the near material world, and it has not yet set forth the best, most beautiful and most truthful spiritual world, because every religion neglects its duty of universal love and brotherhood. Buddhism aims to turn from the incomplete, superstitious world to the complete enlightenment of the world of truth. The heart of my country, the power of my country, and the light of my country, is Buddhism. That Buddhism, the real Buddhism, is not known to the world.

A Buddhist believer in universal peace and brotherhood, Shaku Soyen of Japan, on the sixteenth day, presented a plan for social peace, social order, undisturbed by wars and rumors of wars, and no longer distressed by costly preparations of the nations for fighting each other by sea or by land.

The fourteenth day address by Dr. S. L. Baldwin on International Justice and Amity, and Dr. Martin's paper the same day on America's Duty to China were important contributions to this general topic, as was also Dr. Jessup's paper on the Religious Mission of the English Speaking Nations.

CHAPTER XIII.

THE RELATION OF RELIGION AND THE LOVE OF MANKIND.

IN AN eleventh-day paper Rev. Z. Ashitsu pointed out that three sacred virtues are essential functions of Buddha: the sacred wisdom, the graceful humanity, and the sublime courage. It is told in a Sutra that the mind of Buddha is so full of humanity that he waits upon every being with an absolutely equal humanity. The object of Buddha's enlightenment was to endow with pleasure and happiness all beings without making any least distinction among them. One of the four holy vows of Buddha is, "I hope I can save all the beings in the universe from their ignorance." But although the Buddha has these two virtues of wisdom and humanity, he could never save a being if he had not another sacred virtue, that is courage. But he had such wonderful courage as to give up his imperial priesthood, full of luxury and pleasure, simply for the sake of fulfilling his desire of salvation. Not only this, he will not spare any trouble or suffering, hardship or severity, in order to crown himself with spiritual success. Buddha himself said that "firmness of mind will never be daunted amid an extreme of pains and hardships." Truly nothing can be done without courage. Courage is the mother of success. It is the same in the saying of Confucius, "A man who has humanity in his mind has, as a rule, certain courage."

In a thirteenth-day address Hon. J. W. Hoyt raised these questions: How far the several religions of the world can actually meet the needs of man; how far the vital religious truths found in all of them have been so obscured by useless thories and forms as to have been lost sight of and made of none effect; and whether religious faiths, no longer made conflicting creeds, may not be so harmonized upon the great essential truths recognized by all as to bring all into one for the redemp-

tion of man from sin and his advancement to the glory of the ideal man made in the image of God. The religion that the world needs, and will at last have, is one that shall make for the rescue and elevation of mankind in every realm and to the highest possible degree; one in which lofty ideas of the most perfect living here and of endless progress toward perfection hereafter shall leave no thought for the profitless theories which at present dominate the faiths. Substantial and valuable expressions of it made by Moses, Confucius, Buddha, Socrates, and Mohammed, yet leave the first full and complete expression of it to the teaching of Christ, the message of peace on earth, good-will towards men.

In a thirteenth-day paper, Prince Wolkonsky, of Russia, drew attention to the failure of our civilization and of our religion to always and everywhere recognize man as man, to accept the brotherhood of man as a divinely established fact, and to let love of mankind, love of the brother man in the largest sense, come into operation always and everywhere.

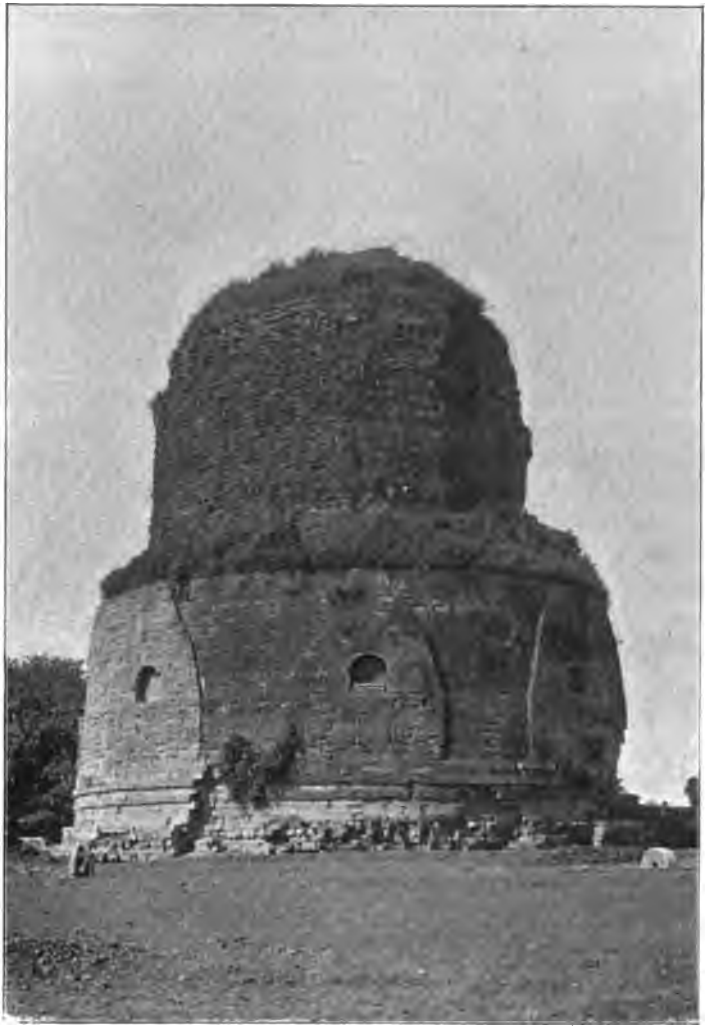
What Christianity teaches, through Christ, of the love of mankind, was eloquently set forth by Dr. Boardman in the closing paper of the Parliament. Rev. B. Fay Mills, in his address on Christ the Saviour of the World, declared that if Christians had been obedient to the teachings of Christ, mankind would already have been brought into union in Christ, and the Parliament of Religions would never have been held.

CHAPTER XIV.

WHAT WAS SAID OF THE PRESENT RELIGIOUS CONDITION OF CHRISTENDOM.

IN a tenth-day paper Rev. James Brand, speaking of Christian evangelism as one of the working forces in American Christianity, urged two great essentials in correction of evils connected with popular evangelism: (1) A higher and wiser conception of the place of a local church, its membership and its ministry, as the agency most important to be depended upon and to be employed in evangelization of so much of the world as it reaches; and (2) a ministry of new evangelistic type, men in the pulpit impressed with the infinitely practical reach of their work, and both able and wise to master those views of God and of man and of life here and hereafter, which are the inspiration and the means of effective evangelistic work. Perhaps the supreme suggestion for this rushing, conceited, self-asserting, money-grasping, law-defying, Sabbath-desecrating, contract-breaking, rationalistic age is that we return to the profound preaching of the sovereignty of God.

In speaking on the tenth day of the religious state of Germany, Count A. Bernstorff said that a struggle with mighty adversaries is on. The socialistic movement spreads utter atheism among the working classes. Perhaps it has never before been uttered with such emphasis that there is no God. This is especially the case among the neglected masses of the large cities. There are those, also, in the so-called ethical movement, who want to form a new religion, or a moral society without customary religion, but the actual adherents are few. The advocacy of negative beliefs meets at first with loud applause, but very few join actively. A new critical school of theology, to which Christ is only a man in whom divine life has come to its highest development, has commanded great attention,



AN OLD BUDDHIST TOWER AT SARNATH, NEAR BENARES, INDIA.

many students coming under its influence, and many people thinking that it will ere long control all the pulpits. On the other hand, powerful traditions, influences newly set at work, and much orthodox zeal, support the established views of Christian faith and life.

Several papers of the fourteenth day were especially directed to survey of the various aspects of Christianity within the limits of nominal Christendom. Prof. T. O'Gorman defined American Christianity as a self-supporting, self-governing religion, in independent but friendly relation to the civil powers; government not recognizing any one church, but giving equality to all, and through all securing the upbuilding of a nation as great religiously as it is politically.

Dr. D. J. Burrell remarked that the peculiarly American establishment is freedom of heart and conscience, freedom to believe what we will respecting the great problems of the endless life, freedom to consult our personal conviction as to whether or where or how we will worship God.

Rev. G. T. Pentecost, presenting evangelical Christianity as the hope of humanity, said that the unity of God and of the race, and the consequent brotherhood of man, as suggested in Paul's great speech on Mars Hill, is a statement that causes us to blush for shame. It is a teaching unique in Christianity declaring brotherhood real in every respect, making every man equal, before God, with every other man, and placing woman where she belongs at man's side, neither slave, nor inferior, but wife, companion, helpmeet.

Dr. H. D. Carroll's valuable religious statistics regarding the United States, and Dr. F. E. Clark's observations as a voyager around the world, furnished abundant reasons for Christian hopefulness.

CHAPTER XV.

THE ASPIRATIONS FOR THE RELIGIOUS REUNION OF CHRISTENDOM.

IN the special congress of religious unity, on the thirteenth day of the Parliament, Rev. C. E. Hulbert reported remarkable growth of the spirit of Christian unity among churches of various denominations. Many persons without regard to sect or creed had put their names to the declaration that "We welcome the light from every source and earnestly desire to constantly grow in the knowledge of truth and the spirit of love, and to manifest the same in helpful service."

Mr. A. M. Powell, in a thirteenth-day address on the grounds of sympathy and fraternity between religious men and women, remarked on the natural propriety of differing forms, methods, and rituals, the externals of the various religions, yet the extreme desirability of unity, fraternity, and coöperation in the promulgation of simple spiritual truth, and the application of admitted Christian truth to human needs. There is in every religion a conception of the Supreme and the Infinite, the perfection of which is reached in the Christian ideal of God as a Father in whom all men constitute a brotherhood, the law of which is justice and mercy and love from each to all. The basis of the ideal brotherhood of man made the experience of William Penn among the North American aborigines one of wholly exceptional success. In other experiences Christians have found the untutored men of the forest ready to understand in regard to God the infinite Spirit and Father, but doubtful of the character of any Son of God represented by Christians known to them. The extent to which the very reverse of the Christian spirit has been shown among Christians is the measure of their failure to be at one among themselves and to carry unity forth from Christendom over the whole world.

Thomas J. Semmes, in a thirteenth-day paper, urged the

adoption of a practical unity of all Christian nations, through some plan for making arbitration take the place of war; utilizing perhaps as the natural center for such a plan the exceptional position of the Pope, the personage who could stand as the highest representative of moral force among Christian nations; no longer a temporal sovereign swayed by earthly ambition, and commanding the especial support of over two hundred millions of Christians throughout the world.

The paper of Dr. Philip Schaff, on the fifteenth day, presented suggestions of both large scholarship and profound thought looking to the finding, by Christians of every creed and school, of a basis of essentials acceptable to all. Dogmas, as imperfect human definitions of divine truths, may, with the advance of knowledge, be improved by better statements. Behind dogma is doctrine more important than dogma, and deeper than doctrine, and most important of all, is truth. The various schools of faith should prepare a short popular statement of essentials, looking to peace in every direction and to the widest unity embracing the largest number. As the reformation of the sixteenth century ended in division, so will the reformation of the twentieth century end in reunion. Progress toward reunion has begun in earnest. The age of sectarianism is passing away, the age of catholicity is coming on. However many experiments may fail, the cause of union makes steady and sure gain. Besides many minor, yet large and difficult problems of reunion, the largest and most difficult of all has in view the three grand divisions of Christendom, Greek, Latin, and Protestant. The Greek numbers 84,000,000; the Latin or Catholic 215,000,000; and the Protestant 130,000,000. The Greek and Latin go back to the age of Christian origins, the one at Jerusalem and the other at Rome, while the Protestant came, directly or indirectly, by departure from the Latin of the later middle ages. Reunion can come only when all the churches shall be thoroughly Christianized in spirit and in truth, and all the creeds of Christendom brought into one in the creed of Christ. The reunion of Christendom will come in close following of the divine Master

and doing his work, unto the coming of that kingdom of God whose length and breadth, variety and compass, surpass human comprehension.

Canon Fremantle's paper on the Reunion of Christendom nobly reinforced and wisely illustrated Dr. Schaff's argument.

The importance of a never yet attempted union of all Christians, in order to the success of Christian missions, was the subject of a fifteenth-day paper by Rev. George T. Candlin. Christianity appears in Christ, at its fountain head, a Religion for the world, a gospel for all mankind. But through centuries darkened by selfishness, by pride, by the love of power, by intolerant bigotry, by intestine strife, she has gone far to forget her errand to the world. For the first time in the history of the world the idea had been conceived of bringing together face to face not only the many branches of Christendom, but also leaders of the great historic faiths of the world. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our distinctions and divisions rest on certain hopeless arguments which can never be settled one way or the other. They are strangling us. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The federation of Christian men and the prosecution in a spirit of loving sympathy of evangelization throughout the world, are the great ideals which in the past have made the church illustrious, and must in the future be her salvation. The original program of Christianity lies still before us. Shame to us that after these nineteen centuries it is unaccomplished ; shame, deeper shame still, if now we count the cost or magnify the difficulty, or look back in the hour of danger; but deepest, most undying shame, if in our littleness or narrowness or love of forms and theologies, and ecclesiasticisms and rituals, the great ideal itself should be lost, "Peace on earth, good-will toward men."

CHAPTER XVI.

HOPES FOR THE RELIGIOUS UNION OF THE WHOLE HUMAN FAMILY.

ON the opening day of the Parliament the Confucian Representative Pung Kwang Yu recalled how China's great sage taught that duty was summed up in reciprocity, and that reciprocity finds a new meaning and glory in a Parliament of Religions, ruled by charity and good will, and serving to enable each to discover what is excellent in other faiths than his own. The Shinto representative from Japan, also, Rev. R. Shibata, expressed in his response to the opening-day welcome, that he had fourteen years since given expression to his desire for a friendly meeting of the world's religionists, in order to an interchange of thought, increase of fraternal relations, and union of all the religions of the world, with the consummation of perfect justice among all nations.

The German voice of Count Bernstorff, in response to welcome, declared, for evangelical Christianity, the fitness of recognizing as divine the basis of our common humanity, and expecting to find man coming into connection with God quite apart from his connection with any historic religion.

The Buddhist representative from Ceylon, H. Dharmapala, in his opening-day response, pronounced the program of the Parliament a re-echo of the great consummation accomplished by the Buddhists of India, under the Emperor Asoka, twenty-one centuries ago, when a thousand scholars held a council lasting for seven months at Patna, and epitomizing the proceedings and scattering the report throughout India, produced results which are still a living power.

The Hindu monk, Swami Vivekananda, of Bombay, said in response to welcome that it was a Hindu principle to recognize all faiths as expressions of truth, and that from his earliest boyhood he had repeated a sacred text, used daily by mill-

ions in India, which says that as the different streams, having their sources in different places, all mingle their water in the sea, so the different paths which men take through different tendencies, various though they appear, and crooked or straight, all lead to the one Lord.

For the Brahmo-Somaj of India, Mr. B. B. Nagarkar said on the opening day that among their fundamental principles were unity of prophets and harmony of faiths through universal love for all forms and shades of truth, and that broad sympathy of faiths, which is a marked Oriental characteristic.

The address of Principal Grant of Canada in response to welcome, expressed the conviction that a parliament seeking to promote the unity of faiths and the union of all mankind must have come long since but for sin and failure on the part of Christians who had not known and had not obeyed the mind of Christ calling to this very thing. And Dr. A. W. Momerie, responding for English Christianity, indicated the spirit of proper comprehension by saying that all religions are fundamentally more or less true, and all are superficially more or less false, the one God having his witness of himself under all.

The expounder of Hinduism, in a second-day paper, M. N. D'vivedi, suggested the possibility of enunciating a few principles of universal religion, which every man who professes to be religious must accept, apart from his being a Hindu or a Buddhist, a Mohammedan or a Parsee, a Christian or a Jew; but these principles he found, not in laws of conduct and life, not in spirit and aim and aspiration, but in two specific beliefs, (1) Belief in the existence of an ultramaterial principle in nature and in the unity of the all, and (2) Belief in reincarnation and salvation by action.

Z. Noguchi, the interpreter accompanying four Japanese Buddhist priests, spoke on the third day of the possibility and importance of finding that one way of attaining truth towards which all religions point, and by finding that bringing all religions into one.

The Japanese Buddhist, Mr. Kinza R. M. Hirai, in a third-day paper, earnestly protested a desire for practical religious union,

on the basis of pure and perfect justice among all men, consistent practice of good teaching, and thorough international justice, regardless of those various external aspects of religion which mark Buddhist, Christian, and other forms of religion. Christianity, as cruel injustice to the weaker with the apparent assumption that heathen and idolaters (falsely so-called) have no rights to life, liberty and happiness which Christians are bound to respect, Japanese Buddhists revolt from, while warmly admiring the spirit of the gospels and earnestly desiring to realize their truth in life and character and conduct.

In a fourth-day paper, H. Toki of Japan set forth his belief that the time had come to remodel Japanese Buddhism; that the happy herald is at the gates announcing the coming of the Buddhism of perfected intellect and emotion, synthesizing the ancient and modern sects; and that with this change the faith of Buddha will rise and spread its wings under all heaven as the grand Buddhism of the whole world.

Religion has not come to its rights in the world, said Prof. C. H. Toy, in a tenth-day paper, because it still occupies, as a rule, the low plane of early, unmoral thought, and lacks the true power which comes from contact of the soul of man with the Soul of the world, and from feeling a divine personality as the ideal of justice and love. If inadequate conceptions of God and of the moral life, the life of God in the soul of man, were swept away; if the habit of contemplation of the ideal were more cultivated and depended upon; if men more fully felt themselves to be literally working with God and God working with them; not only would moral evil in the presence of such a communion be powerless, but men would have a conception of religion in which almost all, perhaps all, the religious systems of the world may agree.

At the opening of the morning meeting of the eleventh day, Theodore F. Seward explained the principle of a proposed Brotherhood of Christian Unity, the bond of which is desire to serve God and our fellow men under the inspiration of the life and teachings of Jesus Christ.

Rev. R. A. Hume, in a sixteenth-day paper, pointed out

A SHINTO PRIEST, ARRAYED IN FULL SACERDOTAL ROBES.

the intense longing of the Hindu mind for comprehensiveness, for unity, first in the objects of intelligence, and also in unification of opposites—a mood of the Hindu intellect which makes the sympathy of faiths and the sympathy of humanity very easy and natural to Hindus.

On the sixteenth day, Mr. Kinza R. M. Hirai, of Japan, expressed the belief that the one aim and object common to all assembled in the Parliament, that of desire in love to help and teach the others, must have the grand, far-reaching result of bringing into one, Christian and Buddhist and Parsee and Moslem and Brahman and Jew, through the glorious revelation to all eyes of one pure holy truth, unclothed of sect and creed, and clothed in the common heart and mind of many men of many faiths.

Shaku Soyen, a Japanese Buddhist, on the sixteenth day, presented assurances of his faith that from the Parliament would date all over the world a beginning of universal brotherhood and sympathy, the formation of a common family of man, according to the plan preached by Buddha, taught by Confucius, and later taught by Jesus Christ.

Unity with diversity in religion is represented in Japan in the fact that any Japanese may be, and the many are, at once Shintoist, Confucian, and Buddhist, Shintoism furnishing in Divine Ancestry the ideal object of reverence, Confucianism offering the rules of life, for the family and for society, and Buddhism supplying the way of salvation. Mr. N. Kishimoto, of Japan, in making this statement on the sixteenth day, expressed his conviction that when the best and most worthy teachings of different systems come to be understood side by side the ideal elements of Christianity as a universal religion, a broadly inclusive religion, a religion ascribing divine origin and destiny to man, a religion profoundly and practically teaching love to God and love to man, and finally a religion making the moral perfection of God the ideal of man, must naturally predominate among all men and become the bond of human union for religion throughout the world.

CHAPTER XVII.

WHAT WERE DEEMED THE ELEMENTS OF A PERFECT RELIGION.

THE Paulist Catholic representative, Father Walter Elliott, in a third-day paper, found the essence and law of religion, as a method or process of human betterment, in the fulness of all outer and inner means of bringing the mind and heart of man under the immediate influence of the divine spirit in the union of love, everything outward and instituted, worship and sacraments, organizations, authorities and discipline, the work and the doctrine of Christ, having for their purpose to incite to love and unite the soul with the love of God manifested in Christ.

Rev. T. E. Slater, in a third-day paper, declared that the underlying element in all religions, the root from which grow worships and faiths of truly spiritual character, is the belief that the human worshiper is somehow made in the likeness of the divine, that the conscious soul is essentially one with deity, and that life is the progress of the pilgrim spirit of man, through whatever definite existences, to reunion with the Infinite.

The paper of Cardinal Gibbons on the fourth day was characterized by Bishop Keane, who read it, as supremely practical, in view of the fact that more important and essential than all else is the tendency of Religion to bless mankind; enlightening man, purifying man, comforting man, improving man's condition here below, and leading him to happiness hereafter. The Cardinal pronounced as most interesting and important of all the aspects of Catholic faith, not apostolic succession, not unity, not Catholicity, not a sublime moral code, but that wonderful system of organized benevolence which it administers for the alleviation and comfort of suffering humanity. "However we differ in faith," said he, "there is one platform, thank God,

one on which we stand united, the platform of charity and benevolence." Never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more godlike than when we bring sunshine to hearts that are dark and desolate. "Religion," says the apostle, "pure and undefiled before God and the Father, is this, to visit the fatherless and the widow in their tribulation and to keep oneself unspotted from this world." Or to borrow the words of the pagan Cicero, *Homines ad deos nulla re proprius accedunt quam salutem hominibus dando*—"There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow creatures." "By this test of its humanity," said Bishop Keane in conclusion, "the Religion of Christ stands perfect before all mankind."

Dr. Lyman Abbott, in a fourth-day address, pronounced for more unselfish service and reverence, more imitation of Christ, and less of creeds, of fear, of propitiation, and of hope of reward. The universal hunger of the human race is for a better understanding of our moral relations one to another, a better understanding of what we are and mean to be, and a better appreciation of the infinite One who is behind all material and all spiritual phenomena, that we may fashion ourselves according to the divine ideal in our nature, the manifestation of which in Christ is our message of love and hope and joy to all the ends of the earth.

Professor G. S. Goodspeed, in a fifth-day paper, speaking of the hope of religious unity and the future of religious systems, declared the glory of that early Christianity which, encountering Egypt and Syria, Judea, Greece and Rome, was able to take all their truths into her grasp and incarnating them in Jesus Christ make them in him the beginning of a new age, the starting point of a higher evolution. The religions that are dead all warn us that the ultimate religion must come, not by choice selections, but by some higher thought reconciling and fulfilling all others, the highest thought of comprehension and absorption of God, based in man's need of God and man's capacity to know God.

In a tenth-day paper Professor C. H. Toy found the true power of religion in the contact between the Divine Soul and the soul of man. The great creative religious minds have excelled in the imaginative power and the force of will necessary to feel the reality of a divine personality in the universe, to value this personality as the ideal of justice and love, and to keep the image of it fresh and living in the mind day by day in the midst of the throng of the petty and serious cares of life.

On the eleventh day a paper, sent from Japan by S. Horiuchi, stated the result of the Buddha's life and teaching in these terms: "The light of truth and mercy began to shine from him over the whole world and the way of emancipation was open for all human beings, so that every one can bathe in his blessings and walk in the way of enlightenment."

In a sixteenth-day paper N. Kishimoto, discussing the prospects of religion in Japan, where Shintoism, Confucianism, Buddhism and Christianity together appeal to a people already schooled to choose freely and to pursue what is best, gave his reasons for thinking that the following Christian elements would be found winning predominance: universalism based on faith in one God and Father of all mankind; inclusive power reaching into all lands and leavening all peoples; the doctrine of man's divine derivation, making him one in nature with God, and thus uplifting all human beings alike; the foundation of all in love to God and love to man, with the perfect example of it in Christ; and the holding up to every man as a practical idea for his pursuit perfection after the pattern of God himself.

On the seventeenth day, Bishop Keane, summing up the results of this Parliament, declared that this comparison of all the religions had conclusively shown that the only worthy idea of God is that of Monotheism; that the belief in a divine revelation was a necessary step to religious unity; that all human endeavors to tell of the means provided by Almighty God for uniting mankind with himself led logically and historically to Jesus Christ. As long as God is God and man is

man, Jesus Christ is the center of Religion forever. And because he is the ultimate center, his one organic Church must also and equally be ultimate.

In the closing elaborate address before the Parliament, Dr. George Dana Boardman argued that Christ is the only unifier of mankind. Other religions are topographical, Christianity is universal. Christ is the great unifier by his incarnation and by his teaching with regard to love and neighborhood. He is the key to all social problems. By his death for the sins of the whole world, Christ is unifying mankind. The cross declares the brotherhood of man under the Fatherhood of God. By his immortal life, Christ is drawing men to himself and to each other. Jesus Christ is the true center of gravity, and only as the forces of mankind are pivoted on him are they in balance.

PART THIRD.

THE PARLIAMENT PAPERS.

PART THIRD.

THE PARLIAMENT PAPERS.

THE SECOND DAY.[1]

ADDRESS OF THE REV. DR. S. J. NICCOLLS, OF ST. LOUIS, ON TAKING THE CHAIR.

MEMBERS OF THE PARLIAMENT, SONS OF A COMMON HEAVENLY FATHER, AND BROTHERS IN A COMMON HUMANITY, — It is with special pleasure that I assume the task now assigned to me. Happily for me at least it involves no serious labors, and requires no greater wisdom than to mention the names of the speakers and the subjects placed upon the program for to-day. And yet, when I mention the name of the subject that is to invite our consideration to-day, I place before you the most momentous theme that ever engaged human thought—the sublimest of all facts, the greatest of all thoughts, the most wonderful of all realities; and yet, when I mention the name, it points not to a law, not to a principle, not to the explanation of a phenomenon, but it points us to a living person.

The human mind, taught and trained by human thoughts and human loves, points us to One who is over all, above all and in all, in whom we live, move and have our being, with whom we all have to do, light of our light, life of our life, the grand reality that underlies all realities, the being that pervades all beings, the sum of all joys, of all glory, of all greatness; known yet unknown, revealed yet not revealed, far off from us yet nigh to us; for whom all men feel if haply they might find him; for whom all the wants of this wondrous nature of ours go out in inextinguishable longing; one with whom we all have to do and from whose dominion we can never escape. If such be the subject that we are to consider to-day, surely it becomes us to undertake it in a spirit of reverence and of humility. We cannot bring to its con-

[1] NOTE. — The proceedings of the first day are found in Part First, Chapter III.

In the seventeen days of the Parliament, notwithstanding frequent and protracted sessions, it was simply impossible that all the papers prepared for it should be read without condensation or omission. Some of the most important and interesting papers it was found necessary, in the absence of the writers, to omit entirely from public reading. In this volume some papers are given in full which had thus to be retrenched, and of which consequently no adequate report has reached the public. This has especially been done in the case of papers representing systems remote and little known. In papers representing systems near at hand and familiarly known, when condensation is made, it is with scrupulous care to preserve both the full thought and the language of the writer.

templation the exercise of our reasoning faculties in the same way that we would consider some phenomenon or fact of history. He who is greater than all hides himself from the proud and the self-sufficient; he reveals himself to the meek and lowly and humble in heart. It is rather with the heart that we shall find him than by measuring him merely with our feeble intellects. To-day, as always, the heart will make the theologian.

Perhaps some one may say: "After so long a period in human history why should we come to consider the existence of God? Is the fact so obscure that it must take long centuries to prove it? Has he so hidden himself from the world that we have not yet exactly found out that he is or what he is?"

This is only apparently an objection of wisdom. If God were simply a fact of history, if he were simply a phenomenon in the past, then once found out or once discovered it would remain for all time. But since he is a person, each age must know and find him for itself; each generation must come to know and find out the living God from the standpoint which it occupies. It is not enough for you and for me that long generations ago men found him and bowed reverently before him and adored him. We must find him in our age and in our day, to know how he fills our lives and guides us to our destiny. This is the grand fact that lies before us, the great truth that is to unite us. Here, if anywhere, we must find God and unite in our beliefs. We could not afford to begin the discussions of a religious parliament without placing this great truth in the foreground. A parliament of religious belief without the recognition of the living God—that were impossible. Religion without a God is only the shadow of a shade; only a mockery that rises up in the human soul.

After all, we can form no true conception of ourselves or of man's greatness without God. The greatness of human nature depends upon its conception of the living God. All true religious joy, all greatness of aspiration that has wakened in these natures of ours, comes not from our conception of ourselves, not from our own recognition of the dignity of human nature within us, but from our conception of God and what he is, and our relation to him.

No man can ever find content in his own attainments or find peace and satisfaction in his own achievements. It is as he goes out toward the Infinite and the Eternal and feels that he is linked to him, that he finds satisfaction in his soul, and the peace of God which passeth understanding comes down into his heart. There are many reasons, therefore, why we should begin to-day with the study of Him who holds all knowledge and all wisdom. If there is a God, a Creator, a Lord of all things, Beginning of all things and End of all things, for whom all things are, then in him we are to find the key to history, the explanation of human nature, the light that shall guide us in our pathway in the future. You can all readily see, if you will reflect a moment, how everything would vanish of what we call great and

glorious in our material achievements, in our literature, in all our civil and social institutions, if that one thought of the living God were taken away.

But utter that simple name, and straightway there comes gathering around it the clustering of glorious words shining and leaping out of the darkness until they blaze like a galaxy of glory in the heavens—law, order, justice, love, truth, immortality, righteousness, glory! Blot out that word and leave in its place simply that other word "atheism," and then in the surrounding blackness we may see dim shadows of anarchy, lawlessness, despair, agony, distress; and if such words as law and order remain they are mere echoes of something that has long since passed away.

We need it, then, first of all for ourselves, that we may understand the dignity of human nature, that this great truth of God's existence should be brought close to us; we need it for our civilization.

RATIONAL DEMONSTRATION OF THE BEING OF GOD.

By the Very Rev. Augustine F. Hewitt, C.S.P.

An honorable and arduous task has been assigned me. It is to address this numerous and distinguished assembly on a topic taken from the highest branch of special metaphysics. The thesis of my discourse is the rational demonstration of the being of God, as presented in Catholic philosophy. This is a topic of the highest importance and of the deepest interest to all who are truly rational, who think, and who desire to know their destiny and to fulfil it. The minds of men always and everywhere, in so far as they have thought at all, have been deeply interested in all questions relating to the divine order and its relations to nature and humanity.

The idea of a divine principle and power, superior to sensible phenomena, above the changeable world and its short-lived inhabitants, is as old and as extensive as the human race. Among vast numbers of the most enlightened part of mankind it has existed and held sway in the form of pure monotheism, and even among those who have deviated from this original religion of our first ancestors the divine idea has never been entirely effaced and lost. In our own surrounding world, and for all classes of men differing in creed and opinion who may be represented in this audience, this theme is of paramount interest and import.

Christians, Jews, Mohammedans and philosophical theists are agreed in professing monotheism as their fundamental and cardinal doctrine. Even unbelievers and doubters show an interest in discussing and endeavoring to decide the question whether God does or does not exist. It is to be hoped that many of them regard their skepticism rather as a darkening cloud over the face of nature than as a light clearing away the mists of error; that they would gladly be convinced that God does exist and govern a world which he has made. I may, therefore, hope for a welcome reception to my thesis in this audience.

I have said that it is a thesis taken from the special metaphysics of Catholic philosophy. I must explain at the outset in what sense the term Catholic philosophy is used. It does not denote a system derived from the Christian revelation and imposed by the authority of the Catholic Church; it signifies only that rational scheme which is received and taught in the Catholic schools as a science proceeding from its own proper principles by its own methods, and not a subaltern science to dogmatic theology. It has been adopted in great part from Aristotle and Plato, and does not disdain to borrow from any pure fountain or stream of rational truth. The topic before

us is, therefore, to be treated in a metaphysical manner, on a ground where all who profess philosophy can meet, and where reason is the only authority which can be appealed to as umpire and judge. All who profess to be students of philosophy thereby proclaim their conviction that metaphysics is a true science by which certain knowledge can be obtained.

Metaphysics, in its most general sense, is ontology — *i. e.*, discourse concerning being in its first and universal principles. Being, in all its latitude, in its total extension and comprehension, is the adequate object of intellect, taking intellect in its absolute essence, excluding all limitations. It is the object of the human intellect, in so far as this limited intellectual faculty is proportioned to it and capable of apprehending it. Metaphysics seeks for a knowledge of all things which are within the ken of human faculties in their deepest causes. It investigates their reason of being, their ultimate, efficient and final causes. The rational argument for the existence of God, guided by the principles of the sufficient reason, and efficient causality begins from contingent facts and events in the world and traces the chain of causation to the first cause. It demonstrates that God is, and it proceeds, by analysis and synthesis, by induction from all the first principles possessed by reason, from all the vestiges, reflections and images of God in the creation, to determine what God is, his essence and its perfections.

Let us then begin our argument from the first principle that everything that has any kind of being, that is, which presents itself as a thinkable, knowable or real object to the intellect, has a sufficient reason of being. The possible has a sufficient reason of its possibility. There is in it an intelligible ratio which makes it thinkable; without this it is unthinkable, inconceivable, utterly impossible; as, for instance, a circle the points in whose circumference are of unequal distances from the center. The real has a sufficient reason for its real existence. If it is contingent, indifferent to nonexistence or existence, it has not its sufficient reason of being in its essence. It must have it, then, from something outside of itself, that is, from an efficient cause.

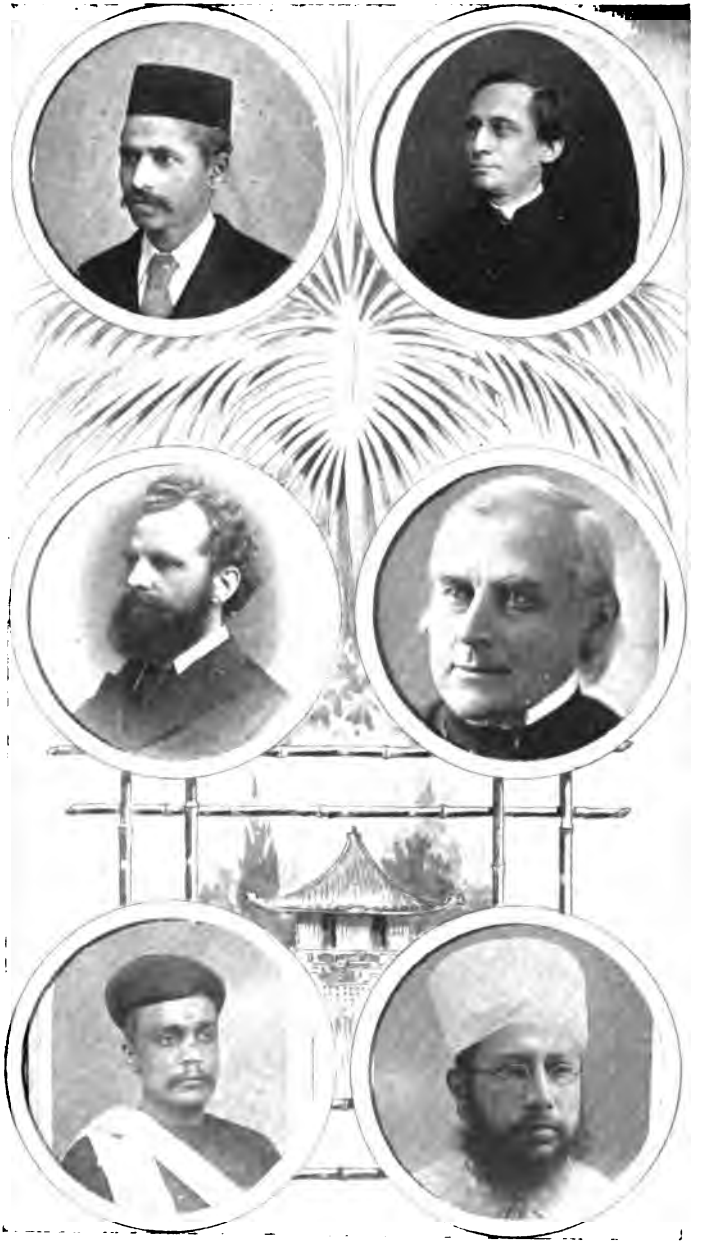
All the beings with which we are acquainted in the sensible world around us are contingent. They exist in determinate, specific, actual, individual forms and modes. They are in definite times and places. They have their proper substantial and accidental attributes; they have qualities and relations, active powers and passive potencies. They do not exist by any necessary reason of being; they have become what they are. They are subject to many changes even in their smallest molecules and in the combinations and movements of their atoms. This changeableness is the mark of their contingency, the result of that potentiality in them, which is not of itself in act, but is brought into act by some moving force. They are in act, that is, have actual being, inasmuch as they have a specific and individual reality. But they are never, in any one instant, in act to the whole extent of their capacity. There is a dormant potency of further actuation always in their

actual essence. Moreover, there is no necessity in their essence for existing at all. The pure, ideal essence of things is, in itself, only possible. Their successive changes of existence are so many movements of transition from mere passing potency into act under the impulse of moving principles of force. And their very first act of existence is by a motion of transition from mere possibility into actuality. The whole multitude of things which become, of events which happen, the total sum of the movements and changes of contingent beings, taken collectively and taken singly, must have a sufficient reason of being in some extrinsic principle, some efficient cause.

The admirable order which rules over this multitude, reducing it to the unity of the universe, is a display of efficient causality on a stupendous scale. There is a correlation and conservation of force acting on the inert and passive matter, according to fixed laws, in harmony with a definite plan, and producing most wonderful results. Let us take our solar system as a specimen of the whole universe of bodies moving in space. According to the generally received and highly probable nebular theory, it has been evolved from a nebulous mass permeated by forces in violent action. The best chemists affirm by common consent that both the matter and the force are fixed quantities. No force and no matter ever disappears, no new force or new matter ever appears. The nebulous mass and the motive force acting within it are definite quantities, having a definite location in space, at definite distances from other nebulas. The atoms and molecules are combined in the definite forms of the various elementary bodies in definite proportions. The movements of rotation are in certain directions, condensation and incandescence take place under fixed laws, and all these movements are coördinated and directed to a certain result, viz.: the formation of a sun and planets.

Now, there is nothing in the nature of matter and force which determines it to take on just these actual conditions and no others. By their intrinsic essence they could just as well have existed in greater or lesser quantities in the solar nebula. The proportions of hydrogen, oxygen and other substances might have been different. The movements of rotation might have been in a contrary direction. The process of evolution might have begun sooner and attained its finality ere now, or it might be beginning at the present moment. The marks of contingency are plainly to be discerned in the passive and active elements of the inchoate world as it emerges into the consistency and stable equilibrium of a solar system from primitive chaos.

Equally obvious is the presence of a determining principle, acting as an irresistible law, regulating the transmission of force along definite lines and in a harmonious order. The active forces at work in nature, giving motion to matter, only transmit a movement which they have received, they do not originate. It makes no difference how far back the series of effects and causes may be traced, natural forces remain always secondary causes,



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with no tendency to become primary principles; they demand some anterior, sufficient reason of their being, some original, primary principle from which they derive the force which they receive and transmit. They demand a First Cause.

In the case of a long train of cars in motion, if we ask what moves the last car, the answer may be the car next before it, and so on until we reach the other end, but we have as yet only motion received and transmitted, and no sufficient reason for the initiation of the movement by an adequate efficient cause. Prolong the series to an indefinite length and you get no nearer to an adequate cause of the motion; you get no moving principle which possesses motive power in itself; the need of such a motive force, however, continually increases. There is more force necessary to impart motion to the whole collection of cars than for one or a few. If you choose to imagine that the series of cars is infinite you have only augmented the effect produced to infinity without finding a cause for it. You have made a supposition which imperatively demands the further supposition of an original principle and source of motion, which has an infinite power. The cars singly and collectively can only receive and transmit motion. Their passive potency of being moved, which is all they have in themselves, would never make them stir out of their motionless rest. There must be a locomotive with the motive power applied and acting, and a connection of the cars with this locomotive, in order that the train may be propelled along its tracks.

The series of movements given and received in the evolution of the world from primitive chaos is like this long chain of cars. The question how did they come about, what is their efficient cause, starts up and confronts the mind at every stage of the process. You may trace back consequents to their antecedents, and show how the things which come after were virtually contained in those which came before. The present earth came from the paleozoic earth, and that from the azoic, and so on, until you come to the primitive nebula from which the solar system was constructed.

But how did this vast mass of matter, and the mighty forces acting upon it, come to be started on their course of evolution, their movements in the direction of that result which we see to have been accomplished? It is necessary to go back to a first cause, a first mover, an original principle of all transition from mere potency into act, a being, self-existing, whose essence is pure act and the source of all actuality. The only alternative is to fall back on the doctrine of chance, an absurdity long since exploded and abandoned, a renunciation of all reason, and an abjuration of the rational nature of man.

Together with the question "How," and the inquiry after efficient causes of movement and changes in the world, the question "Why" also perpetually suggests itself. This is an inquiry into another class of the deepest causes of things, viz., final causes. Final cause is the same as the

end, the design, the purpose toward which movements, changes, the operation of active forces, efficient causes, are directed, and which are accomplished by their agency.

Here the question arises, how the end attained as an effect of efficient causality can be properly named as a cause. How can it exert a causative influence, retroactively, on the means and agencies by which it is produced? It is last in the series, and does not exist at the beginning or during the progress of the events whose final term it is. Nothing can act before it exists or gives existence to itself. Final cause does not, therefore, act physically like efficient causes. It is a cause of the movements which precede its real and physical existence, only inasmuch as it has an ideal preexistence in the foresight and intention of an intelligent mind. Regard a masterpiece of art. It is because the artist conceived the idea realized in this piece of work that he employed all the means necessary to the fulfilment of his desired end. This finished work is, therefore, the final cause, the motive of the whole series of operations performed by the artist or his workmen.

The multitude of causes and effects in the world, reduced to an admirable harmony and unity, constitutes the order of the universe. In this order there is a multifarious arrangement and coördination of means to ends, denoting design and purpose, the intention and art of a supreme architect and builder, who impresses his ideas upon what we may call the raw material out of which he forms and fashions the worlds which move in space, and their various innumerable contents. From these final causes, as ideas and types according to which all movements of efficient causality are directed, the argument proceeds which demonstrates the nature of the First Cause, as in essence, intelligence and will.

The best and highest Greek philosophy ascended by this cosmological argument to a just and sublime conception of God as the supremely wise, powerful and good author of all existing essences in the universe, and of all its complex, harmonious order. Cicero, the Latin interpreter of Greek philosophy, with cogent reasoning, and in language of unsurpassed beauty, has summarized its best lessons in natural theology. In brief, his argument is that since the highest human intelligence discovers in nature an intelligible object far surpassing its capacity of apprehension, the design and construction of the whole natural order must proceed from an Author of supreme and divine intelligence.

The questioning and the demand of reason for the deepest causes of things is not, however, yet entirely and explicitly satisfied. The concept of God as the first builder and mover of the universe comes short of assigning the first and final cause of the underlying subject-matter which receives formation and motion. When and what is the first matter of our solar nebula? How and why did it come to be in hand and lie in readiness for the divine architect and artist to make it burn and whirl in the process of

the evolution of sun and planets? Plato is understood to have taught that the first matter, which is the term receptive of the divine action, is self-existing and eternal.

The metaphysical notion of first matter is, however, totally different from the concept of matter, as a constant quantity and distinct from force in chemical science. Metaphysically first matter has no specific reality, no quality, no quantity. It is not as separate from active force in act, but is only in potency. Chemical first matter exists in atoms, say of hydrogen, oxygen or some other substance, each of which has definite weight in proportion to the weight of different atoms. It would be perfectly absurd to imagine that the primitive nebulous vapor which furnished the material for the evolution of the solar system was in any way like the Platonic concept of original chaos. We may call it chaos, relatively to its later, more developed order. The artisan's work-shop, full of materials for manufacture, the edifice which is in its first stage of construction, are in a comparative disorder, but this disorder is an inchoate order.

So our solar chaos, as an inchoate virtual system, was full of initial, elementary principles and elements of order. The Platonic first matter was supposed to be formless and void, without quality or quantity, devoid of every ideal element or aspect, a mere recipient of ideas which God impressed upon it. The undermost matter of chemistry has definite quiddity and quantity, is never separate from force, and as it was in the primitive solar nebula, was in act and in violent activity of motion. It is obvious at a glance that a Platonic first matter, existing eternally by its own essence, without form, is a mere vacuum, and only intelligible under the concept of pure possibility. Aristotle saw and demonstrated this truth clearly. Therefore, the analysis of material existences, carried as far as experiment or hypothesis will admit, finds nothing except the changeable and the contingent.

Let us suppose that underneath the so-called simple substances, such as oxygen and hydrogen, there exists, and may hereafter be discerned by chemical analysis, some homogeneous basis, there still remains something which does not account for itself, and which demands a sufficient reason for its being in the efficient causality of the first cause. The ultimate molecule of the composite substance, and the ultimate atom of the simple substance, each bears the marks of a manufactured article. Not only the order which combines and arranges all the simple elements of the corporeal world, but the gathering together of the materials for the orderly structure; the union and relation of matter and force; the beginning of the first motions, and the existence of the movable element and the motive principle in definite quantities and proportions, all demand their origin in the intelligence and the will of the first cause.

In God alone essence and existence are identical. He alone exists by the necessity of his nature, and is the eternal self-subsisting being. There

is nothing outside of his essence which is coeval with him, and which presents a real, existing term for his action. If he wishes to communicate the good of being beyond himself he must create out of nothing the objective terms of his beneficial action. He must give first being to the recipients of motion, change, and every kind of transition from potency into actuality. The first and fundamental transition is from not-being, from the absolute non-existence of anything outside of God, into being and existence by the creative act of God, who called, by his almighty word, the world of finite creatures into real existence.

In this creative act of God the two elements of intelligence and volition are necessarily contained. Intelligence perceives the possibility of a finite, created order of existence, in all its latitude. Possibility does not, however, make the act of creation necessary. It is the free volition of the Creator which determines him to create. It is likewise his free volition which determines the limits within which he will give real existence and actuality to the possible. We have already seen that final causes must have an ideal preëxistence in the mind which designs the work of art and arranges the means for its execution. The idea of the actual universe and of the wider universe, which he could create if he willed, must have been present eternally to the intelligence of the divine Creator as possible.

Now, therefore, a further question about the deepest cause of being confronts the mind with an imperative demand for an answer. What is this eternal possibility which is coeval with God? It is evidently an intelligible object, an idea equivalent to an infinite number of particular ideas of essences and orders, which are thinkable by intellect to a certain extent, in proportion to its capacity, and exhaustively by the divine intellect. The divine essence alone is eternal and necessary self-subsisting being. In the formula of St. Thomas: "Ipsum esse subsistens." It is pure and perfect act, in the most simple indivisible unity.

Therefore, in God, as Aristotle demonstrates, intelligent subject and intelligible object are identical. Possibility has its foundation in the divine essence. God contemplates his own essence, which is the plenitude of being, with a comprehensive intelligence. In this contemplation he perceives his essence as an archetype which eminently and virtually contains an infinite multitude of typical essences, capable of being made in various modes and degrees a likeness to himself. He sees in the comprehension of his omnipotence the power to create whatever he will, according to his divine ideas. And this is the total ratio of possibility.

These are the eternal reasons according to which the order of nature has been established under fixed laws. They are reflected in the works of God. By a perception of these reasons, these ideas impressed on the universe, we ascend from single and particular objects up to universal ideas, and finally to the knowledge of God as first and final cause.

When we turn from the contemplation of the visible word and sensible

objects to the rational creation, the sphere of intelligent spirits and of the intellectual life in which they live, the argument for a first and final cause ascends to a higher plane. The rational beings who are known to us, ourselves and our fellow man, bear the marks of contingency in their intellectual nature as plainly as in their bodies. Our individual, self-conscious, thinking souls have come out of non-existence only yesterday. They begin to live, with only a dormant intellectual capacity, without knowledge or the use of reason. The soul brings with it no memories and no ideas. It has no immediate knowledge of itself and its nature. Nevertheless the light of intelligence in it is something divine, a spark from the source of light, and it indicates clearly that it has received its being from God.

In the material things we see the vestiges of the Creator, in the rational soul his very image. It is capable of apprehending the eternal reasons which are in the mind of God; its intelligible object is being in all its latitude, according to its specific and finite mode of apprehension, and the proportion which its cognoscitive faculty has to the thinkable and knowable. As contingent beings, intelligent spirits come into the universal order of effects from which, by the argument *a posteriori*, the existence of the first cause, as supreme intelligence and will is inferred, and likewise the ideas of necessary and eternal truth which, as so many mirrors, reflect the eternal reasons of the divine mind, subjectively considered, come under the same category as contingent facts and effects produced by second causes and ultimately by the first cause.

These ideas are not, however, mere subjective concepts. They are, indeed, mental concepts, but they have a foundation in reality; according to the famous formula of St. Thomas: "Universalia sunt conceptus mentis cum fundamento in re." They are originally gained by abstraction from the single objects of sensitive cognition; for instance, from single things which have a concrete existence, the idea of being in general, the most extensive and universal of all concepts, is gained. So, also, the notions of species and genus; of essence and existence; of beauty, goodness, space and time; of efficient and final cause; of the first principles of metaphysics, mathematics and ethics. But notwithstanding this genesis of abstract and universal concepts from concrete, contingent realities, they become free from all contingency and dependence on contingent things, and assume the character of necessary and universal, and therefore of eternal truths. For instance, that the three sides of a triangle cannot exist without three angles, is seen to be true, supposing there had never been any bodies or minds created. There is an intelligible world of ideas, super-sensible, and extramental, within the scope of intellectual apprehension; they have objective reality, and force themselves on the intellect, compelling its assent as soon as they are clearly perceived in their self-evidence or demonstration.

Now, what are these ideas? Are they some kind of real beings, inhabiting an eternal and infinite space? This is absurd; and they cannot be

ST. PETER'S CATHEDRAL, ROME, ITALY.

conceived except as thoughts of an eternal and infinite mind. In thinking them we are rethinking the thoughts of God. They are the eternal reasons reflected in all the works of creation, but especially in intelligent minds. From these necessary and eternal truths we infer, therefore, the intelligent and intelligible essence of God in which they have their ultimate foundation. This metaphysical argument is the apex and culmination of the cosmological, moral, and in all its forms the *a posteriori* argument from effects, from design, from all reflections of the divine perfections in the creation to the existence and nature of the first and final cause of the intellectual, moral and physical order of the universe. It goes beyond every other line of argument in one respect. From concrete, contingent facts we infer and demonstrate that God does exist. We obtain only a hypothetical necessity of his existence; *i. e.*, since the world does really exist it must have a Creator.

The argument from necessary and eternal truths gives us a glimpse of the absolute necessity of God's existence; it shows us that he must exist, that his non-existence is impossible. We rise above contingent facts to a consideration of the eternal reasons in the intelligible and intelligent essence of God. We do not, indeed, perceive these eternal reasons immediately in God as divine ideas identical with his essence. We have no intuition of the essence of God. God is to us inscrutable, incomprehensible, dwelling in light, inaccessible. As when the sun is below the horizon we perceive clouds illuminated by his rays, and moon and planets shining in his reflected light, so we see the reflection of God in his works. We perceive him immediately, by the eternal reasons which are reflected in nature, in our own intellect, and in the ideas which have their foundation in his mind. Our mental concepts of the divine are analogical, derived from created things, and inadequate. They are, notwithstanding, true, and give us unerring knowledge of the deepest causes of being. They give us metaphysical certitude that God is. They give us also a knowledge of what God is, within the limits of our human mode of cognition.

All these metaphysical concepts of God are summed up in the formula of St. Thomas: "Ipsum esse subsistens." Being in its intrinsic essence subsisting. He is the being whose reason of real, self-subsisting being is in his essence; he subsists, as being, not in any limitation of a particular kind and mode of being, but in the whole intelligible ratio of being, in every respect which is thinkable and comprehensible by the absolute, infinite intellect. He is being in all its longitude, latitude, profundity and plenitude: he is being subsisting in pure and perfect act, without any mixture of potentiality or possibility of change; infinite, eternal, without before or after; always being, never becoming; subsisting in an absolute present, the now of eternity. Boethius has expressed this idea admirably: "Tota simul ac perfecta possessio vitæ interminabilis." The total and perfect possession, all at once, of boundless life.

In order, therefore, to enrich and complete our conceptions of the nature and perfections of God we have only to analyze the comprehensive idea of being, and to ascribe to God, in a sense free from all limitations, all that we find in his works which come under the general idea of being. Being, good, truth, are transcendental notions which imply each other. They include a multitude of more specific terms, expressing every kind of definite concepts of realities which are intelligible and desirable. Beauty, splendor, majesty, moral excellence, beatitude, life, love, greatness, power and every kind of perfection are phases and aspects of being, goodness and truth. Since all which presents an object of intellectual apprehension to the mind and of complacency to the will in the effects produced by the first cause must exist in the cause in a more eminent way, we must predicate of the Creator all the perfections found in creatures.

The vastness of the universe represents his immensity. The multifarious beauties of creatures represent his splendor and glory as their archetype. The marks of design and the harmonious order which are visible in the world manifest his intelligence. The faculties of intelligence and will in rational creatures show forth in a more perfect image the attributes of intellect and will in their author and original source. All created goodness, whether physical or moral, proclaims the essential excellence and sanctity of God. He is the source of life, and is therefore the living God. All the active forces of nature witness to his power.

All finite beings, however, come infinitely short of an adequate representation of their ideal archetype; they retain something of the intrinsic nothingness of their essence, of its potentiality, changeableness and contingency. Many modes and forms of created existence have an imperfection in their essence which makes it incompatible with the perfection of the divine essence that they should have a formal being in God. We cannot call him a circle, an ocean or a sun. Such creatures, therefore, represent that which exists in their archetype in an eminent and divine mode, to us incomprehensible. And those qualities whose formal ratio in God and creatures is the same, being finite in creatures, must be regarded as raised to an infinite power in God. Thus intelligence, will, wisdom, sanctity, happiness are formally in God, but infinite in their excellence.

All that we know of God by pure reason is summed up by Aristotle in the metaphysical formula that God is pure and perfect act, logically and ontologically the first principles of all that becomes by a transition from potential into actual being. And from this concise, comprehensive formula he has developed a truly admirable theodicy. Aristotle says: "It is evident that act (energeia) is anterior to potency (dunamis) logically and ontologically. A being does not pass from potency into act and become real except by the action of a principle already in act." (Met. viii. 9.) Again, "All that is produced comes from a being in act." (De Anim. iii. 7.)

"There is a being which moves without being moved, which is eternal,

is substance, is act. . . . . The immovable mover is necessary being, that is, being which absolutely is, and cannot be otherwise. This nature, therefore, is the principle from which heaven (meaning by this term immortal spirits who are the nearest to God) and nature depend. Beatitude is his very act. . . . . Contemplation is of all things the most delightful and excellent, and God enjoys it always, by the intellection of the most excellent good, in which intelligence and the intelligible are identical. God is life, for the act of intelligence is life, and God is this very act. Essential act is the life of God, perfect and eternal life. Therefore we name God a perfect and eternal living being, in such a way that life is uninterrupted; eternal duration belongs to God, and indeed it is this which is God." (Met. xi. 7.) I have here condensed a long passage from Aristotle and inverted the order of some sentences, but I have given a verbally exact statement of his doctrine.

I will add a few sentences from Plotinus, the greatest philosopher of the Neo-Platonic school: "Just as the sight of the heavens and the brilliant stars causes us to look for and to form an idea of their author, so the contemplation of the intelligible world and the admiration which it inspires lead us to look for its father. Who is the one, we exclaim, who has given existence to the intelligible world? Where and how has he begotten such a child, intelligence, this son so beautiful? The supreme intelligence must necessarily contain the universal archetype, and be itself that intelligible world of which Plato discourses."[1]

Plato and Aristotle have both placed in the clearest light the relation of intelligent, immortal spirits to God as their final cause, and together with this highest relation the subordinate relation of all the inferior parts of the universe. Assimilation to God, the knowledge and the love of God, communication in the beatitude which God possesses in himself, is the true reason of being, the true and ultimate end of intellectual natures.

In these two great sages, rational philosophy culminated. Clement of Alexandria did not hesitate to call it a preparation furnished by divine providence to the heathen world for the Christian revelation. Whatever controversies there may be concerning their explicit teachings in regard to the relations between God and the world, their principles and premises contain implicitly and virtually a sublime natural theology. St. Thomas has corrected, completed, and developed this theology, with a genius equal to theirs, and with the advantage of a higher illumination.

It is the highest achievement of human reason to bring the intellect to a knowledge of God as the first and final cause of the world. The denial of this philosophy throws all things into night and chaos, ruled over by blind chance or fate. Philosophy, however, by itself does not suffice to give to mankind that religion the excellence and necessity of which it so brilliantly manifests. Its last lesson is the need of a divine revelation, a

[1] Ennead iii. L. viii. 10 v. 9.

divine religion, to lead men to the knowledge and love of God and the attainment of their true destiny as rational and immortal creatures. A true and practical philosopher will follow, therefore, the example of Justin Martyr; in his love of and search for the highest wisdom he will seek for the genuine religion revealed by God, and when found he will receive it with his whole mind and will.

THE PHILOSOPHIC AND MORAL EVIDENCE FOR THE EXISTENCE OF GOD.

By Rev. Alfred Williams Momerie, D.D.

The evidences for the existence of God may be summed up under two heads. First of all there is what I will designate the rationality of the world. Under this head, of course, comes the old argument from design. It is often supposed that the argument from design has been exploded. "Now-a-days," said Comte, "the heavens declare no other glory than that of Hipparchus, Newton, Kepler and the rest who have found out the laws of their sequence. Our power of foreseeing phenomena and our power of controlling them destroy the belief that they are governed by changeable wills." Quite so. But such a belief—the belief, viz., that phenomena were governed by changeable wills could not be entertained by any philosophical theist. A really irregular phenomenon, as Mr. Fiske has said, would be a manifestation of sheer diabolism. Philosophical theism—belief in a being deservedly called God—could not be established until after the uniformity of nature had been discovered. We must cease to believe in many changeable wills before we can begin to believe in one that is unchangeable. We must cease to believe in a finite God, outside of nature, who capriciously interferes with her phenomena, before we can begin to believe in an infinite God, immanent in nature, of whose mind and will all natural phenomena are the various but never varying expression. Though the regularity of nature is not enough by itself to prove the existence of God, the irregularity of nature would be amply sufficient to disprove it. The uniformity of nature, which—by a curious obscuration of the logical faculties—has been used as an atheistic argument, is actually the first step in the proof of the existence of God. The purposes of a reasonable being, just in proportion to his reasonableness, will be steadfast and immovable. And in God there is no change, neither shadow of turning; he is the same yesterday, to-day and for ever.

There is another scientific doctrine, viz., the doctrine of evolution, which is often supposed to be incompatible with the argument from design. But it seems to me that the discovery of the fact of evolution was an important step in the proof of the divine existence. Evolution has not disproved adaptation; it has merely disproved one particular kind of adaptation—the adaptation, viz., of a human artificer. In the time of Paley God was regarded as a great Mechanician, spelled with a capital M it is true, but

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employing means and methods for the accomplishment of his purposes more or less similar to those which would be used by a human workman. It was believed that every species, every organism, and every part of every organism had been individually adapted by the Creator for the accomplishment of a definite end, just as every portion of a watch is the result of a particular act of contrivance on the part of the watchmaker.

A different and far higher method is suggested by the doctrine of evolution, a doctrine which may now be considered as practically demonstrated, thanks especially to the light which has been shed on it by the sciences of anatomy, physiology, geology, palæontology and embryology. These sciences have placed the blood relationship of species beyond a doubt. The embryos of existing animals are found again and again to bear the closest resemblance to extinct species, though in their adult form the resemblance is obscured. Moreover, we frequently find in animals rudimentary or abortive organs, which are manifestly not adapted to any end, which never can be of any use, and whose presence in the organism is sometimes positively injurious. There are snakes that have rudimentary legs—legs which, however interesting to the anatomist, are useless to the snake. There are rudiments of fingers in a horse's hoof, and of teeth in a whale's mouth, and in man himself there is the *appendix vermiformis*. It is manifest, therefore, that any particular organ in one species is merely an evolution from a somewhat different kind of organ in another. It is manifest that the species themselves are but transmutations of one or a few primordial types, and that they have been created not by paroxysm, but by evolution. The Creator saw the end from the beginning. He had not many conflicting purposes, but one that was general and all embracing. Unity and continuity of design serve to demonstrate the wisdom of the designer.

The supposition that nature means something by what she does has not infrequently led to important scientific discoveries. It was in this way that Harvey found out the circulation of the blood. He took notice of the valves in the veins in many parts of the body, so placed as to give free passage to the blood towards the heart, but opposing its passage in the contrary direction. Then he bethought himself, to use his own words, "that such a provident cause as nature had not placed so many valves without a design, and the design which seemed most probable was that the blood, instead of being sent by these veins to the limbs, should go first through the arteries, and return through other veins whose valves did not oppose its course." Thus, apart from the supposition of purpose, the greatest discovery in physiological science might not have been made. And the curious thing is—a circumstance to which I would particularly direct your attention—the *word* purpose is constantly employed even by those who are most strenuous in denying the reality of the *fact*. The supposition of purpose is used as a working hypothesis by the most extreme materialists. The recognition of an immanent purpose in our conception of nature can be so little dispensed

with that we find it admitted even by Vogt. Haeckel, in the very book in which he says that "the much talked-of purpose in nature has no existence," defines an organic body as "one in which the various parts work together for the purpose of producing the phenomenon of life." And Hartmann, according to whom the universe is the outcome of unconsciousness, speaks of "the wisdom of the Unconscious," of "the mechanical contrivances which It employs," of "the direct activity in bringing about complete adaptation to the peculiar nature of the case," of "Its incursions into the human brain which determine the course of history in all departments of civilization in the direction of the goal intended by the Unconscious." Purpose then has not been eliminated from the universe by the discoveries of physical science. These discoveries have but intensified and elevated our faith.

And there is yet something else to be urged in favor of the argument from design. If the world is not due to purpose it must be the result of chance. This alternative cannot be avoided by asserting that the world is the outcome of law; since law itself must be accounted for in one or other of these alternative ways. A law of nature explains nothing. It is merely a summary of the facts to be explained—merely a statement of the way in which things happen. *E. g.*, the law of gravitation is the fact that all material bodies attract one another, with a force varying directly as their mass and inversely as the squares of their distances. Now, the fact that bodies attract one another in this way cannot be explained by the law, for the law is nothing but the precise expression of the fact. To say that the gravitation of matter is accounted for by the law of gravitation is merely to say that matter gravitates because it gravitates. And so of the other laws of nature. Taken together they are simply the expression, in a set of convenient formulæ, of all the facts of our experience. The laws of nature are the facts of nature summarized. To say then that nature is explained by law is to say that the facts are explained by themselves. The question remains, Why are the facts what they are? And to this question we can only answer, either through purpose or by chance.

In favor of the latter hypothesis it may be urged that the appearance of purpose in nature could have been produced by chance. Arrangements which look intentional may sometimes be purely accidental. Something was bound to come of the play of the primeval atoms. Why not the particular world in which we find ourselves?

Why not? For this reason. It is only within narrow limits that seemingly purposeful arrangements are accidentally produced. And therefore as the signs of purpose increase, the presumption in favor of their accidental origin diminishes. It is the most curious phenomenon in the history of thought that the philosophers who delight in calling themselves experiential should have countenanced the theory of the accidental origin of the world, a theory with which our experience, as far as it goes, is completely out of harmony. When only eleven planets were known, De

REV. ALFRED WILLIAMS MOMERIE, D.D.

"YOUR PARLIAMENT OF RELIGIONS IS FAR GREATER THAN YOUR EXPOSITION. THERE HAVE BEEN PLENTY OF EXPOSITIONS BEFORE. YOURS IS THE BEST, BUT IT IS A COMPARATIVELY COMMON THING. THE PARLIAMENT OF RELIGIONS IS A NEW THING IN THE WORLD. IT SEEMED AN IMPOSSIBILITY, BUT HERE IN CHICAGO THE IMPOSSIBLE HAS BEEN REALIZED."

Morgan showed that the odds against their moving in one direction round the sun with a slight inclination of the planes of their orbits — had chance determined the movement — would have been 20,000,000,000 to one. And this movement of the planets is but a single item, a tiny detail, an infinitesimal fraction in a universe which, notwithstanding all arguments to the contrary, still appears to be pervaded through and through with purpose. Let every human being now alive upon the earth spend the rest of his days and nights in writing down arithmetical figures; let the enormous numbers which these figures would represent—each number forming a library in itself—be all added together; let this result be squared, cubed, multiplied by itself 10,000 times, and the final product would fall short of expressing the probabilities of the world's having been evolved by chance.

But over and above the signs of purpose in the world there are other evidences which bear witness to its rationality—to its ultimate dependence upon mind. We can often detect thought even when we fail to detect purpose. "Science," says Lange, "starts from the principle of the intelligibleness of nature." To interpret is to explain, and nothing can be explained that is not in itself rational. Reason can only grasp what is reasonable. You cannot explain the conduct of a fool. You cannot interpret the actions of a lunatic. They are contradictory, meaningless, unintelligible. Similarly if nature were an irrational system, there would be no possibility of knowledge. The interpretation of nature consists in making our own the thoughts which nature implies. Scientific hypothesis consists in guessing at these thoughts; scientific verification in proving that we have guessed aright. "O God," said Kepler, when he discovered the laws of planetary motion, "O God, I think again thy thoughts after thee." There could be no course of nature, no laws of sequence, no possibility of scientific predictions, in a senseless play of atoms. But as it is, we know exactly how the forces of nature act and how they will continue to act. We can express their mode of working in the most precise mathematical formulæ. Every fresh discovery in science reveals anew the order, the law, the system—in a word, the reason—which underlies material phenomena. And reason is the outcome of mind. It is mind in action.

Nor is it only within the realm of science that we can detect traces of a supreme intelligence. Kant and Hegel have shown that the whole of our conscious experience implies the existence of a mind other than, but similar to, our own. For students of philosophy it is needless to explain this; for others it would be impossible within the short time at my disposal. Suffice it to say—it has been proved that what we call knowledge is due subjectively to the constructive activity of our own individual minds, and objectively to the constructive activity of another Mind which is omnipresent and eternal. In other words, it has been proved that our limited consciousness implies the existence of a consciousness that is unlimited, that the common

every day experience of each one of us necessitates the increasing activity of an infinite Thinker.

The world then is essentially rational. But if that were all we could say we should be very far from having proved the existence of God. A question still remains for us to answer—Is the infinite Thinker good? I pass on therefore to speak briefly on the second part of my subject, viz., the progressiveness of the world. The last, the most comprehensive, the most certain word of science is evolution. And it is the most hopeful word I know. For when we contemplate the suffering and disaster around us we are sometimes tempted to think that the great Contriver is indifferent to human welfare. But evolution, which is only another word for continuous improvement, inspires us with confidence. It suggests indeed that the Creator is not omnipotent, in the vulgar sense of being able to do impossibilities; but it also suggests that the difficulties of creation are being surely though slowly overcome.

Now, it may be asked, How could there be difficulties for God? How could the Infinite be limited or restrained? Let us see. We are too apt to look upon restraint as essentially an evil, to regard it as a sign of weakness. This is the greatest mistake. Restraint may be an evidence of power, of superiority, of perfection. Why is poetry so much more beautiful than prose? Because of the restraints of rhythm. Why is a good man's life so much more beautiful than a bad man's? Because of the restraints of conscience. Many things are possible for a prose writer which are impossible for a poet; many things are possible for a villain which are impossible for a man of honor; many things are possible for a devil which are impossible for a God. The fact is, infinite wisdom and goodness involve nothing less than infinite restraint. When we say that God cannot do wrong, we virtually admit that he is under a moral obligation or necessity. And reflection will show that there is another kind of necessity, viz., mathematical, by which even the Infinite is bound.

Do you suppose that the Deity could make a square with only three sides or a line with only one end? Admitting, for the sake of argument, that theoretically he had the power, do you suppose that under any conceivable circumstances he would use it? Surely not. It would be prostitution. It would be the employment of infinite power for the production of what was essentially irrational and absurd. It would be the same kind of folly as if some one who was capable of writing a sensible book were deliberately to produce a volume with the words so arranged as to convey no earthly meaning. The same kind of folly, but far more culpable, for the guilt of foolishness increases in proportion to the capacity for wisdom. A being therefore who attempted to reverse the truth of mathematics would not be divine. To mathematical necessity Deity itself must yield.

Similarly in the physical sphere, there must be restraints equally necessary and equally unalterable. It may be safely and reverently

affirmed that God could not have created a painless world. 'The Deity must have been constrained by his goodness to create the best world possible, and a world without suffering would have been not better, but worse, than our own. For consider. Sometimes pain is needed as a warning to preserve us from greater pain—to keep us from destruction. If pain had not been attached to injurious actions and habits, all sentient beings would long ago have passed out of existence. Suppose, *e. g.*, that fire did not cause pain, we might easily be burnt to death before we knew we were in danger. Suppose the loss of health were not attended with discomfort, we should lack the strongest motive for preserving it. And the same is true of the pangs of remorse which follow what we call sin. Further, pain is necessary for the development of character, especially in its higher phases. In some way or other, though we cannot tell exactly how, pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, *e. g.*, have been men who suffered much. Suffering moreover develops in us pity, mercy and the spirit of self-sacrifice. It develops in us self-respect, self-reliance and all that is implied in the expression, strength of character. In no other way could such a character be conceivably acquired. It could not have been bestowed upon us by a creative fiat; it is essentially the result of personal conflict. Even Christ became "perfect through suffering." And there is also a further necessity for pain arising from the reign of law.

There is no doubt something awesome in the thought of the absolute inviolability of law, in the thought that nature goes on her way quite regardless of your wishes or of mine. She is so strong and so indifferent! The reign of law often entails on individuals the direst suffering. But if the Deity interfered with it He would at once convert the universe into chaos. The first requisite for a rational life is the certain knowledge that the same effects will always follow, and will only follow, from the same causes, that they will never be miraculously averted, that they will never be miraculously produced. It seems hard—it is hard—that a mother should lose her darling child by accident or disease, and that she cannot by any agony of prayer recall the child to life. But it would be harder for the world if she could. The child has died through a violation of some of nature's laws, and if such violation were unattended with death men would lose the great inducement to discover and obey them. It seems hard—it is hard—that the man who has taken poison by accident dies, as surely as if he had taken it on purpose. But it would be harder for the world if he did not. If one act of carelessness were ever overruled, the race would cease to feel the necessity for care. It seems hard—it is hard—that children are made to suffer for their father's crimes. But it would be harder for the world if they were not. If the penalties of wrong doing were averted from the children, the fathers would lose the best incentive to do right. Vicarious suffering has a great part to play in the moral development of the world. Each individual is apt

to think that an exception might be made in his favor. But of course that could not be. If the laws of nature were broken for one person, justice would require that they should be broken for thousands, for all. And if only one of nature's laws could be proved to have been only once violated, our faith in law would be at an end; we should feel that we were living in a disorderly universe: we should lose the sense of the paramount importance of conduct; we should know that we were the sport of chance.

Pain, therefore, was an unavoidable necessity in the creation of the best of all possible worlds. But however many and however great were the difficulties in the Creator's path, the fact of evolution makes it certain that they are being gradually overcome. And among all the changes that have marked its progress, none is so palpable, so remarkable, so persistent as the development of goodness. Evolution "makes for righteousness." That would seem to be its end always.

The truth is constantly becoming more apparent that on the whole and in the long-run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil. And this tendency toward righteousness by which we find ourselves encompassed meets with a ready, an ever readier, response in our own hearts. We cannot help respecting goodness, and we have inextinguishable longings for its personal attainment. Notwithstanding "sore lets and hindrances," notwithstanding the fiercest temptations, notwithstanding the most disastrous failures, these yearnings continually reassert themselves with ever-increasing force. We feel, we know, that we shall always be dissatisfied and unhappy until the tendency within us is brought into perfect unison with the tendency without us, until we also make for righteousness steadily, unremittingly and with our whole heart. What is this disquietude, what are these yearnings, but the Spirit of the universe in communion with our spirits, inspiring us, impelling us, all but forcing us, to become co-workers with itself.

To sum up in one sentence. All knowledge, whether practical or scientific, nay, the commonest experience of everyday life, implies the existence of a Mind which is omnipresent and eternal, while the tendency toward righteousness, which is so unmistakably manifest in the course of history, together with the response which this tendency awakens in our own hearts, combine to prove that the infinite Thinker is just and kind and good. It must be because he is always with us that we sometimes imagine he is nowhere to be found.

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We have heard from of old of the ocean's tide
And we long to look on its waters blue.
The wise ones speak of an infinite sea:
Oh, who can tell us if such there be?"

The lark flew up in the morning bright
  And sang and balanced on sunny wings;
And this was its song: "I see the light;
  I look on a world of beautiful things;
But flying and singing everywhere
In vain have I sought to find the air."

GYAN BAFI, OR WELL OF KNOWLEDGE AT BENARES, INDIA.

HARMONIES AND DISTINCTIONS IN THE THEISTIC TEACHING OF THE VARIOUS HISTORIC FAITHS.

By Professor M. Valentine.

In calling attention to the "Harmonies and Distinctions in the Theistic Teaching of the Various Historic Faiths," I must, by very necessity of the case, speak from the Christian standpoint. This standpoint is to me synonymous with the very truth itself. I cannot speak as free from prepossessions. This, however, does not mean any unwillingness, nor, I trust, inability to see and treat with sincerest candor and genuine appreciation the truth that may be found in each and all of the various theistic conceptions which reason and providence may have enabled men anywhere to reach. Undoubtedly some rays from the true divine "Light of the World" have been shining through reason, and reflected from "the things that are made" everywhere and at all times, God never nor in any place leaving himself wholly without witness. And though we now and here stand in the midst of the high illumination of what we accept as supernatural revelation, we rejoice to recognize the truth which may have come into view from other openings, blending with the light of God's redemptive self-manifestation in Christianity.

It is not necessarily prejudice to truth anywhere when, from this standpoint, I am further necessitated, in this comparative view, to take the Christian conception as the standard of comparison and measurement. We must use some standard if we are to proceed discriminatingly or reach any well defined and consistent conclusions. Simply to compare different conceptions with one another, without the unifying light of some accepted rule of judging, or at least of reference, can never lift the impression out of confusion or fix any valuable points of truth. Only to hold our eye to the varied shifting colors and combinations of the kaleidoscope can bring no satisfactory or edifying conclusion. That the Christian's comparative view of the "historic faiths," other than his own, necessarily thus ranges them under his own Christian canons of judgment, means no exclusion or obscuration of the light, but merely fixes the leading parallelism of its fall, securing consistency and clearness of presentation, a presentation under which not only the harmonies and distinctions, but the actual truth, may be most clearly and fairly seen.

The phrase "theistic teaching," in the statement of the subject of this paper, I understand, in its broadest sense, as referring to the whole concep-

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tion concerning God, including the very question of his being, and therefore applicable to systems of thought, if any such there be, that in philosophic reality are atheistic. In this sense teachings on the subject of Deity or "the divine" are "theistic," though they negative the reality of God, and so may come legitimately into our comparative view. And yet we are to bear in mind, it is only the "theistic" teaching of the historic faiths, not their whole religious view, that falls under the intention of this paper. The subject is special, restricting us specifically to their ideas about God.

At the outset we need to remind ourselves of the exceeding difficulty of the comparison or of precise and firm classification of the theistic faiths of mankind. They are all — at least all the ethnic faiths — developments or evolutions, having undergone various and immense changes. Their evolutions amount to revolutions in some cases. They are not permanently marked by the same features, and will not admit the same predicates at different times. Some are found to differ more from themselves in their history than from one another. There is such an intercrossing of principles and manifold forms of representation as to lead the most learned specialists into disputes and opposing conclusions, and render a scientific characterization and classification impossible. The most and best that can be done is to bring the teachings of the historic religions in this particular into comparison as to five or six of the fundamental and most distinctive features of Theistic conception. Their most vital points of likeness and difference will thus appear. It will be enough to include in the comparison, besides Christianity, the religions of ancient Greece and Rome, of old Egypt, Indian Hinduism or more exactly, Brahmanism, Persian Parseeism or Zoroastrianism, Buddhism, Chinese Confucianism, Celtic Druidism, the Norse or Teutonic mythology, and Mohammedanism, with incidental reference to some less prominent religions. I class Judaism as the early stage of unfolding Christianity.

Adopting this method, therefore, of comparing them under the light of a few leading features or elements of the theistic view, we begin with that which is most fundamental—belief in the existence of God, or of what we call "the Divine;" Deity, some higher power to which or to whom men sustain relations of dependence, obligation and hope. This is the bottom point, the question underlying all other questions in religious belief: Does a God exist? And here it is assuring; a wonderful harmony is found. All the historic faiths, save perhaps one, rest on belief in some divine existence or existences to be acknowledged, feared or pleased. It seems to be part of the religious instinct of the race. And the intellect concurs in fostering and developing the belief. History, ethnology and philology not only suggest, but amply prove that the idea of God, of some power or powers above, upon whom man depends and to whom he must answer, is so normal to human reason in the presence and experience of the phenomena of nature and life,

that it is developed wherever man's condition is high enough for the action of his religious nature at all.

"God" is the fundamental and constructive idea, and it is the greatest and most vital idea of humanity. But the harmony of the world's religious faiths in this positive theistic teaching is, according to prevailing interpretation, broken in the case of Buddhism. This appears to be atheistic, a religion or rather a philosophy of life, without a deity or even the apotheosis of nature. Many things, however, incline me to the view of those interpreters who deny, or at least doubt, the totally atheistic character of Buddhism. For instance, it is rooted in the earlier pantheistic Hindu faith, and has historically developed a cult with temples and prayers. In the face of these and other things only the most positive evidence can put its total atheism beyond question. Gautama's work of reform, which swept away the multitudinous divinities of the popular theology, may not have been a denial of God, even as Socrates, alleged atheism was not, but rather an overthrow of the prevalent gross polytheism in the interest of the truer and more spiritual conception, though it may have been a less definite one, of the divine being.

And may we not justly distinguish between Buddhism as a mere philosophy of life or conduct, and Buddhism as a religion, with its former nature-gods swept away, and the replacing better conception only obscurely and inadequately brought out? At least it is certain that its teaching was not dogmatic atheism, a formal denial of God, but marked rather by the negative attitude of failing positively to recognize and affirm the divine existence. The divergence in this case is undoubtedly less of a discord than has often been supposed. There are cases of atheism in the midst of Christian lands, the outcome of bewilderment through speculative philosophies. They may even spread widely and last long. They, however, count but little against the great heart and intellect of mankind, or even as giving a definite characteristic to the religion in the midst of which they appear. And they lose sway, even as the Buddhist philosophy, in becoming a religion that has had to resume recognition of Deity. And it is something grand and inspiring that the testimony of the World's Religions from all around the horizon and down the centuries is virtually unanimous as to this first great principle in theistic teaching. It is the strong and ceaseless testimony of the great, deep heart and reason of mankind. Nay, it is God's own testimony to his being, voiced through the religious nature and life made in his image.

But let these various religions be compared in the light of a second principle in theistic teaching—that of monotheism. Here it is startling to find how terribly the idea of God, whose existence is so unanimously owned, has been misconceived and distorted. For taking the historic faiths in their fully developed form, only two, Christianity and Mohammedanism, present a pure and maintained monotheism. Zoroastrianism can-

not be counted in here; though at first its Ahriman, or evil spirit, was not conceived of as a God, it afterward lapsed into theological dualism and practical polytheism. All the rest are prevailingly and discordantly polytheistic. They move off into endless multiplicity of divinities and grotesque degradations of their character. This fact does not speak well for the ability of the human mind, without supernatural help, to formulate and maintain the necessary idea of God worthily.

This dark and regretful phenomenon is, however, much relieved by several modifying facts. One is that the search-lights of history and philology reveal for the principal historic faiths back of their stages and conditions of luxuriantly developed polytheism, the existence of an early or possibly, though not certainly, primitive monotheism. This point, I know, is strongly contested, especially by many whose views are determined by acceptance of the evolutionist hypothesis of the derivative origin of the human race. But it seems to me that the evidence, as made clear through the true historical method of investigation, is decisive for monotheism as the earliest known form of theistic conception in the religions of Egypt, China, India, and the original Druidism, as well as of the two faiths already classed as asserting the divine unity.

Polytheisms are found to be actual growths. Tracing them back they become simpler and simpler. "The younger the polytheism the fewer the gods," until a stage is reached where God is conceived of as one alone. This accords, too, as has been well pointed out, with the psychological genesis of ideas—the singular number preceding the plural, the idea of a god preceding the idea of gods, the affirmation, "There is a God," going before the affirmation there are two or many gods.

Another fact of belief is that the polytheisms have not held their fields without dissent and revolt. Over against the tendency of depraved humanity to corrupt the idea of God and multiply imaginary and false divinities, there are forces that act for correction and improvement. The human soul has been formed for the one true and only God. Where reason is highly developed and the testing powers of the intellect and conscience are earnestly applied to the problems of existence and duty, these grotesque and gross polytheisms prove unsatisfactory.

In the higher ascents of civilization faith in the mythologic divinities is undermined and weakened. Men of lofty genius arise, men of finer ethical intuitions and higher religious sense and aspiration, and better conceptions of the power by and in which men live and move, are reached and a reformation comes. This is illustrated in the epoch making teachings of Confucius in China, of Zoroaster in Persia, of Gautama in India, and of Socrates, Plato, Cicero and kindred spirits in ancient Greece and Rome. In their profounder and more rational inquiries these, and such as these, have pierced the darkness and confusion and caught sure vision of the one true eternal God above all gods, at once explaining the significance of them all and reducing all but

the one to myths or symbols. Polytheism, which has put its stamp so generally on the historic faiths, has not held them in undisputed, full, unbroken sway.

Taking these modifying facts into account, the testimony of these faiths to the unity of God is found to be far larger and stronger than at first view it seemed. For neither Christianity, with its Old Testament beginning, nor Mohammedanism, has been a small thing in the world. They have spoken for the divine unity for ages, and voiced it far through the earth. And unquestionably the faith of the few grand sages, the great thinkers of the race, who, by "the world's great altar stairs that slope through darkness up to God," have risen to clear views of the sublime, eternal truth of the divine unity, is worth ten thousand times more, as an illumination and authority for correct faith, than the ideas and practices of the ignorant and unthinking millions that have crowded the polytheistic worships.

But of the two found purely monotheistic Christianity has unique characteristics. Its witness is original and independent—not derived as that of Islâm, which adopted it from Judaic and Christian teaching. It is trinitarian, teaching a triune mystery of life in the one infinite and eternal God, as over against Islâm's repudiation of this mystery. The trinities detected in the other religions have nothing in common with the Christian teaching save the use of the number three. And it stands accredited, not as a mere evolution of rational knowledge, a scientific discovery, but as a supernatural revelation in which the Eternal One himself says to the world: "I am God, and beside me there is none."

But we pass to another point of comparison in the principle of personality. Under this principle the religions of the world fall into two classes: Those which conceive of God as an intelligent being, acting in freedom, and those which conceive of him pantheistically as the sum of nature or the impersonal energy or soul of all things. In Christian teaching God is a personal being, with all the attributes or predicates that enter into the concept of such being. In the Christian Scriptures of the Old and New Testaments this conception is never for a minute lowered or obscured. God, though immanent in nature, filling it with his presence and power, is yet its creator and preserver, keeping it subject to his will and purposes, never confounded or identified with it. He is the infinite, absolute personality.

The finding of this feature of teaching in the other historic religions depends on the period or stage of development at which we take them. In the polytheistic forms of all grades of development we are bewildered by the immense diversity in which, in this particular, the objects of worship are conceived, from the intense anthropomorphism that makes the gods but mighty men or apotheosized ancestors, down through endless personifications of the powers and operations to the lowest forms of fetichism. Largely, however, their theistic thought includes the notion of personality, and so a point of fellowship is established between the worshiper and his gods. But

we have to do mainly with the monotheistic faiths or periods of faith. In the early belief of Egypt, of China, of India, in the teaching of Zoroaster, of Celtic Druidism, of Assyrian and Babylonian faith, and in the best intuition of the Greek and Roman philosophers, without doubt, God was apprehended as a personal God. Indeed, in almost the whole world's religious thinking this element of true theistic conception has had more or less positive recognition and maintenance. It seems to have been spontaneously and necessarily demanded by the religious sense and life.

The human feeling of helplessness and need called for a God who could hear and understand, feel and act. And whenever thought rose beyond the many pseudo-gods to the existence of the one true God as a creator and ruler of the world, the ten thousand marks of order, plan and purpose in nature, speaking to men's hearts and reason, led up to the grand truth that the Maker of all is a thinker and both knows and wills. And so a relation of trust, fellowship and intercourse was found and recognized. None of the real feelings of worship, love, devotion, gratitude, consecration could live and act simply in the presence of an impersonal, unconscious, fateful energy or order of nature. No consistent hope of a conscious personal future life can be established except as it is rooted in faith in a personal God.

And yet the personality of God has often been much obscured in the historic faiths. The obscuration has not come as a natural and spontaneous product of the religious impulse or consciousness, but of mystic speculative philosophies. The phenomenon presented by Spinozism and later pantheisms, in the presence of Christianity, was substantially anticipated ages ago, in the midst of various religious faiths, despite their own truer visions of the eternal God. As we understand it, the philosophy of religion with Hinduism, the later Confucianism, developed Parseeism and Druidism is substantially pantheistic, reducing God to impersonal existence or the conscious factors and forces of cosmic order. It marks some of these more strongly and injuriously than others.

How far do religions harmonize in including creational relation and activity in their conception of God? In Christianity, as you know, the notion of creatorship is inseparable from the divine idea. "In the beginning God created." Creator is another name for him. How is it in the polytheistic mythologies? The conception is thrown into inextricable confusion. In some, as in the early Greek and Roman, the heavens and the earth are eternal, and the gods, even the highest, are their offspring. In advancing stages and fuller pantheons, almost everywhere, the notion of creatorship emerges in connection with the mythologic divinities. In the monotheisms, whether the earlier or those reached in philosophic periods, it is clear and unequivocal — in China, India, Egypt, Persia, and the Druidic teaching.

Pantheistic thought, however, while it offers accounts of world-origins

confuses or overthrows real creational action by various processes of divine self-unfolding, in which God and the universe are identified, and either the divine is lost in the natural or nature itself is God. The pantheism seems to resolve itself sometimes into atheism; sometimes into acosmism. But while the creative attribute seems to appear in some way and measure in all the historic religions, I have found no instance apart from Christianity and its derivatives in which *creatio ex nihilo*, or absolute creation, is taught. This is a distinction in which Christianity must be counted as fairly standing alone.

A point of high importance respects the inclusion of the ethical attribute in the notion of God and the divine government. To what extent do they hold him, not only a governor, but a moral governor, whose will enthrones righteousness, and whose administration aims at moral character and the blessedness of ethical order and excellence? The comparison on this point reveals some strange phenomena. In the nature-worships and polytheistic conditions there is found an almost complete disconnection between religion and morality, the rituals of worship not being at all adjusted to the idea that the gods were holy, sin-hating, pure and righteous. The grossest anthropomorphisms have prevailed, and almost every passion, vice, meanness and wrong found among men were paralleled in the nature and actions of the gods. Often their very worship has been marked by horrible and degrading rites. But as human nature carries in itself a moral constitution, and the reason spontaneously acts in the way of moral distinctions, judgments and demands, it necessarily, as it advanced in knowledge, credited the objects of its worship with more or less of the moral qualities it required in men. The moral institutions and demands could not act with clearness and force in rude and uncivilized men and peoples. The degrees of ethical elements in their conception of the gods reflected the less or greater development of the moral life that evolved the theistic ideas.

But whenever the religious faith was monotheistic, and especially in its more positive and clearer forms, the logic of reason and conscience lifted thought into clear and unequivocal apprehension of the supreme being as the power whose government makes for righteousness. Finely and impressively does this attribute come to view in the teachings of the faith of the ancient Egyptians, of Confucianism, of Zoroastrianism, of Druidism, and of the theism of the Greek and Roman sages. But Brahmanism, that mighty power of the East, though it abounds in moral precepts and virtuous maxims and rules of life, fails to give these a truly religious or theistic sanction by any clear assurance that the advancement or triumph of the right and good is the aim of the divine government. Indeed the pantheistic thought of that system obliterating the divine personality leaves scarcely any room for a moral purpose, or any other purpose, in the cosmic energy. And Buddhism, though largely a philosophical ethic only—however, of the "good" sort—yet by its failure to make positive assertion of a supreme being, save

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simply as the infinite unknown behind nature of which (Brahma) nothing may be predicted except that it is, perceives and is blessed, fails also, of course, to affirm any moral predicates for its nature or movement. The ethics of life, divorced from religious sanction, stand apart from theistical dynamics.

Christianity makes the moral attributes of God fundamental. His government and providence have a supreme ethical aim, the overthrow of sin with its disorder and misery, and the making of all things new in a kingdom in which righteousness shall dwell. And we rejoice to trace from the great natural religions round the globe how generally and sometimes inspiringly this grand feature of true theism has been discerned and used for the uplifting of character and life—furnishing a testimony obscured or broken only by the crudest fetichisms, or lowest polytheisms, or by pantheistic teachings that reduce God to impersonality where the concept of moral character becomes inapplicable.

But a single additional feature of theistic teaching can be brought into this comparative view. How far do the various religions include in their idea of God redemptive relation and administration? Some comparativists, as you are aware, class two of them as religions of redemption or deliverance—Buddhism and Christianity. But if Buddhism is to be so classed, there is no reason for not including Brahmanism. For, as Prof. Max Müller has so clearly shown, Buddhism rests upon and carries forward the same fundamental conceptions of the world and human destiny and the way of its attainment. They both start with the fact that the condition of man is unhappy through his own errors, and set forth a way of deliverance or salvation. Both connect this state of misery with the fundamental doctrine of metempsychosis, innumerably repeated incarnations, or births and deaths, with a possible deliverance in a final absorption into the repose of absolute existence or cessation of conscious individuality—Nirvana.

It is connected, too, in both, with a philosophy of the world that pantheistically reduces God into impersonality, making the divine but the ever-moving course of nature. And the deliverance comes as no free gift, gracious help or accomplishment of God, but an issue that a man wins for himself by knowledge, ascetic repression of desire and self-reduction out of conscious individuality, reabsorption into primal being. God is not conceived of as a being of redeeming love and loving activity. A philosophy of self-redemption is substituted for faith and surrender to a redeeming God. As I understand it, it is a philosophy that pessimistically condemns life itself as an evil and misfortune to be escaped from and to be escaped by self-redemption, because life finds no saving in God. And so these faiths cannot fairly be said to attribute to God redemptive character and administration.

Christianity stands, therefore, as the only faith that truly and fully conceives of God in redemptive rulership and activity. In this faith "God is love," in deepest and most active sympathy with man. While he rules for

the maintenance and victory of righteousness, he uses also redeeming action for the same high ends—recovering the lost to holiness. In this comes in the unique supernatural character of Christianity. It is not a mere evolution of natural religious intuitions. Even as a revelation, it is not simply an ethic or a philosophy of happy life. Christianity stands fundamentally and essentially for a course of divine redemptive action, the incoming, presence and activity of the supernatural in the world and time.

Let us fix this clearly in mind, as its distinction among all religions, causing it to stand apart and alone. From the beginning of the Old Testament to the end of the New it is a disclosure in record of what God in grace has done, is doing, and will do, for the deliverance, recovery and eternal salvation from sin, of lapsed, sin-enslaved humanity. It is a supernatural redemptive work and provision, with an inspired instruction as to the way and duty of life. If Christianity be not this, Christendom has been deluded. It is the religion of the divine love and help which the race needs, and only God could give.

Let us sum up the results of this hurried comparison. On the fundamental point of affirming or implying the existence of God the testimony is a rich harmony. To the monotheistic conception there is strong witness from the earliest great historical religions — the Egyptian, Chinese, Indian, original Zoroastrianism, and Druidism, obscured and almost lost in later growths of enormous polytheisms, till restored there and elsewhere in greater or less degree under the better intuitions of sages, including those of Greece and Rome. The divine personality is witnessed to, though often under the rudest and most distorted notions, by almost all religions, but darkened out of sight by pantheistic developments in India, China, Druidism, and among the Greeks. Creational activity in some sense and measure has been almost everywhere included in the idea of God; but *creatio ex nihilo* seems peculiar to Christianity. The attribution of ethical attributes to God has varied in degrees according to the civilization and culture of the tribes and nations or their religious leaders, made inconsistent here and there by pantheistic theories — Christianity, however, giving the moral idea supreme emphasis. And finally redeeming love and effort in redemption from moral evil is clearly asserted only in the Christian teaching.

The other historic faiths have grasped some of the great essential elements of theistic truth. We rejoice to trace and recognize them. But they all shine forth in Christian revelation. As I see it, the other historic beliefs have no elements of true theistic conception to give to Christianity what it has not, but Christianity has much to give to the others. It unites and consummates out of its own given light all the theistic truth that has been sought and seen in partial vision by sincere souls along the ages and round the world. And more, it gives what they have not — a disclosure of God's redeeming love and action, presenting to mankind the way, the truth and the life. And we joy to hold it and offer it as the hope of the world.

THE THEOLOGY OF JUDAISM.

By Rabbi Isaac M. Wise, D.D.

The theology of Judaism, in the opinion of many, is a new academic discipline. They maintain that Judaism is identical with legalism,—a religion of deeds without dogmas. Theology is a systematic treatise on the dogmas of any religion. There could be no theology of Judaism. The modern latitudinarians and syncretists on their part maintain we need more religion and less theology, or no theology at all, deeds and no creeds. For religion is undefinable and purely subjective; theology defines and casts free sentiments into dictatorial words. Religion unites and theology divides the human family not seldom into hostile factions.

Research and reflection antagonize these objections. They lead to conviction, both historically and psychologically. Truth unites and appeases; error begets antagonism and fanaticism. Error, whether in the spontaneous belief or in the scientific formulas of theology, is the cause of the distracting factionalism in the transcendental realm. Truth well defined is the most successful arbitrator among mental combatants. It seems, therefore, the best method to unite the human family in harmony, peace and good will is to construct a rational and humane system of theology, as free from error as possible, clearly defined and appealing directly to the reason and conscience of all normal men. Research and reflection in the field of Israel's literature and history produce the conviction that a code of laws is no religion. Yet legalism and observances are but one form of Judaism. The underlying principles and doctrines are essentially Judaism, and these are material to the theology of Judaism, and these are essentially dogmatic.

Scriptures from the first to the last page advance the doctrine of divine inspiration and revelation. Ratiocinate this as you may, it always centers in the proposition: There exists an inter-relation and a faculty of intercommunication in the nature of that universal, prior and superior Being and the individualized being called man; and this also is a dogma.

Scriptures teach that the Supreme Being is also Sovereign Providence. He provides sustenance for all that stand in need of it. He foresees and foreordains all, shapes the destinies and disposes the affairs of man and mankind, and takes constant cognizance of their doings. He is the lawgiver, the judge and the executor of his laws. Press all this to the ultimate abstraction and formulate it as you may, it always centers in the proposition of "Die sittliche Weltordnung," the universal, moral, just, benevolent and beneficent theocracy, which is the cause, the source and textbook of all canons of ethics; and this again is a dogma.

Scriptures teach that virtue and righteousness are rewarded; vice, misdeeds, crimes, sins are punished, inasmuch as they are free-will actions of man; and adds thereto that the free and benevolent Deity, under certain conditions, pardons sin, iniquity and transgression. Here is an apparent contradiction between justice and grace in the Supreme Being. Press this to its ultimate abstraction, formulate it as you may, and you will always arrive at some proposition concerning atonement; and this also is a dogma.

As far back into the twilight of myths, the early dawn of human reason, as the origin of religious knowledge was traced, mankind was in possession of four dogmas. They were always present in men's consciousness, although philosophy has not discovered the antecedents of the syllogism of which these are the conclusions. The exceptions are only such tribes, clans, or individuals as had not yet become conscious of their own sentiments, not being crystallized into conceptions, and in consequence thereof had no words to express them; but those are very rare exceptions. These four dogmas are:

1. There exists—in one or more forms of being—a superior being, living, mightier and higher than any other being known or imagined. (Existence of God.)

2. There is in the nature of this superior being, and in the nature of man, the capacity and desire of mutual sympathy, inter-relation and intercommunication. (Revelation and worship.)

3. The good and the right, the true and the beautiful, are desirable; the opposites thereof are detestable and repugnant to the superior being and to man. (Conscience, ethics, and æsthetics.)

4. There exists for man a state of felicity or torment beyond this state of mundane life. (Immortality, reward, or punishment.)

These four dogmas of the human family are the postulate of all theology and theologies, and they are axiomatic. They require no proof, for what all men always knew is self-evident: and no proof can be adduced to them, for they are transcendent. Philosophy, with its apparatuses and methods of cogitation, cannot reach them, cannot expound them, cannot negate them, and none ever did prove such negation satisfactorily, even to the individual reasoner himself.

All systems of theology are built on these four postulates. They differ only in the definitions of the quiddity, the extension and expansion of these dogmas in accordance with the progression or retrogression of different ages and countries. They differ, in their derivation of doctrine or dogma from the main postulates; their reduction to practice in ethics and worship, forms and formulas; their methods of application to human affairs, and their notions of obligation, accountability, hope or fear.

These accumulated differences in the various systems of theology, inasmuch as they are not logically contained in these postulates, are subject to criticism; an appeal to reason is always legitimate, a rational justifi-

cation is requisite. The arguments advanced in all these cases are not always appeals to the standard of reason — therefore the disagreements — they are mostly historical. "Whatever we have not from the knowledge of all mankind we have from the knowledge of a very respectable portion of it in our holy books and sacred traditions" is the main argument. So each system of theology, in as far as it differs from others, relies for proof of its particular conceptions and knowledges on its traditions, written or unwritten, as the knowledge of a portion of mankind; so each particular theology depends on its sources.

So also does Judaism. It is based upon the four postulates of all theology, and in justification of its extensions and expansions, its derivation of doctrine and dogma from the main postulates, its entire development, it points to its sources and traditions, and at various times also to the standard of reason, not, however, till the philosophers pressed it to reason in self-defense; because it claimed the divine authority for its sources, higher than which there is none. And so we have arrived at our subject.

We know what theology is, so we must define here only what Judaism is. Judaism is the complex of Israel's religious sentiments ratiocinated to conceptions in harmony with its Jehovistic God-cognition.

These conceptions made permanent in the consciousness of this people are the religious knowledges which form the substratum to the theology of Judaism. The Thorah maintains that its "teaching and canon" are divine. Man's knowledge of the true and the good comes directly to human reason and conscience (which is unconscious reason) from the supreme and universal reason, the absolutely true and good; or it comes to him indirectly from the same source by the manifestations of nature, the facts of history and man's power of induction. This principle is in conformity with the second postulate of theology, and its extension in harmony with the standard of reason.

All knowledge of God and his attributes, the true and the good, came to man by successive revelations, of the indirect kind first, which we may call natural revelation, and the direct kind afterward, which we may call transcendental revelation; both these revelations concerning God and his substantial attributes, together with their historical genesis, are recorded in the Thorah in the Seven Holy Names of God, to which neither prophet nor philosopher in Israel added even one, and all of which constantly recur in all Hebrew literature.

What we call the God of revelation is actually intended to designate God as made known in the transcendental revelations including the successive God-ideas of natural revelation. His attributes of revelation are made known only in those passages of the Thorah, in which he himself is reported to have spoken to man of himself, his name and his attributes, and not by any induction or reference from any law, story or doing ascribed to God anywhere. The prophets only expand or define those conceptions of Deity

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"TRUTH UNITES AND APPEASES; ERROR BEGETS ANTAGONISM AND FANATICISM. IT SEEMS THEREFORE THE BEST METHOD TO UNITE THE HUMAN FAMILY IN HARMONY, PEACE AND GOOD-WILL IS TO CONSTRUCT A RATIONAL AND HUMANE SYSTEM OF THEOLOGY, AS FREE FROM ERROR AS POSSIBLE, CLEARLY DEFINED AND APPEALING DIRECTLY TO THE REASON AND CONSCIENCE OF ALL NORMAL MEN."

which these passages of direct transcendental revelation in the Thorah contain. There exists no other source from which to derive the cognition of the God of revelation.

Whatever theory or practice is contrary or contradictory to Israel's God-cognition can have no place in the theology of Judaism. It comprises necessarily:

The doctrine concerning providence, its relations to the individual, the nations and mankind. This includes the doctrine of covenant between God and man, God and the fathers of the nation, God and the people of Israel or the election of Israel.

The doctrine concerning atonement. Are sins expiated, forgiven or pardoned, and what are the conditions or means for such expiation of sins?

This leads us to the doctrine of divine worship generally, its obligatory nature, its proper means and forms, its subjective or objective import, which includes also the precepts concerning holy seasons, holy places, holy convocations, and consecrated or specially appointed persons to conduct such divine worship, and the standard to distinguish conscientiously in the Thorah the laws, statutes and ordinances which were originally intended to be always obligatory, from those which were originally intended for a certain time and place, and under special circumstances.

The doctrine concerning the human will; is it free, conditioned or controlled by reason, faith or any other agency? This includes the postulate of ethics.

The duty and accountability of man in all his relations to God, man and himself, to his nation and to his government and to the whole of the human family. This includes the duty we owe to the past, to that which the process of history developed and established.

This leads to the doctrine concerning the future of mankind, the ultimate of the historical process, to culminate in a higher or lower status of humanity. This includes the question of perfectibility of human nature and the possibilities it contains, which establishes a standard of duty we owe to the future.

The doctrines concerning personal immortality, future reward and punishment, the means by which such immortality is attained, the condition on which it depends, what insures reward or punishment.

The theology of Judaism as a systematic structure must solve these problems on the basis of Israel's God-cognition. This being the highest in man's cognition, the solution of all problems upon this basis, ecclesiastical, ethical or in eschatology, must be final in theology, provided the judgment which leads to this solution is not erroneous. An erroneous judgment from true antecedents is possible. In such cases the first safeguard is an appeal to reason, and the second, though not secondary, is an appeal to holy writ and its best commentaries. Wherever these two authorities agree, reason and holy writ, that the solution of any problem from the basis of Israel's

God-cognition is correct, certitude is established, the ultimate solution is found.

This is the structure of a systematic theology: Israel's God-cognition is the substratum, the substance; holy writ and the standard of reason are the desiderata, and the faculty of reason is the apparatus to solve the problems which in their unity are the theology of Judaism, higher than which none can be.

BESESHER NATH, THE GOLDEN TEMPLE AT BENARES, INDIA.

THE ANCIENT RELIGION OF INDIA AND PRIMITIVE REVELATION.

By Rev. Maurice Phillips.

"The more we go back, the more we examine the germs of any religion, the purer I believe we shall find the conceptions of the Deity."—Max Müller.

The Ancient Religion of India is revealed in the Vedas. The Vedas contain three strata of literature extending over a period of more than a thousand years, viz.: The *Manthras*, the oldest hymns; the *Brahmanas*, treatises on ritualism; and the *Upanishads*, philosophical disquisitions. Each of these marks a distinct period in the development of religion. To do justice, therefore, to the subject of this paper, it would be necessary to trace the Vedic doctrine of Theology, Cosmology, Anthropology and Soteriology in each of these periods, and to point out what light they throw on the Bible doctrine of a "Primitive Revelation." Space, however, will not permit me to do more than to trace roughly the first, viz., the Vedic doctrine of God, and to show that it can be much more rationally accounted for on the supposition that it is a "Reminiscence" than on the supposition that it is an evolution.

The *Manthras* bring before us the ancient Hindus, then called Aryans, worshiping the elements of nature as *living persons*, such as Dyaus, the bright sky; Varuna, the all-embracing firmament; Indra, the cloudy atmosphere; Surya, the sun; Ushas, the dawn, and Prithivi, the broad earth. Hence their worship is denominated "Physiolatry." This term, however, does not cover the whole ground. Their worship included the elements of nature and something more: it included the natural and the supernatural so blended as to be indistinguishable. Were it all nature, there would be no room for personification, for personification implies the knowledge of a person, and the personification of a natural object as an *object of worship*, implies the concept, more or less clear, of what we call God.

The recognition of the supernatural in the natural is the result of that tendency deeply rooted in humanity which impels man everywhere to seek and to worship some being or beings greater than himself. Hence he grows into religion as naturally and unconsciously as he grows into manhood. He no sooner wakes into the consciousness that he is a being separate from nature than he feels his dependence upon, and moral relationship to, some Being above nature to whom he owes homage. This is the first sense of the Godhead, the *sensus numinis*, "a sense divine of something interfused," a

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sense the result not of reasoning, nor of generalization, but an immediate perception as real and irresistible as that of the Ego. And as man is conscious of the Ego before knowing what man is, so he is conscious of the supernatural, before knowing what God is. This is necessarily a very vague and incomplete idea of the Godhead, so vague as to elude definition and so incomplete as not to be named.[1] The Pelasgians, according to Herodotus, worshiped gods without having names for any of them; and the ancient Germans, according to Tacitus, worshiped God as "that secret thing known only by reverence."[2] Many of the Vedic bards express their consciousness of him by the phrase, "That," and "That one." They knew that he is, but where and how they knew not, and hence they tried to find him in the phenomena of nature.

But though they knew not God as a personal Being distinct from natural phenomena, they possessed a wonderful knowledge of the actions and attributes which preëminently belong to him. They ascribed to the personified elements of nature the functions of Creator, Preserver and Ruler; and the attributes of infinity, omniscience, omnipotence, immortality, righteousness, holiness and mercy. The content of this knowledge is far more definite and extensive than that furnished by the *sensus numinis*. The question then arises—How did they acquire this knowledge? An answer to this question will make clear the correctness of our definition of the "first sense of the Godhead," and the means by which it was developed so as to embrace the characteristics of the Deity.

There are only three answers conceivable—

They acquired it (1) by intuition; or (2) by experience; or (3) by revelation.

I. Did they acquire it by intuition?

We have stated already what knowledge of God we conceive man capable of acquiring by intuition, viz.: a vague indefinite idea of the supernatural in the natural, of some being above himself on whom he depends, and whom he should worship. But who that being is, and what his attributes are, he has no means of knowing.[3]

1 "In perceiving the Infinite we neither count, nor measure, nor compare, nor name. We know not what it is, but we know that it is, because we actually feel it and are brought in contact with it."—*Max Müller's Hibbert Lectures.*

2 *Deorumque nominibus appellant secretum illud quod sola reverentia vident.*

"Besides that definite consciousness of which logic formulates the laws, there is also an indefinite consciousness which cannot be formulated. Besides complete thoughts, and besides the thoughts which though incomplete admit of completion; there are thoughts which it is impossible to complete and yet which are still real, in the sense that they are normal affections of the mind.—*Herbert Spencer, F.R.S.*

3 The religious sentiment which impels men to believe in and worship a Supreme Being is an evidence of his existence, but not an exhibition of his character. The conviction that an Infinite Being exists seems forced upon us by the manifest incompleteness of our finite knowledge, but we have no rational means whatever of determining what is the nature of that Being.—*Mansel.*

If this be correct, it follows that the ancient Hindus did not acquire their knowledge of the divine functions and attributes by intuition.

In order to test the validity of this position, let us suppose that man possesses a power of intuition transcending that of the *sensus numinis*, by means of which he is able, so to speak, to gaze immediately on God; and to this power let us ascribe the Vedic knowledge of the divine functions and attributes. No one will doubt, I presume, that in a mental intuition of this kind, it is inconceivable that one can acquire knowledge of the divine functions and attributes without at the same time acquiring knowledge of the divine person to whom they belong. It is historically true, however, that the ancient Hindus did not know God as a person distinct from nature, they only knew his functions and attributes, which they applied indiscriminately to all the gods of their Pantheon, the personified elements of nature. All these gods are alike supreme, creators, preservers, omnipotent, beneficent, immortal. "Among you, O Gods, there is none that is small, none that is young; for all are great indeed." (R.V. viii. 30.)

It might be affirmed that the personality of God was originally apprehended by man, and that in course of time it gradually faded away from his memory till nothing was left but the divine attributes.

This is inconsistent with the supposition that man possesses a power of intuition transcending that of the *sensus numinis*. For as long as man is conscious, he must be conscious of that power, and if that power once supplied him with the knowledge of God and his attributes, there is no reason to suppose that it will not always do so.

Again, had the ancient Hindus acquired their knowledge of the divine functions and attributes by intuition, which intuition involves a knowledge of the divine Person, and assuming that the mental powers and the spiritual necessities of man are similar everywhere, we must suppose that other nations would have acquired divine knowledge in the same way. There is no fact, however, better known to the students of ancient religions than that no individuals, much less nations, when left to themselves, have ever acquired anything like a clear and certain conception of a Supreme Being distinct from nature. "Even Plato did not make his way up to the idea of a divine, self-conscious, personal being; nor distinctly propound the question of the personality of God. It is true that Aristotle maintained, more definitely than Plato, that the Deity must be a personal Being. But even for him it was not absolute, free-creative power, but one limited by primordial matter; not the world's Creator, but only one who gave shape to the rude materials, and so not truly absolute."

II. If the ancient Hindus did not acquire their knowledge of the divine functions and attributes intuitively, did they acquire it empirically?

We acquire knowledge by experience; by what we see, hear and feel. And the conclusions of experience are wider than its data. *E. g.*, we have the concepts of infinite space and time as inferences from, or intuition by,

the finite space and time supplied to us by the senses. When we look back into space as far as we can see, we can neither fix its beginning nor its ending. And when we contemplate time, whether we look backward or forward, there is always a beyond and a before. Both time and space are to us boundless, infinite.[1] Therefore there is no *a priori* reason why the ancient Hindus should not have acquired their knowledge of the divine attributes and functions by the impressions of sense and the reflections of reason—the mind in contact with the external world.[2]

By contemplating the boundlessness of the firmament from which the dawn and the sun flash forth every morning, they might have acquired the concept of the infinite to which they gave expression in the goddess *Aditi*.[3]

The regularity with which the heavenly bodies move, the succession of day and night, and the periodical recurrence of the seasons within the sphere of Varuna, the Heaven-God, might have suggested the idea that he is the ruler of all things, visible and invisible, whose laws (vratas) are fixed and unassailable.

The permanence of the firmament as contrasted with the visible movements of the sun, moon, and stars, the clouds, storms, and the changes and bustle of this noisy world, might have originated the idea of undecaying (agara), immortal (amarta), or eternal.[4]

Again, when contemplating the Heaven-God enthroned high above the earth, with the sun, moon, and stars as eyes penetrating the darkness and seeing all that takes place in the world below, what is more natural than that they should call him *asura visvadevas*, the all-knowing spirit or the Omniscient ?[5]

Moreover, perceiving that light and form, color and beauty, emerge every morning from a gloom in which all objects seemed confounded, the old Aryans might have supposed that in like manner the brightness, order, and beauty of the world had sprung from darkness, in which the elements of all things had existed in indistinguishable chaos.[6] And since it is the sun that disperses the darkness of the night and gives back to man the heaven and the earth every morning, it is not difficult to imagine how they

[1] Hobbes calls the idea of the Infinite an absurd speech, because we have no conception of anything we call Infinite. (Leviathan.) What Herbert Spencer says about the "Absolute" is an answer to Hobbes, substituting the "Infinite" for the "Absolute." To say that we cannot know the Infinite is by implications to affirm that there is an Infinite. In the very denial of a power to learn what the Infinite is, there lies hidden the assumption that it is, and the making of this assumption proves that the Infinite has been present to the mind, not as nothing, but as something.

[2] Christlieb, "Modern Doubt and Christian Belief."

[3] R. V. II. 27, 10; V. 85, 3; V. II. 87, 6; III. 54, 18.

[4] R. V. 70, 1–2.

[5] R. V. VIII., 42, 1.

[6] R. V. X. 129.

might have concluded that the sun brought them forth from the original chaos, and hence that he is their Creator.[1]

Lastly, by applying superlative epithets to the sun it would become supreme, "God among gods and the divine leader of all the gods," and so the concept of Omnipotence might have been formed.[2]

In this way, it is conceivable that the functions of Creator, Preserver, and Ruler; and the attributes of Infinity, Omniscience, Omnipotence, and Eternity might have been empirically acquired. And as it is natural to suppose that all the excellent qualities of which man is conscious to exist in himself must necessarily exist in the same manner, but in an infinitely higher degree, in the object of his worship, we may conceive that thus the moral attributes of Holiness, Justice, Mercy, Love, and Goodness ascribed to God might have been acquired.

When we say that the knowledge of God's attributes and functions might have been acquired empirically, we must remember that this is conceivable by us, *who, already possessing that knowledge,* BRING *it to the contemplation of natural phenomena.* It was very different with the ancient Hindus, for they *ex hypothesi* had no such antecedent knowledge. All that they had was the consciousness of the supernatural in the natural, which they could neither define nor separate, and which consequently they worshiped together with the natural. Is it probable, then, that they, *starting with that consciousness only,* elaborated their knowledge of the divine functions and attributes from the impressions of sense and the reflections of reason?

Let us suppose that they did so; and it follows that they possessed a power of abstraction and generalization equal to that of the best thinkers in any age. There is nothing *a priori* impossible in this, but we may reasonably ask: 1. Is the possession of such a power consistent with the historical fact that they were not conscious of the contradiction involved in the ascription of infinite attributes to many individuals?[3] This contradiction can neither be resolved into mere exaggerated expressions uttered in the ecstatic fervor of prayer and praise, nor to different epochs, or diversities of worship, for it is the chief characteristic of the whole Vedic Theology, as strikingly expressed by Prof. Max Müller, "Each God is to the mind of the suppliant as good as all the gods. He is felt at the time as supreme and abso-

[1] R. V. I. 115, 1; X. 170, 4.

[2] R. V. I. 50, 10; VIII. 10, 12.

See Max Müller's Hibbert Lectures.

[3] It is clear that the authors of the hymns had not attained to a distinct logical comprehension of the characteristics which they ascribe to the objects of their adoration. On the one hand, the attributes of Infinity, Omnipotence, Omnipresence are ascribed to different beings or to the same being under various names of Purusha, Skamba, Brahma, Hiranyagarbha, etc. And yet in other places these qualities are represented subject to limitations, and those divine beings themselves are said to expand by food, to be produced from other beings (as Purusha from Viraj) to be sacrificed, to be produced from tapas or to perform tapas. *Muir's Sanskrit Texts,* Vol. V, p. 411.

ENTRANCE TO THE GREATEST TEMPLE IN SOUTHERN INDIA, AT MADURA.

lute, in spite of the necessary limitations, which to our mind a plurality of gods must entail on every single God."

2. Is the possession of this power consistent with the historical fact that the ancient Hindus never grasped the idea of God as a *personal Being distinct from nature?* In obedience to the imperious law of the human mind which leads it to logical unity they discarded the old devas, the old gods of nature, and affirmed in the Upanishads the existence of "One without a second," (*eka eva advitinam.*)

But this "one" is not the unity of Religion which is Monotheism, but the unity of philosophy which is Monism. It is Brahma, and Brahma is the abstract totality of all existences. It is not the abstract of any one group of thoughts, ideas, or conceptions. It is analogous to the word existence in Western Philosophy. For that which is common to all thoughts, ideas, or conceptions, and cannot be got rid of, is what we predicate of existence. Dissociated as this becomes from each of its modes by the perpetual changes of those modes, it remains an indefinite consciousness of something constant under all modes—of being, apart from its appearance. The Sages of the Upanishads grasped the idea of existence — of something constant under all modes—which they called Brahma. But they went further. They denied the reality of all modes, regarding the world as phenomenal only, and all things therein fictitious emanations from Brahma like mirage from the rays of the sun. "All living things are only the one self fictitiously limited to this or that fictitious mind or body, and return into the self as soon as the fictitious limitations disappear."[1]

One cannot insist too strongly on the distinction between the highest abstraction of philosophy and the highest abstraction of religion; for many eminent writers, failing to appreciate this distinction, have fallen into the error of identifying the Monism of the Upanishads with the Monotheism of the Bible. How infinitely these differ I need not indicate, but I wish to emphasize the fact that in proportion as the ancient Hindus gave up the idea of God as a living, energizing, sympathizing person, they lost ground from a religious point of view. For personality with all its limitations, though far from exhibiting God as he is, is yet truer, grander, more elevating, more religious, than those barren, vague, meaningless abstractions in which men babble nothing under the name of the Infinite. "Personal conscious existence, limited though it be, is yet the noblest of all existence of which men can dream, for it is that which knows, not that which is known." (Mansel.)

3. Is the supposition that the ancient Hindus elaborated the divine attributes and functions from the impressions of sense and the reflections of reason, consistent with the order of thought found in the Vedas? Man in the mental, as well as in the physical world, has to proceed slowly and conquer gradually by the "sweat of his brow." Therefore, if the Vedic Aryans

[1] Gough's Philosophy of the Upanishads.

thought out the divine functions and attributes, they did so gradually; and one ought to see one concept following another in the process of evolution, and the fully developed concepts at the end. The reverse, however, is the order of thought in the Vedas. There one finds the concepts of the divine functions and attributes fully developed in the *Manthras*, the oldest portions of the Vedas; whereas in the Upanishads, the latest portions, we find them dissipated one after another till nothing is left but Nirguna Brahma, Brahma without qualities, predicates or determinations—a something to be defined by "No, No."[1]

The loftiest conception of God, in conjunction with the most intense consciousness of sin, found expression in Varuna[2] the oldest God of the undivided Aryans. During the long interval between Varuna and Brahma that conception was gradually corrupted, and with it the ethical consciousness of sin became well nigh extinct. There is no reason to believe that that corruption began with the Vedic age, but on the contrary there are many indications that it had begun much earlier. Both Varuna and Dyaus[3] (another primitive God) appear in the Manthras as fully developed mythological beings. Varuna is associated with the Adityas and Dyaus is married to Prithivi. Now if Mythology be, as Prof. Max Müller says, "a disease of language which pre-supposes a healthy state," it is obvious that a long time was necessary to confound the "God of Heaven" with the material heaven, and to transform the latter into the mythological forms which found expression in Varuna and Dyaus. Two things are then evident: (1) That the higher up we push our inquiries into the ancient religion of India the purer and simpler we find the conception of God; and (2) That in proportion as we come down the stream of time, the more corrupt and complex it becomes. We conclude, therefore, that the ancient Hindus did not acquire their knowledge of the divine attributes and functions empirically, for in that case we should find at the end what we now find at the beginning. Hence we must seek for a theory that will account alike for the acquisition of that knowledge, the God-like conception of Varuna, and its gradual depravation which culminated in Brahma.

3. And what theory will cover these facts as well as the doctrine of a Primitive Revelation? If we admit on the authority of the Bible that God revealed himself originally to man, the knowledge of the divine functions and attributes possessed by the ancient Hindus would be a reminiscence. And if we admit on the authority of both the Bible and consciousness the sinful tendency of human nature which makes the retention of divine knowledge either a matter of difficulty or aversion, it is easy to con-

[1] "Brahma is irresistible, impalpable, without kindred, without color, has neither eyes nor ears, neither hands nor feet, imperishable, manifested in infinite variety, present everywhere, self-luminous, without and within, without origin, without vital breath or thinking faculty." (Mundakya Upanishad.)

[2] The Ouranos of the Greeks and the Ahura Mazda of the Persians.

[3] Greek Zeus, Latin Ju.

ceive that the idea of God, as a spiritual personal being, would gradually recede and ultimately disappear from the memory; while his attributes and functions would survive like broken fragments of a once united whole. God is a spirit distinct from nature, and the difficulty is to retain that characteristic, in spite of the powerful tendency of the mind to contemplate existences as having the property of extension in space and protension in time. And when this characteristic is forgotten and material objects substituted in its place, the divine attributes and functions naturally pass over to these objects, and by association are remembered.

There is a great law in the spiritual as well as in the natural world by which an organism neglecting to develop itself, or failing to maintain what has been bestowed upon it, deteriorates and becomes more and more adapted to a degenerate form of life.[1] Under the operation of this law the ancient Hindus (and all other nations) neglecting to cultivate spiritual religion lost the knowledge of God as a personal being separate from nature bestowed upon them; and dissected the Infinite One into many finite ones, or in the words of Scripture they "changed the truth of God into a lie and worshiped and served the creature more than the Creator who is blessed forever." — Rom. i. 25.

This being the case, we must believe that when applying the divine attributes and functions to the personified elements of nature, the ancient Hindus were using language the full meaning of which they did not understand. For had they understood it, they could not fail to perceive the contradiction involved in ascribing infinite attributes to more than one being. The language is an echo of a purer worship in the primeval home. It is applicable to God alone. It is meaningless when applied to any one, or anything else. It is the language of Monotheism, and Monotheism was the primitive Religion.

The late Professor H. H. Wilson says: "There can be no doubt that the fundamental doctrine of the Vedas is monotheism." And Professor Max Müller says: "There is a monotheism that precedes the polytheism of the Veda. The idea of God, though never entirely lost, had been clouded over by error. The names given to God had been changed to gods, and their meaning had faded away from the memory of man. M. Adolphe Pictet in his great work, "Les Origines Europénnes," gives it as his opinion that the religion of the undivided Aryans was a "Monotheism more or less vaguely defined." And both Pictet and Müller maintain that traces of the primitive monotheism are visible in the Vedas; that the "remembrance of a God, one and infinite, breaks through the mists of an idolatrous phraseology like the blue sky that is hidden by a passing cloud."

Lastly, is it not philosophically true that polytheism presupposes monotheism? Is it true, as some suppose, that polytheism is older than monotheism? Is it not likely that the simple belief is older than the more com-

[1] See Professor Drummond, "Natural Law in the Spiritual World."

plex? Can the concept many precede the concept one? Is not plurality the aggregate of units? What is the development of thought as seen in children? Is it not from one to two, from the singular to the plural, from the simple to the complex, from unity to diversity, and then by generalization to abstract unity?

We conclude, therefore, that the knowledge of the divine functions and attributes possessed by the Vedic Aryans was neither the product of intuition, nor experience, but a "survival," the result of a Primitive Revelation.

The Vedic doctrines of cosmology, anthropology and soteriology lead to the same conclusion.

PROOFS OF THE EXISTENCE OF GOD.

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The first thinker who discovered an adequate proof of the existence of God was Plato. He devoted his life to thinking out the necessary conditions of independent being, or, in other words, the form of any whole or totality of being.

Dependent being implies something else than itself as that on which it depends. It cannot be said to derive its being from another dependent or derivative being because that has no being of its own to lend it. A whole series of connected dependent beings must derive their origin and present subsistence from an independent being—that is to say, from what exists in and through itself and imparts its being to others or derived beings. Hence the independent being, which is presupposed by the dependent being, is creative and active in the sense that it is self-determined and determines others.

Plato in most passages calls this presupposed independent being by the word *idea*. He is sure that there are as many ideas as there are total beings in the universe. He reasons that there are two kinds of motion — that which is derived from some other mover and that which is derived from self — thus the self-moved and the moved-through-others includes all kinds of beings. But the moved-through-others presupposes the self-moved as the source of its own motion. Hence the explanation of all that exists or moves must be sought and found in the self-moved. [Tenth book of Plato's Laws.] In his dialogue named "The Sophist," he argues that ideas or independent beings must possess activity, and, in short, be thinking or rational beings.

This great discovery of the principle that there must be independent being if there is dependent being is the foundation of philosophy and also of theology. Admit that there may be a world of dependent beings each one of which depends on another, and no one of them nor all of them depend on an independent being, and at once philosophy is made impossible and theology deprived of its subject matter. But such admission would destroy thought itself.

Let it be assumed, for the sake of considering where it would lead, that all existent beings are dependent; that no one possesses any other being than derived being. Then it follows that each one borrows its being from others that do not have any being to lend. Each and all are dependent, and must first obtain being from another before they can lend it. If it is

A BURNING GHAT AT CALCUTTA, THE HINDU METHOD OF DISPOSING OF THE DEAD.

said that the series of dependent beings is such that the last depends upon the first again, so that there is a circle of dependent beings, then it has to be admitted that the whole circle is independent, and from this strange result it follows that the independence of the whole circle of being is something transcendent—a negative unity creating and then annulling again the particular beings forming the members of the series.

This theory is illustrated in the doctrine of the correlation of forces. The action of force number one gives rise to force number two, and so on to the end. But this implies that the last of the series gives rise to the first one of the series, and the whole becomes a self-determined totality or independent being. Moreover, the persistent force is necessarily different from any one of the series—it is not heat nor light nor electricity nor gravitation, nor any other of the series, but the common ground of all, and hence not particularized like any one of them. It is the general force, whose office is to energize and produce the series—organizing one force and annulling it again by causing it to pass into another. Thus the persistent force is not one of the series, but transcends all of the particular forces—they are derivative, it is original, independent, and transcendent. It demands as the next step of explanation the exhibition of the necessity of its production of just this series of particular forces as involved in the nature of the self-determined or absolute force. It involves, too, the necessary conclusion that a self-determined force which originates all of its special determinations and cancels them all is a pure Ego or self-hood.

For consciousness is the name given by us to that kind of being which can annul all of its determinations. For it can annul all objective determination and have left only its own negative might while it descends creatively to particular thoughts, volitions, or feelings. It can drop them instantly by turning its gaze upon its pure self as the creator of those determinations. This turn upon itself is accomplished by filling its objective field with negation or annulment—this is its own act, and therein it realizes its personal identity and its personal transcendence of limitations.

Hence we may say that the doctrine of correlation of forces presupposes a personality creating and transcending the series of forces correlated. If the mind undertakes to suppose a total of dependent or derivative beings it ends by reaching an independent, self-determined being which, as pure subject, transcends its determinations as object, and is therefore an Ego or person.

Again, the insight which established this doctrine of independent beings or Platonic "ideas" is not fully satisfied when it traces dependent or derivative motion back to any intelligent being as its source; there is a further step possible, namely, from a world of many ideas to an absolute idea as the divine author of all.

For time and space are of such a nature that all beings contained by them—namely, all extended and successive beings—are in necessary mutual

dependence and hence in one unity. This unity of dependent beings in time and space demands a one transcendent being. Hence the doctrine of the idea of ideas—the doctrine of a divine being, who is rational and personal, and who creates beings in time and space in order to share his fulness of being with a world of created beings—created for the special purpose of sharing his blessedness.

This is the idea of the supreme goodness, and Plato comes upon it as the highest thought of his system. In the Timaeus he speaks of the absolute as being without envy and therefore as making the world as another blessed God.

In this Platonic system of thought we have the first authentic survey of human reason. Human reason has two orders of knowing—one the knowing of dependent beings, and the other the knowing of independent beings. The first is the order of knowing through the senses; the second the order of knowing by logical presupposition. I know by seeing, hearing, tasting, touching, things and events. I know by seeing what these things and events logically imply or presuppose, that there is a great first cause, a personal Reason who reveals a gracious purpose by creating finite beings in time and space.

This must be, or else human reason is at fault in its very foundations. This must be so, or else it must be that there is dependent being which has nothing to depend on. Human reason, then, we may say from this insight of Plato, rests upon this knowledge of transcendental being—a being that transcends all determinations of extent and succession, such as appertain to space and time, and therefore, that transcends both time and space. This transcendent being is perfect fulness of being, while the beings in time and space are partial or imperfect beings in the sense of being embryonic or undeveloped, being partially realized and partly potential.

At this point the system of Aristotle can be understood in its harmony with the Platonic system. Aristotle too holds explicitly that the beings in the world which derive motion from other beings presuppose a first mover. But he is careful to eschew the first expression self-moved as applying to the prime mover. God is himself unmoved, but he is the origin of motion in others. This was doubtless the true thought of Plato, since he made the divine eternal and good.

In his Metaphysics (book eleventh, chapter seven) Aristotle unfolds his doctrine that dependent beings presuppose a divine being whose activity is pure knowing. He alone is perfectly realized — the schoolmen call this technically "pure act" — all other being is partly potential, not having fully grown to its perfection. Aristotle's proof of the divine existence is substantially the same as that of Plato — an ascent from dependent being, by the discovery of presuppositions, to the perfect being who presupposes nothing else — and the identification of the perfect or independent being with thinking, personal, willing being.

This concept of the divine being is wholly positive as far as it goes, and nothing of it needs to be withdrawn after further philosophic reflection has discussed anew the logical presuppositions. More presuppositions may be discovered — new distinctions discerned where none were perceived before — but those additions only make more certain the fundamental theory explained first by Plato, and subsequently by Aristotle. This may be seen by a glance at the theory of Christianity, which unfolds itself in the minds of great thinkers of the first six centuries of our era. The object of Christian theologians was to give unity and system to the new doctrine of the divine-human nature of God taught by Christ. They discovered, one by one, the logical presuppositions and announced them in the creed.

The Greeks had seen the idea of the Logos or Eternally Begotten Son, the Word that was in the beginning, and through which created beings arose in time and space. But how the finite and imperfect arose from the infinite and perfect the Greek did not understand so well as the Christian.

The Hindu had given up the solution altogether and denied the problem itself. The perfect cannot be conceived as making the imperfect — it is too absurd to think that a good being should make a bad being. Only Brahma the absolute exists and all else is illusion — it is Maya.

How the illusion can exist is too much to explain. The Hindu has only postponed the problem and not set it aside. His philosophy remains in that contradiction. The finite, including the Brahman himself who philosophizes, is an illusion. An illusion recognizes itself as an illusion—an illusion knows true being and discriminates itself from false being. Such is the fundamental doctrine of the Sankhya philosophy, and the Sankhya is the fundamental type of all Hindu thought.

The Greek escapes from this contradiction. He sees that the absolute cannot be empty, indeterminate pure being devoid of all attributes, without consciousness. Plato and Aristotle see that the absolute must be pure form —that is to say, an activity which gives form to itself — a self-determined being with subject and object the same, hence a self-knowing and self-willed being. Hence the absolute cannot be an abstract unity like Brahma, but must be a self-determined or a unity that gives rise to duality within itself and recovers its unity and restores it by recognizing itself in its object.

The absolute as subject is the first—the absolute as object is the second. It is Logos. God's object must exist for all eternity, because he is always a person and conscious. But it is very important to recognize that the Logos, God's object, is himself and hence equal to himself, and also self-conscious. It is not the world in time and space. To hold that God thinks himself as the world is pantheism — it is pantheism of the left wing of the Hegelians.

To say that God thinks himself as the world is to say that he discovers in himself finite and perishable forms and therefore makes them objective. The schoolmen say truly that in God intellect and will are one. This means

that in God his thinking makes objectively existent what it thinks. Plato saw clearly that the Logos is perfect and not a world of change and decay. He could not explain how the world of change and decay is derived, except from the goodness of the divine being who imparts gratuitously of his fulness of being to a series of creatures who have being only in part.

But the Christian thinking adds two new ideas to the two already found by Plato. It adds to the divine first and the second (the Logos), also a divine third, the Holy Spirit, and a fourth not divine, but the process of the third—calling it the *processio.* This idea of process explains the existence of a world of finite beings, for it contains evolution, development or derivation. And evolution implies the existence of degrees of less and more perfection of growth. The procession thus must be in time, but the time process must have eternally gone on, because the third has eternally proceeded and been proceeding.

The thought underneath this theory is evidently that the Second Person or Logos in knowing himself or in being conscious knows himself in two phases, first, as completely generated or perfect, and this is the Holy Spirit; and, secondly, he knows himself as related to the first as his eternal origin. In thinking of his origin or genesis from the Father, he makes objective a complete world of evolution containing at all times all degrees of development or evolution, and covering every degree of imperfection from pure space and time up to the invisible church.

This recognition of his derivation is also a recognition on the part of the First of his own act of generating the Second--it is not going on, but has been eternally completed, and yet both the Divine First and the Divine Second must think it when they think of their relation to one another. Recognition is the intellectual of the First, and Second is the mutual love of the Father and the Son, and this mutual love is the procession of the Holy Spirit.

But the procession is not a part of the Holy Trinity; it is the creation in time and space of an infinite world of imperfect beings, developing into self-activity and self-active organizing institutions—the family, civil society, the State, and the Church. The Church is the New Jerusalem described by St. John, the apostle, who has revealed this doctrine of the third person as an institutional person—the Spirit who makes possible all institutional organism in the world, and who transcends them all as the perfect who energizes in the imperfect to develop it and complete it.

Thus stated, the Christian thought expressed in the symbol of the Holy Trinity explains fully the relations of the world of imperfect beings, and makes clear in what way the goodness or grace of God makes the world as Plato and Aristotle taught.

The world is a manifestation of divine grace—a spectacle of the evolution or becoming of individual existence in all phases, inorganic and organic. Individuality begins to appear even in specific gravity, and in

ascending degrees in cohesion and crystallization. In the plant it is unmistakable. In the animal it begins to feel and perceive itself. In man it arrives at self-consciousness and moral action, and recognizes its own place in the universe.

God, being without envy, does not grudge any good; he accordingly turns, as Rothe says, the emptiness of non-being into a reflection of himself, and makes it everywhere a spectacle of his grace.

Of the famous proofs of divine existence, St. Anselm's holds the first place. But St. Anselm's proof cannot be understood without recurring to the insight of Plato. In his Proslogium St. Anselm finds that there is but one thought which underlies all others—one thought universally presupposed, and this he describes as the thought of that than which there can be nothing greater. "Id quo nihil majus cogitari potest." This assuredly is Plato's thought of the totality. Everything not a total is less than the totality. But the totality is the greatest possible being.

The essential thing to notice, however, is that St. Anselm perceives that this one thought is objectively valid and not a mere subjective notion of the thinker. No thinker can doubt that there is a totality—he can be perfectly sure that the me plus the not-me includes all that there is. Gaunilo, in the lifetime of St. Anselm, and Kant in recent times have tried to refute the argument by alleging the general proposition—the conception of a thing does not imply its corresponding existence. The proposition is true, except in the case of this one ontological thought of the totality of the thoughts that can be logically deduced from it. The second order of knowing, by presumptions, implies an existence corresponding to each concept. St. Anselm knew that the person who denied the objective validity of this idea of the totality must presuppose its truth right in the very act of denying it. If there be an Ego that thinks, even if it be the Ego of a fool (insipiens) who says in his heart, "There is no God," it must be certain that its self plus its not-self makes a totality and that this totality surely exists. The existence of his Ego is or may be contingent, but the totality is certainly not contingent but necessary. This is an ontological necessity and the basis of all further philosophical and theological thoughts.

St. Anselm does not, it is true, follow out this thought to its consummation in his Proslogium nor in his Monologium. He leaves it there with the idea of a necessary being who is supreme and perfect because he contains the fulness of being.

He undoubtedly saw the further implication, namely, that the totality is an independent being and self-existent because it is self-active. He saw this so clearly that he did not think it worth while to stop and unfold it. But he did speak of it as a necessary existence contrasted with a contingent existence. "Everything else besides God," he says, "can be conceived not to exist."

Descartes, in his Third Meditation, has repeated with some modification

the demonstration of St. Anselm. He holds, in substance, that the idea of a perfect being is not subjective, but objective—we see that he is dealing with the necessary objectivity of the idea of totality. The expression "perfect being" is entirely misunderstood by most writers in the history of philosophy—it must be taken only in the sense of independent being—being for itself—being that can be what it is without support from another — hence perfectly self-determined being. The expression "perfect" points directly to Aristotle's invented word, entelechy, whose literal meaning is the having of perfection itself. The word is invented to express the thought of the independent presupposed by dependent being.

Perfect being, as Aristotle teaches, is pure energy—all of his potentialities are realized — hence it is not subject to change nor is it passive or recipient of anything from without—it is pure form, or rather self-formative. Read in the light of Plato's idea and Aristotle's entelechy, St. Anselm's and Descartes' proofs are clear and intelligible, and are not touched by Kant's criticism. In his philosophy of religion and elsewhere, Hegel has pointed out the source of Kant's misapprehension. Gaunilo instanced the island Atlantis as a conception which does not imply a corresponding reality. Kant instanced a hundred dollars as a conception which did not imply a corresponding reality in his pocket. But neither the island Atlantis, nor any other island, neither a hundred dollars — in short, no finite dependent being is at all a necessary being, and hence cannot be deduced from its concept. But each and every contingent being presupposes the existence of an independent being—a self-determined being—an absolute divine reason.

St. Anselm proved the depth of his thought by advancing a new theory of the death of Christ as a satisfaction, not of the claims of the devil, but as the satisfaction of the claims of God's justice for sin. Although we do not trace out his full thought in the Proslogium we can see the depth and clearness of his thinking in this new theory of atonement. For in order to understand it philosophically, the thinker must make clear to himself the logical necessity for the exclusion of all forms of finitude or dependent being from the thought of the Divine reason who knows himself in the Logos. To think an imperfection is to annul it — hence God's thought of an imperfect being annuls it. This logical statement corresponds to the political definition of the idea of justice.

Justice gives to a being its dues — it completes it by adding to it what it lacks. Add to an imperfect being what it lacks and you destroy its individuality. This is justice instead of grace. Grace bears with the imperfect being until it completes itself by its own acts of self-determination. But, in order that a world of imperfect beings, sinners, may have this field of probation, a perfect being must bear their imperfection. The Divine Logos must harbor in his thought all the stages of genesis or becoming, and thereby endowed beings in a finite world with reality and existence. Thus the conception of St. Anselm was a deep and true insight.

The older view of Christ's atonement, as a ransom paid to Satan, is not so irrational as it seems, if we divest it of the personification which figures the negative as a co-ordinate person with God. God only is absolute person. His pure not-me is chaos, but not a personal devil. In order that God's grace shall have the highest possible manifestation, he turns his not-me into a reflection of himself by making it a series of ascending stages out of dependence and nonentity into independence and personal individuality. But the process of reflection by creation in time and space involves God's tenderness and long-suffering — it involves a real sacrifice in the Divine being — for he must hold and sustain in existence by his creative thought the various stages of organic beings — plants and animals are mere caricatures of the Divine — then it must support and nourish humanity in its wickedness and sin — a deeper alienation than even that of minerals, plants and animals, because it is a wilful alienation of a higher order of beings.

Self-sacrificing love is, therefore, the concept of the atonement; it is, in fact, the true concept of the divine gift of being of finite things; it is not merely religion, it is philosophy or necessary truth. But it is very important so to conceive Nature as not to attach it to the idea of God by them in himself; such an idea is pantheism. Nature does not form a person of the Trinity. It is not the Logos, as supposed by the left wing of the Hegelians. And yet, on the other hand, nature is not an accident in God's purposes as conceived by theologians who react too far from the pantheistic view. Nature is eternal, but not self-existent; it is the procession of the Holy Spirit, and arises in the double thought of the first Person and the Logos, or the timeless generation which is logically involved in the fact of God's consciousness of himself as eternal reason.

The thought of God is a regressive thought—it is an ascent from the dependent to that on which it depends. It is called dialectical by Plato in the sixth Book of the Republic. "The Dialectic method," says he, "ascends from what has a mere contingent or hypothetic existence, to the first principle, by proving the insufficiency of all except the first principle."

This is the second order of knowing—the discovery of the ontological presuppositions. The first order of knowing sees things and events by the aid of the senses, the second order of knowing sees the first cause. The first order of knowing attains to a knowledge of the perishable, the second order attains to the imperishable. The idea of God is, as Kant has explained, the supreme directive or regulative idea in the mind. It is, moreover, as Plato and St. Anselm saw, the most certain of all our ideas, the light in all our seeing.

HINDUS AT THEIR DEVOTIONS BEFORE PARTAKING OF FOOD.

HINDUISM.

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Hinduism is a wide term, but at the same time a vague term. The word Hindu is invented by the Mohammedan conquerors of *Âryâvarta*, the historical name of India, and it denotes all who reside beyond the Indus. Hinduism, therefore, correctly speaking, is no religion at all. It embraces within its wide intention all shades of thought, from the atheistic *Jainas* and *Bauddhas* to the theistic *Sâmpradâyikas* and *Samâjists* and the rationalistic Advaitins. But we may agree to use the term in the sense of that body of philosophical and religious principles which are professed in part or whole by the inhabitants of India. I shall confine myself in this short address to unfold the meaning of this term, and shall try to show the connection of this meaning with the ancient records of India, the *Vedas*.

Before entering upon this task permit me, however, to make a few preliminary observations. And first, it would greatly help us on if we had settled a few points, chief among them the meaning of the word Religion. Religion is defined by Webster generally as any system of worship. This, however, is not the sense in which the word is understood in India. The word has a three-fold connotation. Religion divides itself into physics, ontology and ethics, and without being that vague something which is set up to satisfy the requirements of the emotional side of human nature, it resolves itself into that rational demonstration of the universe which serves as the basis of a practical system of ethical rules. Every Indian religion—for let it be understood there is quite a number of them—has therefore some theory of the physical universe, complemented by some sort of spiritual government and a code of ethics consistent with that theory and that government. So then, it would be a mistake to take away any one phase of any Indian religion and pronounce upon its merits on a partial survey. The next point I wish to clear is the chronology of the *Purânas*, I mean the chronology given in the *Purânas*. Whereas the Indian religion claims exorbitant antiquity for its teaching, the tendency of Christian writers has been to cramp everything within the narrow period of 6,000 years. But for the numerous vagaries and fanciful theories these extremes give birth to, this point has no interest for us at the present moment. With the rapid advances made by physical science in the West, numerous testimonies have been unearthed to show the untenableness of biblical chronology, and it would be safe to hold the mind in mental suspense in regard to this matter. The third point is closely connected with the second. Everyone has a natural

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inclination towards his native land and language, and particularly towards the religion in which he is brought up. It, however, behooves men of impartial judgment to look upon all religions as but so many different explanations of the ways of the Supreme to men of varying culture and nationality. It is impossible to do justice to these themes in this place, but we may well start with these necessary precautions that the following pages may not appear to make any extraordinary demands upon the intelligence of those brought up in the atmosphere of so-called "Oriental Research" in the West.

We may now address ourselves to the subject before us. At least six different and well-marked stages are visible in the history of Indian philosophic thought; and each stage appears to have left its impress upon the meaning of the word Hinduism. The six stages may be enumerated thus: (1) The *Vedas;* (2) the *Sutra;* (3) the *Dars'ana;* (4) the *Purâna;* (5) the *Sampradâya;* (6) the *Samâja.* Each of these is enough to fill several volumes, and all I can attempt here is a cursory survey, imperfect and incomplete, with a view to determine the proper meaning of "Hinduism," in the religious sense of the word.

I. Let us begin with the *Vedas.* The oldest of the four *Vedas* is admittedly the *Rigveda.* It is the most ancient record of the *Âryan* nation, nay, of the first humanity our earth knows of. Traces of a very superior degree of civilization and art found at every page prevent us from regarding these records as containing only the outpourings of the minds of pastoral tribes ignorantly wondering at the grand phenomena of nature. We find in the *Vedas* a highly superior order of rationalistic thought pervading all the hymns, and we have ample reasons to conclude that the gods invoked are each and all more than the childish poetry of primitive hearts. *Agni* and *Vishne* and *Indra* and *Rudra* are, indeed, so many names of different gods, but each of them has really a three-fold aspect. *Vishne,* for example, in his terrestrial or temporal aspect, is the physical sun; in his corporeal aspect he is the soul of every being, and in his spiritual aspect he is the all-pervading essence of the cosmos. In their spiritual aspect all gods are one, for well says the well-known text: "One only essence the wise declare in many ways." And this conception of the spiritual unity of the cosmos as found in the *Vedas* is the *crux* of western Oriental research. The learned doctors are unwilling to see only the slightest trace of this conception in the *Vedas,* for, say they, it is all nature-worship, the invocation of different independent powers which held the wandering mind of this section of primitive humanity in submissive admiration and praise. However well this may accord with the psychological development of the human mind there is not the slightest semblance of evidence in the *Vedas* to show that these records belong to that hypothetical period of human progress. In the *Vedas* there are marks everywhere of the recognition of the idea of one god, the god of nature manifesting himself in many forms. This word "God" is one of those which have been the stumbling-block of philosophy.

God, in the sense of a personal creator of the universe, is not known in the *Vedas*, and the highest effort of rationalistic thought in India has been to see God in the totality of all that is. And indeed it is doubtful whether any philosophy, be it that of a Kant or a Hegel, has ever accomplished anything more. It hereby stands to reason that men who are so far admitted to be Kants and Hegels should, in other respects, be only in a state of childish wonderment at the phenomena of nature. I humbly beg to differ from those who see in Monotheism, in the recognition of a personal God apart from nature, the acme of intellectual development. I believe that is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and emotion lies in the realization of that universal essence which is the All. And I hold an irrefragable evidence that this idea is present in the *Vedas*, the numerous gods and their invocations notwithstanding. This idea of the formless All, the *Sat—Esse*—called *Âtman* and *Brahman* in the *Upanishads*, and further explained in the *Dars'anas*, is the central idea of the *Vedas*, nay, the root idea of the *Hindu* religion in general.

There are several reasons for the opposite error of finding nothing more than the worship of many Gods in the *Vedas*. In the first place, western scholars are not quite clear as to the meaning of the word *Veda*. Native commentators have always insisted that the word *Veda* does not mean the *Samhitâ* only, but the *Brâhamanas* and the *Upanishads* as well; whereas Oriental scholars have persisted in understanding the word in the first sense alone. The *Samhitâ* is no doubt a collection of hymns to different powers, and taken by itself it is most likely to produce the impression that monotheism was not understood at the time. Apart, however, from clear cases to the contrary, observable by anyone who can read between the lines, even in the *Samhitâ*, a consideration of that portion, along with the other two parts of the *Vedas*, will clearly show the untenableness of the orientalist position. The second source of error, if I may be allowed the liberty to touch upon it, is the religious bias already touched upon at the outset.

If then we grasp this central idea of the *Vedas* we shall have understood the real meaning of Hinduism as such. The other connotations of the word will unfold themselves by and by, as we proceed. We need not go into any further analysis of the *Vedas*, and may come at once to the second phase of religious thought, the *Sutras* and *Smrtis* based on the ritualistic portion of Vedic literature.

II. *Sutra* means an aphorism. In this period we have aphoristic works bearing upon ritual, philosophy, morals, grammar, and other subjects. Though this period is distinct from the *Vedic* and subsequent periods, it is entirely unsafe to assume that this or any other period occurred historically in the order of succession adopted for the purposes of this essay. Between the *Vedas* and the *Sutras* lie the *Brâhmanas* with the *Upanishads* and *Âryanakas* and the *Smrtis*. The books called *Brâhmanas* and *Upanishads*

form part of the *Vedas* as explained before, the former explaining the ritualistic use and application of *Vedic* hymns, the latter systemizing the unique philosophy contained in them. What the *Brâhmanas* explained allegorically, and in the quaint phraseology of the *Vedas*, the *Smrtis*, which followed them, explained in plain systematic modern *Sanskrit*. As the *Vedas* are called *S'ruti*, or something handed down orally from teacher to pupil, these later works are called *S'mrtis* something remembered and recorded after the S'rutis. The *Sutras* deal with the *Brâhmanas* and *S'mrtis* on the one hand, and with the *Upanishads* on the other. These latter we shall reserve for consideration in the next stage of religious development; but it should never be supposed that the central idea of the *All* as set forth in the *Upanishads* had at this period, or indeed at any period, ceased to govern the whole of the religious activity of India. The *Sutras* are divided principally into the *Grhya*, *S'ranta* and *Dharma Sutras*. The first deals with the *S'mrtis*, the second with the *Brâhmanas*, and the third with the law as administered by the *S'mrtis*. The first set of *Sutras* deals with the institution of *Varnas* and *As'ramas* and with the various rites and duties belonging to them. The second class of *Sutras* deals with the larger *Vedic* sacrifices, and those of the third deal with that special law subsequently known as *Hindu Law*. It will be interesting to deal "en masse" with these subjects in this place—leaving the subject of law out of consideration.

And first let us say a few words about caste. In *Vedic* times the whole Indian people is spoken of broadly as the *Âryas* and the *Anâryas*. *Ârya* means respectable and fit to be gone to, from the root *R* "to go," and not an agriculturist, as the Orientalists would have it, from a fanciful root *ar*, to till. The Aryas are divided into four sections called *varnas*, men of white color; the others being *avarnas*. These four sections comprise respectively priests, warriors, merchants and cultivators, artisans and menials, called *Brâhmanas*, *Ks'atriyas*, *Vais'yas* and *S'udras*. These divisions, however, are not at all mutually exclusive in the taking of food or the giving in marriage of sons and daughters. Nay, men used to be promoted or degraded to superior or inferior *Varnas* according to individual deserts. In the *Sutra* period we find all this considerably altered. *Mame* speaks of promiscuous intercourse among *varnas* and *avarnas* leading to the creation of several *jâtis* sections known by the incident of birth, instead of by color as before. This is the beginning of that exclusive system of castes which has proved the bane of India's welfare. *Varna* and *jâti* are foremost among many other important features we find grafted on *Hinduism* in this period. We find in works of this period that the life of every man is distributed into one of four periods—student-life, family-life, forest-life or life of complete renunciation. This institution, too, has become a part of the meaning of the word Hinduism. The duties and relations of *Varnas*, *Jatis* and *As'ramas* are clearly defined in the *Sutras* and *S'mrtis*, but with these we need not concern ourselves except in this general manner.

I can, however, not pass over the well known subject of the *Samskâras*, certain rites which under the *sutras* every Hindu is bound to perform if he professes to be a Hindu. These rites, twenty-five in all, may be divided into three groups, rites incumbent, rites optional, and rites incidental. The incumbent rites are such as every householder is bound to observe for securing immunity from sin. Every householder must rise early in the morning, wash himself, revise what he has learned, and teach it to others without remuneration. In the next place he must worship the family gods and spend some time in silent communion with whatever power he adores. He should then satisfy his prototypes in heaven—the lunar *Pitrs*—by offerings of water and sesamam seeds. Then he should reconcile the powers of the air by suitable oblations, ending by inviting some stray comer to dinner with him. Before the householder has thus done his duty by his teachers, gods, and *Pitrs* and men, he cannot go about his business without incurring the bitterest sin.

The optional rites refer to certain ceremonies in connection with the dead, whose souls are supposed to rest with the lunar *Pitrs* for about a thousand years or more before re-incarnation. These are called *S'râddhas*, ceremonies whose essence is *S'raddhâ* faith. There are a few other ceremonies in connection with the commencement or suspension of studies. These, together with the *S'râddhas*, just referred to, make up the four optional *Samskâras*, which the *Smrtis* allow everyone to perform according to his means.

By far the most important are the sixteen incidental *Samskâras*. I shall, however, dismiss the first nine of these with simple enumeration. Four of the nine refer respectively to the time of first cohabitation, conception, quickening, and certain sacrifices, etc., performed with the last. The other five refer to rites performed at the birth of a child, and subsequently at the time of giving it a name, of giving it food, of taking it out of doors, and at the time of shaving its head in some sacred place on an auspicious day. The tenth, with the four subsidiary rites connected with it, is the most important of all. It is called *Upanayana*, the taking to the *guru*, but it may be yet better described as *Initiation*. The four subsidiary rites make up the four pledges which the neophyte takes on initiation. This rite is performed on male children alone at the age of from 5 to 8 in the case of *Brâhmanas* and a year or two later in the case of others, except *S'udras*, who have nothing to do with any of the rites save marriage. The young boy is given a peculiarly prepared thread of cotton to wear constantly on the body, passing it crossways over the left shoulder and under the right arm. It is the mark of initiation, which consists in the imparting of the sacred secret of the family and the order to the boy by his father and the family *guru*. The boy pledges himself to his teacher, under whose protection he henceforth begins to reside and carry out faithfully the four vows he has taken, viz., study, observance of religion, complete celibacy, and truthfulness. This

INTERIOR OF A HINDU TEMPLE.

THE GOD VISHNU CARVED IN SOLID STONE

period of pupilage ends after nine years at the shortest, and thirty-six years at the longest period. The boy then returns home, after duly rewarding his teacher, and finds out some suitable girl for his wife. This return in itself makes up the fifteenth *Samskâra*. The last, but not the least, is *vivâha*, matrimony. The *Sutras* and *Smrtis* are most clear on the injunctions about the health, learning, competency, family connections, beauty, and above all, personal liking of the principal parties to a marriage. Marriages between children of the same blood or family are prohibited. As to age, the books are very clear in ordaining that there must be a distance of at least ten years between the respective age of wife and husband, and that the girl may be married at any age before attaining puberty, preferably at 10 or 11, though she may be affianced at about 8 or 9. Be it remembered that marriage and consummation of marriage are two different things in India, as a consideration of this *Samskâra* in connection with the first of the nine enumerated at the beginning of this group will amply show. Several kinds of marriage are enumerated, and among the eight generally given we find marriage by courting as well. The marriage ceremony is performed in the presence of priests, and gods represented by fire on the altar, and the tie of love is sanctified by *Vedic* mantras, repetition of which forms indeed an indispensable part of every rite and ceremony. The pair exchange vows of fidelity and indissoluble love, and bind themselves never to separate, even after death. The wife is supposed henceforth to be as much dependent on her husband as he on her; for as the wife has the complete fulfilment of love as her principal duty, the husband has in return the entire maintenance of the wife, temporally and spiritually, as his principal duty. When the love thus fostered has sufficiently educated the man into entire forgetfulness of self, he may retire, either alone or with his wife, into some secluded forest and prepare himself for the last period of life—complete renunciation, *i. e.*, renunciation of all individual attachment, of personal likes and dislikes, and realization of the all in the eternal self-sacrifice of universal love. It goes without saying that widow re-marriage as such is unknown in this system of life, and the liberty of woman is more a sentiment than something practically wanting in this careful arrangement. Woman, as woman, has her place in nature quite as much as man has as man, and if there is nothing to hamper the one or the other in the discharge of his or her functions as marked out by nature, liberty beyond this limit means disorder, and irresponsible freedom. And indeed nature never meant her living embodiment of love—woman—to be degraded to a footing of equality with her partner, to fight the hard struggle for existence, or to allow love's pure stream to be defiled by being led into channels other than those marked out for it. This, in substance, is the spirit of the ancient *Sâstras*, when they limit the sphere of woman's action to the house, and the flow of her heart to one and one channel alone.

But this is an unnecessary digression into which I am tempted by the

desire to lay before you the true spirit of these ordinances, which I am afraid might escape the dry outline I am here presenting. All *Samskâras* have an intrinsic merit in them, and I for one believe them all to be conceived in the best spirit of physical, social, moral, mental, and spiritual welfare. The *Samskâras* have almost all undergone various modifications and several have gone entirely out of use.

We have not spoken of Yajna—sacrifice—the subject of the *S'ranta-Sutras*. All *Samskâras* are so many smaller *Yajnas*, the larger Vedic ones such as *As'vamedha* and *Rajaswya*, and *Soma*, and *Prâyâpatya* and *Vâjapeya*, being reserved for special occasions. But this one idea of sacrifice has been worked into such noble ideals by the ancient Âryans, that sacrifice in the true sense of the word has come to be identified with the highest bliss attainable by man. The whole universe is symbolized, as one sacrifice, and indeed the thoughts and actions of one who has realized the All are represented as one continuous sacrifice of *Juâna* to *Juâna*. But we cannot go further into this interesting subject.

It would follow then, from this brief summary of the sutra-period that the following have been added on to the meaning of "Hinduism."

(1) The being in a *varna* and *az'rama*.

(2) The observance of the *samskâras*.

(3) The being bound by the Hindu law of succession.

III. We arrive thus in natural succession to the third period of *Âryan* religion, the *Dars'anas*, which enlarge upon the central idea of *â,tman* or *Brahman* enunciated in the *Vedas* and developed in the *Upanishads*. It is interesting to allude to the *Châvâkas*, the materialists of Indian philosophy, and to the *Jainas* and the *Bauddhas*, who, though opposed to the Châvâkas, are anti-*Brâhmanical*, in that they do not recognize the authority of the *Vedas*, and preach an independent gospel of love and mercy. These schisms however had an indifferent effect in imparting fresh activity to the rationalistic spirit of the *Âryan* sages, lying dormant under the growing incumbrances of the ritualism of the *Sutras*.

The central idea of the All as we found it in the *Vedas* is further developed in the Upanishads. In the *Sutra*-period several *Sutra*-works were composed setting forth in a systematic manner the main teaching of the *Upanishads*. Several works came to be written in imitation of these, on subjects closely connected with the main issues of philosophy and metaphysics. This spirit of philosophic activity gave rise to the six well-known *Dars'anas*, or schools of philosophy. Here again it is necessary to enter the caution that the *Dars'anas* do not historically belong to this period, for notwithstanding this is their place in the general development of thought the teachings they embody are as old as the *Vedas*, or even older.

The six *Dars'anas* are *Nyâya*, *Vais'eshika*, *Sânkhya*, *Yoga*, *Mimânsâ* and *Vedânta*, more conveniently grouped as the two *Nyâyas*, the two *Sânkhyas* and the two *Mimânsâs*. Each of these must require at least a volume

to itself, and all I can do in this place is to give the merest outline of the conclusions maintained in each. Each of the *Dars'anas* has that triple aspect which we found at the outset in the meaning of the word religion, and it will be convenient to state the several conclusions in that order. The *Nyâyâ*, then, is exclusively concerned with the nature of knowledge and the instruments of knowledge, and while discussing these it sets forth a system of logic not yet surpassed by any existing systems in the West. The *Vais'eshika* is a complement of the *Nyâyâ*, and while the latter discusses the metaphysical aspect of the universe the former works out the atomic theory, and resolves the whole of the nameable world into seven categories. So then, physically, the two *Nyâyâs* advocate the atomic theory of the universe. Ontologically they believe that these atoms move in accordance with the will of an extra-cosmic personal creator, called *Is'wara*. Every being has a soul, called *Jiva*, whose attributes are desire, intelligence, pleasure, pain, merit, demerit, etc. Knowledge arises from the union of *Jiva* and mind, the atomic *Manas*. The highest happiness lies in the *Jiva's* becoming permanently free from its attribute of misery. This freedom can be obtained by the grace of *Is'wara*, pleased with the complete devotion of the *Jiva*. The *Vedas* and the *Upanishad* are recognized as authority in so far as they are the word of this *Is'wara*.

The *Sânkhyas* differed entirely from the *Naiyâyikas* in that they repudiated the idea of a personal creator of the universe. They argued that if the atoms were in themselves sufficiently capable of forming themselves into the universe, the idea of a God was quite superfluous. God himself could not create something out of nothing. And as to intelligence, the *Sânkhyas* maintain that it is inherent in nature. These philosophers, therefore, hold that the whole universe is evolved, by slow degrees, in a natural manner from one trimordial matter called *Mulaprakrti*, and that *purus'a*, the principle of intelligence is always coördinate with, though ever apart from, *Mulaprakrti*. Like the *Naiyâyikas*, they believe in the multiplicity of *purus'as*—souls, but, unlike them, they deny the necessity as well as the existence of an extra-cosmic God. Whence they have earned for themselves the name of Atheistic *Sânkhyas*. They resort to the *Vedas* and *Upanishads* for support, so far as it may serve their purpose, and otherwise accept in general, the logic of the ten *Naiyâyikas*. The *Sânkhyas* place the *Summum bonum* in "life according to nature." They endow primordial matter with three attributes, passivity, restlessness and crossness. *Prakrti* continues in endless evolution under the influence of the second of these attributes, and the *purus'a* falsely takes the action on himself and feels happy or miserable. When any *purus'a* has his *prakrti* brought to the state of passivity by analytical knowledge (which is the meaning of the word *Sânkhya*) he ceases to feel himself happy or miserable and remains in native peace. This is the sense in which these philosophers understand the phrase "life according to nature."

The other *Sânkhya*, more popularly known as the *Yoga-Dars'ana*, accepts the whole of the cosmology of the first *Sânkhya*, but only adds to it a hypothetical *Is'wara*, and largely expands the ethical side of the teaching by setting forth several physical and psychological rules and exercises capable of leading to the last state of happiness called *Kaivalya*—life according to nature. This is the theistic *Sânkhya*.

The two *Mimânsâs* next call our attention. These are the orthodox *Dars'anas par excellence*, and as such are in direct touch with the *Vedas*, and the *Upanishads*, which continue to govern them from beginning to end. *Mimânsâ* means inquiry, and the first or preliminary is called *Purva-Mimânsâ*, the second *Uttara-Mimânsâ*. The object of the first is to determine the exact meaning and value of the injunctions and prohibitions given out in the *Vedas*, and that of the second is to explain the esoteric teaching of the *Upanishads*. The former, therefore, does not trouble itself about the nature of the universe, or about the ideas of God and soul. It talks only of *Dharma*, religious merit, which, according to its teaching, arises, in the next world, from strict observance of *Vedic* duties. This *Mimânsâ*, fitly called the *Purva*, a preliminary *Mimânsâ*, we may thus pass over without any further remarks. The most important *Dars'ana* of all is by far the *Uttara* or final *Mimânsâ*, popularly known as the *Vedânta*, the philosophy taught in the *Upanishads* as the end of the *Vedas*.

The *Vedânta* emphasizes the idea of the All, the universal *Âtman* or *Brahman*, set forth in the *Upanishads*, and maintains the unity not only of the Cosmos, but of all intelligence in general. The All is self-illumined, all thought (*gnosis*) the very being of the universe. Being implies thought and the All may in *Vedânta* phraseology be aptly described as the essence of thought and being. The *Vedânta* is a system of absolute idealism in which subject and object are welded into one unique consciousness, the realization whereof is the end and aim of existence, the highest bliss—*moks'a*. This state of *moks'a* is not anything to be accomplished or brought about; it is in fact the very being of all existence, but experience stands in the way of complete realization by creating imaginary distinctions of subject and object. This system, besides being the orthodox *Dars'ana*, is philosophically an improvement upon all previous speculations. The *Nyâya* is superseded by the *Sânkhya*, whose distinction of matter and intelligence is done away with in this philosophy of absolute idealism, which has endowed the phrase "life according to nature," with an entirely new and more rational meaning. For, in its ethics, this system teaches not only the brotherhood but the *Âtma*-hood, *Abheda*, oneness, of not only men but of all beings, of the whole universe. The light of the other *Dars'anas* pales before the blaze of unity and love lighted at the altar of the *Vedas* by this sublime philosophy, the shelter of minds like Plato, Pythagoras, Bruno, Spinoza, Hegel, Schopenhauer, in the West, and *Krs'na*, *Vyâsa*, *S'ankara*, and others in the East.

We cannot but sum up at this point. Hinduism adds one more attri-

bute to its connotation in this period, viz., that of being a believer in the truths of one or other of these *Dars'anas*, or of one or other of the three anti-*Brâhmanical* schisms. And with this we must take leave of the great *Dars'ana* sages and come to the period of the *Purânas*.

IV. The subtleties of the *Dars'anas* were certainly too hard for ordinary minds and some popular exposition of the basic ideas of philosophy and religion was indeed very urgently required. And this necessity began to be felt the more keenly as *Sanskrit* began to die out as a speaking language, and the people to decline in intelligence, in consequence of frequent inroads from abroad. No idea more happy could have been conceived at this stage than that of devising certain tales and fables calculated at once to catch the imagination and enlist the faith of even the most ignorant; and at the same time to suggest to the initiated a clear outline of the secret doctrine of old. It is exactly because orientalists don't understand this double aspect of *Paurânika* myths, that they amuse themselves with philological quibbles, and talk of the religion of the *Purânas* as something entirely puerile and not deserving the name of religion. We ought, however, to bear in mind that the *Purânas* are closely connected with the *Vedas*, the *Sutras*, and the *Dars'anas*, and all they claim to accomplish is a popular exposition of the basic ideas of philosophy, religion and morality set forth in them. In other words the *Purânas* are nothing more nor less than broad, clear commentaries on the ancient teaching of the *Vedas*. For example, it is not because *Vyâsa*, the author of the *Purânas*, forgot that *Vishnu* was the name of the sun in the *Veda*, that he talked of a separate god of that name, in the *Purânas*, endowing him with all mortal attributes. This is how the orientalist method of interpretation would dispose of the question. The Hindus have better confidence in the insight of *Vyâsa*, and could at once see that inasmuch as he knew perfectly well what part the sun plays in the evolution, maintenance and dissolution of the world, he represented him symbolically as God *Vishnu* the all-pervading, with *Laks'mi*, a personification of the life and prosperity which emanate from the sun for his consort, with the *ananta*, popularly the snake of that name, but esoterically the endless circle of eternity, for his couch; and with the eagle, representing the *Mâuvantaric* cycle, for his vehicle. There is in this one symbol sufficient material for the ignorant to build their faith upon and nourish the religious sentiment, and for the initiate to see in it the true secret of *Vedic* religion. And this nature of the *Purânas* is an indirect proof that the *Vedas* are not mere poetical effusions of primitive man, nor a conglomeration of solar-myths disguised in different shapes.

The cycles just referred to put me in mind of another aspect of *Paurânika* mythology. The theory of cycles known as *kalpas manvantaras* and *yugas* is clearly set forth in the *Purânas*, and appears to make exorbitant demands on our credulity. The *kalpa* of the *Purânas* is a cycle of 4,320,000,000 years, and the world continues in activity for one *kalpa*, after which

it goes into dissolution and remains in that condition for another *kalpa*, to be followed by a fresh period of activity. Each *kalpa* has fourteen well-marked sub-cycles called *manvantaras*, each of which is again made up of four periods called *yugas*. The name *manvantara* means time between the *manus*, and *mane* means "one with mind," that is to say, humanity, the whole suggesting that a *manvantara* is the period between the wane of humanity and another on this our globe. Whence it will also be clear why the present *manvantara* is called *Vaivasvata*, belonging to the sun, for, as is well established, on that luminary depends the life and being of man on this earth. This theory of cycles and sub-cycles is amply corroborated by modern geological and astronomical researches, and considerable light may be thrown on the evolution of man if, with reason as our guide, we study the aspect of the *Purânas*. The theory of Simian descent is confronted in the *Purânas* with a theory more in accord with reason and experience. But I have no time to go into the detail of each and every *Paurânika* myth; I may only assure you, gentlemen, all that is taught in the *Purânas* is capable of being explained consistently in accord with the main body of ancient theosophy expounded in the *Vedas*, the *Sutras* and the *Dars'anas*. We must only free ourselves from what Herbert Spencer calls the religious bias, and learn to look facts honestly in the face.

I must say a word here about idol worship, for it is exactly in or after the *Paurânika* period that idols came to be used in India. It may be said, without the least fear of contradiction, that no Indian idolater, as such, believes the piece of stone, metal, or wood before his eyes as his god, in any sense of the word. He takes it only as a symbol of the all-pervading, and uses it as a convenient object for purposes of concentration, which, being accomplished, he does not grudge to throw it away. The religion of the *Tantras*, which plays an important part in this period, has considerable influence on this question; and the symbology they taught as typical of several important processes of evolution has been made the basic idea in the formation of idols. Idols, too, have therefore a double aspect—that of perpetuating a teaching as old as the world and that of serving as convenient aids to concentration.

These interpretations of *Pauranika* myths find ample corroboration from the myths we find in all ancient religions of the world; and these explanations of idol-worship find an exact parallel in the worship of the Tau in Egypt, of the cross in Christendom, of fire in Zoroastrianism, and of the *Kâba* in Mohammedanism.

With these necessarily brief explanations, we may try to see what influence the *Puranas* have had on Hinduism in general. It is true the *Puranas* have added no new connotation to the name, but the one very important lesson they have taught the Hindu is the principle of universal toleration. The *Puranas* have distinctly taught the unity of the All, and satisfactorily demonstrated that every creed and worship is but one of the many ways to

the realization of the All. A Hindu would not condemn any man for his religion, for he has well laid to heart the celebrated couplet of the *Bhâgavata:* "Worship in whatever form, rendered to whatever God, reaches the supreme, as rivers, rising from whatever source, all flow into the ocean."

V. And thus, gentlemen, we come to the fifth period, the *Sampradâyas*. The word *Samprâdya*, means tradition, the teaching handed down from teacher to pupil. The whole Hindu religion, considered from the beginning to the present time, is one vast field of thought, capable of nourishing every intellectual plant of varying vigor and luxuriance. The one old teaching was the idea of the All usually known as the *Advaita* or the *Vedânta*. In the ethical aspect of this philosophy stress has been laid on knowledge (gnosis) and free action. Under the debasing influence of a foreign yoke these sober paths of knowledge and action had to make room for devotion and grace. On devotion and grace as their principal ethical tenets, three important schools of philosophy arose in the period after the *Purânas*. Besides the ancient *Advaita* we have the *Dvaita*, the *Vis'uddhâdvaita* and the *Vis'ishthâdvaita* schools of philosophy in this period. The first is purely dualistic, postulating the separate yet coördinate existence of mind and matter. The second and third profess to be unitarian, but in a considerably modified sense of the word. The *Vis'uddhâdvaita* teaches the unity of the cosmos, but it insists on the All having certain attributes which endow it with the desire to manifest itself as the cosmos. The third system is purely dualistic though it goes by the name of modified unitarianism. It maintains the unity of *chit* (soul), *achet* (matter), and *Is'vara* (God), each in its own sphere, the third member of this trinity governing all and pervading the whole though not apart from the cosmos. Thus widely differing in their philosophy from the *Advaita*, these three *Sampradâyas* teach a system of ethics entirely opposed to the one taught in that ancient school, called *Dharma* in the *Advaita*. They displace *Jnâna* by *Bhakti;* and *Karma* by *prasâda ;* that is to say, in other words, they place the highest happiness in obtaining the grace of God by entire devotion, physical, mental, moral, and spiritual. The teachers of each of these *Sampradâyas* are known as *Achâryas*, like *S'ankara* the first great *Achârya* of the ancient *Advaita*. The *Achâryas* of these new *Samprâdâyas* belong all to the eleventh and twelfth centuries of the Christian era. Every *Achârya* develops his school of thought from the *Upanishads*, the *Vedanta-Sutras*, and from that sublime poem, the *Bhagvadgita* the crest jewel of the *Mahâ Bhârata*. The new *Achâryas*, following the example of *S'ankara*, have commented upon these works, and have thus affiliated each his own system to the *Veda*.

In the *Samprâdayas* we see the last of pure Hinduism, for the sacred *Devanâgari* ceases henceforth to be the medium even of religious thought. The four principal *Samprâday as* havefound numerous imitators, and we have the *Sâktas*, the *Saivas*, the *Pâsupatas*, and many others, all deriving their

A GROUP OF FAKIRS.

teaching from the *Vedas*, the *Dars'anas*, the *Purânas* or the *Tantras*. But beyond this we find quite a lot of teachers; *Râmânanda*, *Kabira*, *Dâdu*, *Nânaka*, *Chaitanya*, *Sahajânanda*, and many others, holding influence over small tracts all over India. None of these have a claim to the title of *Achârya*, or the founders of a new school of thought; for all that these noble souls did was to explain one or the other of the *Sampradâyas* in the current vernacular of the people. The teachings of these men are called *Panthas*—mere ways to Religion, as opposed to the traditional teaching of the *Sampradâyas*.

The bearing of these *Sampradâyas* and *Panthas*, the fifth edition of the ancient faith, on Hinduism in general is nothing worthy of note except that every Hindu must belong to one of the *Sampradâyas* or *Panthas*.

VI. This brings us face to face with the India of to-day and *Hinduism* as it stands at present. It is necessary at the outset to understand the principal forces at work in bringing about the change we are going to describe. In the ordinary course of events one would naturally expect to stop at the religion of the *Sampradâyas* and *Panthas*. The advent of the English, followed by the educational policy they have maintained for half a century, has, however, worked several important changes in the midst of the people, not the least important of which is the effect of these changes on religion. Before the establishment of British rule, and the peace and security that followed in its train, people had forgotten the ancient religion, and Hinduism had dwindled down into a mass of irrational superstition reared on ill-understood *Paurânika* myths. The spread of education caused people to think, and a spirit of "reformation" swayed the minds of all thinking men. The change worked was, however, no reformation at all. Under the auspices of materialistic science and education, guided by materialistic principles, the mass of superstition, then known as Hinduism, was scattered to the winds, and atheism and skepticism ruled supreme. But this state of things was not destined to endure in religious India. The revival of *Sanskrit* learning brought to light the immortal treasures of thought buried in the *Vedas*, *Upanishads*, *Sutras*, *Dars'anas*, and *Purânas*, and the true work of re-formation commenced with the revival of *Sanskrit*. Several pledged their allegiance to their time-honored philosophy. But there remained many bright intellects pledged to materialistic thought and civilization. These could not help thinking that the religion of those whose civilization they admired must be the only true religion. Thus they began to read their own notions in texts of the *Upanishads* and the Vedas. They set up an extra-cosmic, yet all-pervading and formless Creator, whose grace every soul desirous of liberation must attract by complete devotion. All this sounds like the teaching of the *Vis'ishthâdvaita Sampradâya*, but it may safely be said that the idea of an extra-cosmic personal Creator *without form* is an un-Hindu idea. And so also is the belief of these innovators in regard to their negation of the principle of re-incarnation. The body of this teaching goes by the name of the *Brahmo-*

Samâja which has drawn itself still further away from Hinduism by renouncing the institution of *Varnas*, and the established law of marriage, etc.

The society which next calls our attention is the *Ârya Samâja* of *Swâmi Dayânanda*. This society subscribes to the teaching of the *Nyâya-Dars'ana*, and professes to revive the religion of the *Sutras* in all social rites and observances. This *Samâj* claims to have found out the true religion of the *Âryas*, and it is of course within the pale of Hinduism, though the merit of their claim yet remains to be seen.

The third influence at work is that of the Theosophical Society. It is pledged to no religion in particular, though the general mass of teaching it presents to the world as the ancient religion contained in the *Upanishads* of India, in the Book of the Dead of Egypt, in the teachings of Confucius and Lac Tse in China, and of Buddha and Zoroaster in Tibet and Persia, in the Kabala of the Jews, and in the Sufism of the Mohammedans, appears to be full of principles contained in the *Advaita* and *Yoga* philosophies. It cannot be gainsaid that this society has created much interest in religious studies all over India, and has set earnest students to study their ancient books with better lights and fresher spirits than before. Time alone can test the real outcome of this or any other movement.

The term Hinduism, then, has nothing to add to its meaning from this period of the *Samâjas*. The *Brahmo-Samâja* widely differs from Hinduism, and the *Ârya Samâja*, or Theosophical Society, does not profess anything new.

To sum up, then, Hinduism may in general be understood to connote the following principal attributes:

1. Belief in the existence of a spiritual principle in Nature, and in the principle of re-incarnation.

2. Observance of complete tolerance and of the *Sams Kâras;* being in one of the *Varnas* and *Âs'ramas;* and being bound by the Hindu law.

This is the general meaning of the term, but in its particular bearing it implies:—

3. Belonging to one of the *Dars'anas*, *Sampradâyas* or *Panthas* or to one of the anti-*Brahmanical* schisms.

Having ascertained the general and particular scope and meaning of Hinduism, I would ask you, gentlemen of this august Parliament, whether there is not in Hinduism material sufficient to allow of its being brought in contact with the other great religions of the world, by subsuming them all under one common genus. In other words, is it not possible to enunciate a few principles of universal religion which every man who professes to be religious must accept apart from his being a Hindu, or a Buddhist, a Mohammedan or a Parsee, a Christian or a Jew? If religion is not wholly that which satisfies the cravings of the emotional nature of man, but is that rational demonstration of the cosmos which shows at once the why and wherefore of existence, provides the eternal and all-embracing foundation of

natural ethics and by showing to humanity the highest ideal of happiness realizable, excites and shows the means of satisfying the emotional part of man; if, I say, religion is all this, all questions of particular religious professions and their comparative value must resolve themselves into simple problems workable with the help of unprejudiced reason and intelligence. In other words, religion, instead of being mere matter of faith, might well become the solid province of reason, and a science of religion may not be so much a dream as is imagined by persons pledged to certain conclusions. Holding therefore these views on the nature of religion, and having at heart the great benefit of a common basis of religion for all men, I would submit the following simple principles for your worthy consideration:

1. Belief in the existence of an ultra-material principle in nature and in the unity of the All.

2. Belief in re-incarnation and salvation by action.

These two principles of a possible universal religion might stand or fall on their own merits, apart from considerations of any philosophy or revelation that upholds them. I have every confidence no philosophy would reject them, no science would gainsay them, no system of ethics would deny them, no religion which professes to be philosophic, scientific and ethical ought to shrink back from them. In them I see the salvation of man, and the possibility of that universal love which the world is so much in need of at the present moment.

ANSWERS OF THE MIMANSE VEDANTA OR ADVAITA PHILOSOPHY — (ORTHODOX HINDUISM) — TO RELIGIOUS PROBLEMS.

By Professor Manilal N. D'vivedi.

[The following answers, by the author of the foregoing paper, were prepared in reply to questions submitted to him, and intended to cover points of principal interest to the Western mind.]

I need not premise at the beginning that I hold to the Advaita philosophy taught in the *Upanishad* and expounded by Sankara. The following answers are therefore in consonance with the teachings of that school of thought.

I.— God, what is known of him.

God in the sense of an extra-cosmic personal Creator is unknown to this philosophy. It distinctly denies such Creator as illogical and irrelevant in the general scheme of nature. God is formless and all-pervading. This however requires to be explained. The world of forms as we see it is unreal, for we do not know *per se* what any given thing is made of. We only know certain names and forms, and we deal with these as subject and object. The persistent fact in all experience is the fact which implies thought[1] and bliss.

Existence, thought, and bliss are common to all things; what varies are name and form. These three are then the invariable and eternal attributes of all things. But even these are reducible, as just pointed out, to thought alone, and thought implies being, for being can never be conceived without thought, and *vice versa*.

Thought is the universal form of all experience, and being implies thought which can never be transcended. Thus analysis reveals to us one simple thought as the root of all, the variety of experience being but so many modes of manifestation of this universal intelligence. To try to discover the nature of this thought is entirely impossible, for it never presents itself as object to any subject. And it is more than ignorance to materialize this conception of the absolute, and anthropomorphize it, by the attribution of human limits and attributes, to the ever limitless, characterless, ineffable, essence. This universal intelligence is the soul of nature; it is the aggregate of all that is. It is in fact the All, the conditions of exper-

[1] Note.— Thought should not be confounded with the result of thinking; it is here used in the sense of absolute intelligence, absolute mind, as opposed to matter.

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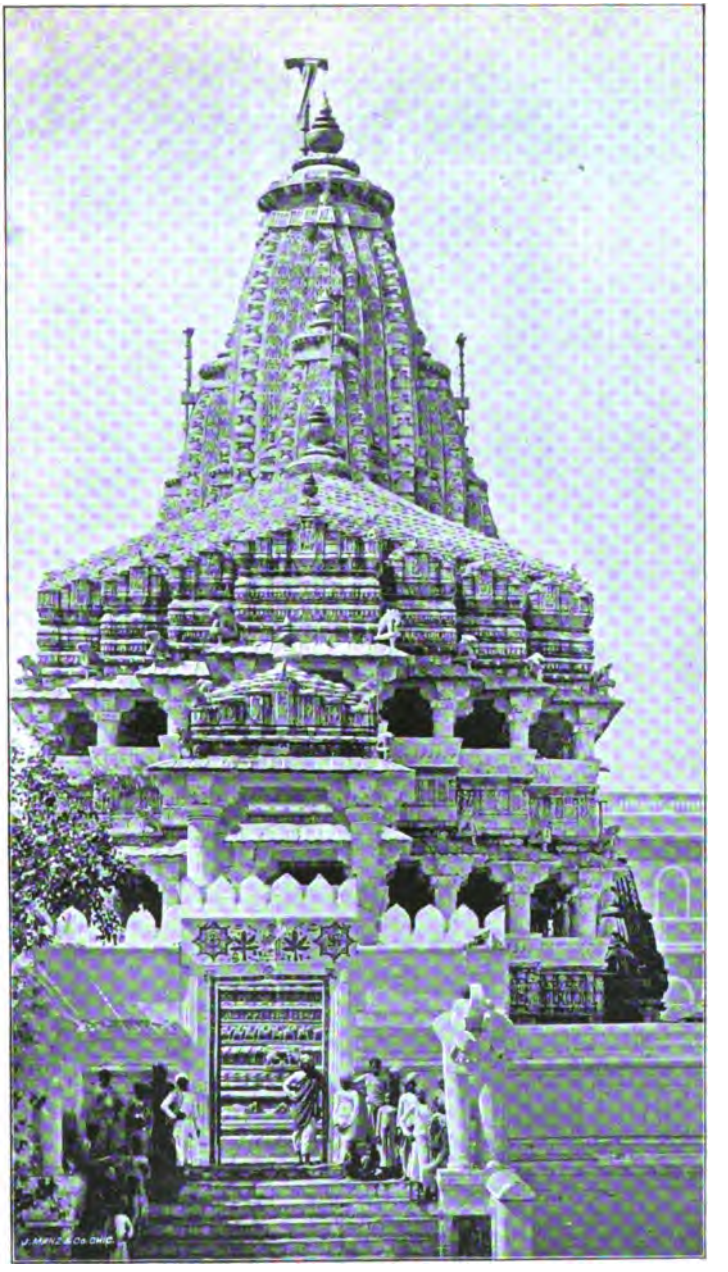
ience — time, space, causation — do not limit it, for their very being depends upon it. This is the God of the *Advaita*, known by several names, such as *Brahman, Atman, Chit*, and so on. It is present in all and every particle of the universe, in the thoughts and arts of all things. It is all light, all bliss, all existence.

II.— Man: His Origin, Nature and Destiny.

This is a question of evolution. The *Advaita* is not particular about any theory of evolution. Any will do, provided the prime idea of the philosophy is not violated. Idealism, to be true to its profession, ought to be able to synthetically build the universe from what it shows analytically as the essence of all. How is experience possible? This is the *crux* of all idealism. The *Advaita*, which is neither the subjective idealism of Berkley nor the objective idealism of Fichte, easily solves the difficulty by the theory of absolute idealism which it teaches. The object of experience is nothing but self-realization of the absolute. Now, the absolute implies the relative, as light implies darkness, the positive implies the negative. The negative proves the positive, and *vice versa*, but the absolute is made up of both. The absolute, in order to realize itself, sets up against itself the relative, and duality thus produced leads to evolution. This relative side of the absolute is called *Ajnâna* (ignorance as against thought), *Prakrti* (matter as against absolute mind), *Maya* (illusive relatively as against the real absolute). Several centers of evolution are thrown out by *Prakrti* in the first stage. In the second stage is produced the mind—the thinking faculty —and all that pertains to it. The third stage is the plane of material existence. This panorama spread forth by the magic of *mâyâ* subsists in the absolute, which stands the ever unaffected witness of the whole in all stages and all centers. The said tripartite evolution proceeds on cosmic as well as individual lines, and produces, on the one hand, the universe as a whole, and on the other, all the individuals which make up the whole. The individual is a perfect copy of the whole. Man is evolved in this course of evolution from his remote prototype in the moon, called *Pitras*. The absolute is present in every man and every atom (for the absolute is nothing but the sum total of all that is), but in this conditioned state it is called a *jiva* (soul). This soul manifests more or less of its original nature according to conditions, whence the grades of life and intelligence. Every being has thus a soul, and unity of experience is precluded by the very relativity which creates the variety.

Every *jiva*, as soon as it becomes free from relativity, realizes its true nature. But to this end experience, and knowledge derived from experience, are the only means. A life-time is thus the field where the soul gathers fresh harvest of good or evil and moves a step onward to, or backward from, realization of the absolute. Birth, death, assimilation; again birth; and so on the whole proceeds till self-realization ensues, and all



HINDU TEMPLE AT OODEYPORE, INDIA.

SAID TO BE ONE OF THE FINEST SPECIMENS OF TEMPLE ARCHITECTURE IN THE WORLD.

relativity emerges in the absolute. The destiny of man, then, is the realization of his real nature, of his oneness with the absolute. This act of self-realization accomplished, man is free from all conditions; he is one with the absolute All, ever free and immortal. He has no connection with evolution.

III.—Immortality.

Every being is by nature immortal. The being is the absolute under conditions of relativity, whence every being is eternally immortal. But to speak of the immortality of the being as such is absurd. The form of the being is only transitory; and by form I do not mean the physical form, but the spiritual one which makes it a *jiva*—a soul. The immortality of the soul, in the Christian sense of the phrase, has a meaning for an *Advaitin*, inasmuch as the soul must cease to be a soul at the supreme moment of self-realization. If the soul were immortal, there would be no liberation; if it were immortal in the sense of being, by nature, a part of the absolute, it would be free.

IV.—Human Brotherhood.

Says the *Bhagvadgitâ*. "The enlightened look with equal eye upon a *Brâhmana* full of learning and righteousness, upon a cow, an elephant, a dog, or a chândâla (a low caste)." And well says a popular couplet, "He alone has eyes who looks upon the wife of another as upon his own mother, upon other people's wealth as so much rubbish, and upon all beings whatever as upon his own self." Other religions teach "Love your neighbor as your brother;" the absolute *Advaita* teaches "Look upon all as upon your own self." The philosophy of the absolute does not respect caste or creed, color or country, sex or society. It is the religion of pure and absolute love to all, from the tiniest ant to the biggest man. Above all, the *Advaita* is expressly tolerant of all shades of religion and beliefs, for it looks upon all the different modes of thought as so many ways to realization of the absolute, devised to suit the capacity of various recipients.

V.—Man's Essential Duties to God.

Different sections of Hinduism regard the practice of different virtues, both active and passive, as capable of leading to holy communion with God. This includes the various rites and practices of religion, compulsory and voluntary, generally included in the *Sanskâras*, which I have briefly described in my paper on "Hinduism."

In the *advaita* all this forms that preliminary training of the heart and the intellect which prepares them for proper understanding of the truth. These who aspire to the *advaita* are required, after only carrying out the duties proper to their respective station, to attend to the following:

Every aspirant after the light must acquire the four preliminary qualifications. The first is discrimination (*viveka*). Which is self? what is not self? what is true? what untrue? are some of the inquiries with which dis-

crimination begins; and the student ends with the acquisition of that power of accurate analysis which would at once show to him the condition and the conditions in every object he sees. The next quality is *Virâga*—complete non-attachment. When discrimination ripens into full knowledge of the real, the mind naturally turns back from the unreal. Conditions begin to lose themselves in the unconditions, and the mind begins to disentangle itself from its smallness and separateness.

The heart is so far widened as to include all in the one embrace of absolute love. This is complete non-attachment, the losing of all sense of separateness. The third requisite is distributed over six sub-heads. (1) The student being prepared so far must be able to control his senses so that they will not lead him astray, and this practice must, by degrees, ripen into (2) supreme control over the mind, which, in the first instance, excites the senses. This being accomplished, the student will be able to exercise that (3) spirit of complete tolerance which would free him from the ties of race and sect and caste and color, and which would thus bring to him real mental peace. (4) Such a one would obviously be able to put up with all conditions, whether they be pleasant or painful, agreeable or otherwise. If after having rendered his mind so far neutral, the aspirant lacks that (5) self-reliance and faith in the philosophy and its expounders, which ultimately lead to (6) complete self-reconciliation, he loses his way in the dark, yet alluring, mazes of illusion. The fourth qualification, after these three are fully developed, is the eager desire to know the why and wherefore of existence.

The student, thus prepared, must devote himself to a careful study of the philosophy, under some competent master. In the first instance he should read or hear. In his leisure hours he should meditate on what he has read or heard, and digest the whole in his mind. The third process after assimilation is one of identification. The neophyte must identify himself so far with what he has acquired, as to exclude every other thought, whether of doubt or difficulty. This state being reached, he should become what he knows. At this stage knowledge and belief become united into one act of complete consciousness.

Books and teachers, distinctions and differences, subject and object, all vanish of themselves. Not that the world of experience becomes one chaos, but the sense of separateness, which is the root of experience, dies out for ever, experience being of no use after self-realization.

It should not be supposed that all this is passive duty, for the real sage who has reached this condition, who, in fact, is one with nature, has access to avenues of doing good undreamt of by ordinary mortals.

VI.—End and Office of Religion.

In India religion has a triple aspect. It comprises cosmology, ontology and ethics. Religion, then, is not that something which satisfies the emotional nature of man, by setting up for admiration some ideal of all that

is good and virtuous. Religion is that rational demonstration of the universe which explains the aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason and ennobles emotion.

In its passive aspect religion addresses itself to reason and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rules of right conduct. In its active aspect it reveals to the heart of man the supremest idea of love and bliss,—an ideal which it ever strives to approach. Religion by the satisfaction of both these essential parts of the nature of man leads to mental peace, spiritual exaltation, universal good, all culminating in absolute self-realization.

VII.—Has God made any Revelation of Himself and How?

The revelation of God is in his works. This, however, does not mean that God creates, for in this philosophy one must abstain from materializing the idea of God. In so far as the world is, exists; in so far as things knowing and feeling; God stands revealed in every atom, and every being. As to book revelation, the *Veda* is most acknowledgedly the word of God, even to the *Advaitin*, and in all arguments his final appeal lies to the word of holy writ. The *mimânsakas* (*i.e.*, the followers of the *mimanse-vedanta* or *advati*, the philosophy) adduce a variety of arguments to establish the infallibility and eternity of the Veda, but these are too elaborate and abstruse for this occasion.

VIII.—Free Will and Providence.

The world, and the various beings in the world are not created or devised by God, whence Providence as such is out of question.

It is the immutable law of evolution that works itself one, and the absolute attains self-realization through its action. Causation is the law of evolution, and causation is one of the conditions of duality, the root of experience Whence it follows that the laws of cause and effect, popularly known in the *Sâstras* as the law of *Karma*, binds everything that is subject to evolution. Man in his physical or even mental nature is not free, but spiritually he is ever free to realize himself, within and without, and transcend the conditions of experience by becoming, so to speak, the absolute that he always is. Spiritually man is ever free; physically and mentally he is subject to the strictest necessity. Responsibility is as much an outcome and part of this necessity as that necessity itself is the result of the conditions of experience. Salvation by grace is obviously out of question, for, in knowledge,—*gnosis*—acquired by the free spiritual nature of man lies the way to self-realization.

IX.—Reconciliation of God and Man.

The idea of original sin is foreign to Hinduism. The first fall is, here, the fall of the absolute into relativity and experience; but this being a nec-

essary part of the process of self-realization of the absolute, no sin is attached to it. The origin of evil is, here, not sought in disobedience to the Divine Father, but in duality the necessary root and form of that experience which the absolute imagines in itself for purposes of self-realization. Hence the spirit of man is not so wholly damned with sin as to render him incapable of standing face to face with God, except through the grace and good office of some mediator. The mediator is within the mind of all, and every one can work out his own salvation through him. Every man, nay every being, is part and parcel of the absolute, and is by nature free, happy and full of light. By losing himself in the snares of ignorance, he creates experience in the form of subject and object, and all the pairs of opposites which, by turns, enlighten and embitter the short hours of mortal existence. The way out of this lies in *gnosis*, which every one can acquire for himself.

X.—Repentance and Regeneration.

It has been said it is duality that is the cause of evil and the sense of sin, nay all the pairs of opposites, heat and cold, light and dark, love and hate, and so on. The mind of man creates this duality and becomes responsible for its acts. The mind working under the strictest necessity imposed upon it by the laws of evolution, leads man inevitably to certain thoughts and acts. Spiritual awakenings often show to him the transitoriness and sin of his mental and physical life. Then he no doubt represents the force of repentance, widens the opening out of his mind towards the absolute, and lets in more light, which regenerates him in the Christian sense of the word. This sort of repentance and regeneration forms an essential portion of the secret practices enjoined upon every follower of the *Advaita*. What generally goes under the name of *yoga* has two sides, one physical, which is commonly understood, and the other mental or spiritual, taught in the occult schools of *Advaitism*. The *advaitin* always stands an undisturbed spectator of his eternal and external life, and lives over again in supremely amended form, the life he thinks the mind has spent in some way, *i. e.*, in the direction of separateness and evil. This kind of repentance brings mental peace, and strengthens his spiritual resolves, in other words regenerates him. Even the journey of the ignorant *jiva* from life to life has spiritual regeneration as its object, which is fulfilled when complete self-realization ensues.

IDEALISM THE NEW RELIGION.

By Dr. Adolph Brodbeck, Hannover.

[Speaking, as he claimed, not only for himself, but for rapidly increasing multitudes throughout the civilized world, the writer laid down the program of what he called a "New Religion" both negatively and positively.]

We are not heathens, nor Jews, nor Mohammedans, nor Buddhists, nor Christians and, more especially, neither Catholics, nor Protestants, nor Methodists, nor holders of any other form of Christianity. We also do not revive any old religion that may have existed or still exists. The new religion is also not a mixture or synopsis of previous religions. The new religion is also not a philosophical system of any kind. It is not atheism, not pantheism, not theism, not deism, not materialism, not spiritualism, not naturalism, not realism, not mysticism, not freemasonry; nor is it any form of so-called philosophical idealism.

It is not rationalism and not supernaturalism; also not scepticism or agnosticism. It is not optimism and not pessimism; also not stoicism and not epicureism; nor is it any combination of those philosophical doctrines. It is also not positivism, and not Darwinism or evolutionism. It is also not moralism, and is also not synonymous with philanthropism or humanitarianism.

In short, the new religion is something new. Its name is Idealism. Its confessors are called Idealists. The aim of this new religion is soon explained. Its chief aim is idealism, that is, the striving for the ideal, the perfection in everything for the ideal of mankind, especially of each individual; further, for the ideal of science and art, for the ideal of civilization, for the ideal of all virtues, for the ideal of family, community, society and humanity in all forms.

The new religion is not aggressive, but creative and reforming. It has nothing to do with anarchism or revolutionism. It works not with force, but with organization, example, doctrine. If attacked it defends itself with all means permitted by our principles, and if undermined by secret agitation or open crime it does not give way. Faithful to idealism unto death is our device.

Our enemies are the dogmatic in all forms; our enemies are also all who are opposed to idealism; that is, especially the lazy and unjust. We hate hypocrisy in all its forms, cruelty and vice and crimes of all sorts. We are not for absolute abstaining from stimulants, as long as science has not absolutely decided against them; but we are friendly to all temperance

societies. We are not in favor of extremes; in most cases virtue is the middle between extremes.

We do not profess to have any certain knowledge of things beyond this life. We believe that there is an absolute Power over which we have no control. The true essence of this power we do not know. With some reserve the words "Providence," "Almighty," "Creator" might be used; but we do not believe that there exists an absolute personal being as a kind of individual, as this is against true philosophy and is a form of anthropomorphism. We do not make any man or woman to be a god, nor do we believe in a god becoming man; but we assume that there are great differences in men, and that some do more for the benefit of mankind and true civilization than others, but it is not advisable to ascribe that to special merits of such a person. If somebody is born a genius and finds favorable conditions of development it is not his merit. We believe in the great value of a good example for followers more than in doctrines. But we do not worship anybody, nor any single object, nor any product of human imagination as being God.

We do not know how things originated or if they did originate at all; so we also do not know what will be the last end and aim of everything existing, if there is anything like last end and aim at all. At any rate those are open questions, and science is allowed to discuss them freely. We do not believe that there is a resurrection of human individuals. We do not believe that there is immortality of the individual as such. We leave it to science to decide how far there can be anything like existence after death.

We do not believe in heaven as the dwelling of individuals after death, astronomy is against such a belief. We do not believe in hell, nor a personal leader of it, nor in purgatory. But we acknowledge willingly the relative truth of those and similar dogmas. We do not believe that once everything was good and perfect in this world. We do not believe that all evils came into the world through man's fault, although a great many of them did. We do not consider the world irreparable. We take everything as it is and try to improve it if possible. We do not believe in the possibility of absolute perfection of anybody or anything.

We do not think that every good deed finds its proper reward, nor do we think that every wrong deed is properly punished. But as a whole we believe that doing good deeds brings about good things, and that wrongdoing is a failure in the end. What is once done can never be undone by any power; the only thing is that it can be practically forgotten, and, in some cases, the bad consequences avoided.

We believe that what is meant by duty, responsibility, and similar words does not depend on the theoretical question if there is free will or not, or in what sense and degree there is free will.

We do not know where we come from nor where we go; we only know that we are here on this planet, and that we must take things as they are,

and that we must do our best in everything, and in doing this we are happy as far as happiness reasonably can be expected to be attained by man.

We do not hate Darwinism or similar theories, but will leave it entirely to science to decide in those and similar questions. We do not expect too much from this life and world, so we are not disappointed at the end.

Prayer we admit only as reverent immersion in the great mystery of this life and world, and as devotion to the unchangeable laws of the world, and as practical acknowledgment of the belief that in doing good we are in true accord with the good spirit in us, in men and in the world in general. Prayer for anything that is against the natural course of things we think unreasonable. In the same way as prayers, also, all religious songs and hymns ought to be treated.

To strive theoretically and practically in everything for that which is true and good is the ideal of man; that is our firm belief. We believe that self-respect is necessary; this is the true egoism, if there must be egoism. We believe that love is also necessary for everything. But we believe that love alone, either to God or to our fellow creatures or to both, is not a sufficient fundamental principle for true religion.

We believe that everything goes always according to certain laws in nature, in history, in each individual; even that what we call an accident. But we are not fatalists nor quietists. We believe in the actual value of our own activity. We believe that all men, male and female, are born of a mother, live shorter or longer, and die at the end of their life, and thereby finish their individual circle. We do not fear death, nor do we fear life.

We believe that the power of being good is increasing steadily by constant work on ourselves, but we think that up to the last moment of our lives this work must be kept up, if we are not to be in danger of falling back.

We believe that a change for the better is in some persons a matter of a moment, or a few hours, or days; in other persons a matter of weeks, months, or years, according to individuality and circumstances. We believe that for some people it is easier to be good, or to become good, and to remain good, than for others. We believe that true religion must be practiced privately, as well as openly and together with others. All our activity for the good, for perfection, can be considered as work of an absolute or some power working in us, and, so to speak, for us.

Natural things we do not consider sinful in themselves, but only if they imply an injustice against others, or if they are against the principles of health and moral dignity. We believe that the purer a person's mind and manners, the better he or she is fitted for investigation of the mysteries of science, art, and of life, and for working for the benefit of man. We believe that true religion can exist very well without any hope of a future individual existence after death, and we even think that true religion excludes such a hope.

CHILDREN BEING INSTRUCTED IN THE KORAN.

We believe that it is not always necessary to go back in prayer to the absolute ground of everything that ever was, is, and will be; as for most people, it is impossible to realize such a grand idea, and even for the wisest and best it is seldom that they can reach it approximately. Therefore it is also allowed to pray in the above stated sense to individualizations of the absolute ground and fullness of everything—for instance, to the sun, which is in many ways our life-giver; to the earth, to the idea of the human race, to the ideal of our nation, family, or men or women, to virtue, science, art; but all that only as far as those things and powers can be supposed to be true revelations of God.

In short, we believe that no name given by man will ever express the infinite secret.

We believe that everything now existing does change, but cannot absolutely be destroyed. Thus we believe that even our sun, earth, moon, will once be destroyed, but probably in order to begin in new shapes a new existence. But as to all that we leave to science to decide, if possible, when and how it will take place.

THE THIRD DAY.

THE BRAHMO-SOMAJ.

By Protap Chunder Mozoomdar.

Mr. President, Representatives of Nations and Religions,—I told you the other day that India is the mother of religion—the land of evolution. I am going this morning to give you an example, or demonstrate the truth of what I said. The Brahmo-Somaj of India, which I have the honor to represent, is that example. Our society is a new society; our religion is a new religion, but it comes from far, far antiquity, from the very roots of our national life, hundreds of centuries ago.

Sixty-three years ago the whole land of India—the whole country of Bengal—was full of a mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay, far more lamentable, the cry of those miserable women, who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

We had the Buddhist goddess of the country, the mother of the people, ten handed, holding in each hand the weapons for the defense of her children. We had the white goddess of learning, playing on her Vena, a stringed instrument of music, the strings of wisdom, because, my friends, all wisdom is musical; where there is a discord there is no deep wisdom. [Applause.] The goddess of good fortune, holding in her arms, not the horn, but the basket of plenty, blessing the nations of India, was there, and the god with the head of an elephant, and the god who rides on a peacock—martial men are always fashionable, you know—and the 33,000,000 of gods and goddesses besides. I have my theory about the mythology of Hinduism, but this is not the time to take it up.

Amid the din and clash of this polytheism and so-called evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic and Persian; he had studied Sanskrit, and his own mother was a Bengalee. Before he was out of his teens he made a journey to Thibet and learned the wisdom of the Llamas.

Before he became a man he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought

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upon his head persecution, nay, even such serious displeasure of his own parents that he had to leave his home for a while and live the life of a wanderer. In 1830 this man founded a society known as the Brahmo-Somaj; Brahma, as you know, means God. Brahmo means the worshiper of God, and Somaj means society; therefore Brahmo-Somaj means the society of the worshipers of the one living God, While, on the one hand he established the Brahmo-Somaj, on the other hand he coöperated with the British Government to abolish the barbarous custom of suttee, or the burning of widows with their dead husbands. In 1832 he traveled to England, the very first Hindu who ever went to Europe, and in 1833 he died, and his sacred bones are interred in Brisco, the place where every Hindu pilgrim goes to pay his tribute of honor and reverence.

This monotheism, the one true living God—this society in the name of this great God—what were the underlying principles upon which it was established? The principles were those of the old Hindu scriptures. The Brahmo-Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads. When Raja Ram Mohan Roy died his followers for awhile found it nearly impossible to maintain the infant association. But the Spirit of God was there. The movement sprang up in the fullness of time. The seed of eternal truth was sown in it; how could it die? Hence in the course of time other men sprang up to preserve it and contribute toward its growth. Did I say the Spirit of God was there? Did I say the seed of eternal truth was there? There! Where?

All societies, all churches, all religious movement have their foundation not without but within the depths of the human soul. Where the basis of a church is outside, the floods shall rise, the rain shall beat, and the storm shall blow, and like a heap of sand it will melt into the sea. Where the basis is within the heart, within the soul, the storm shall rise, and the rain shall beat, and the flood shall come, but like a rock it neither wavers nor falls. So that movement of the Brahmo-Somaj shall never fall. Think for yourselves, my brothers and sisters, upon what foundation your house is laid.

In the course of time, as the movement grew, the members began to doubt whether the Hindoo scriptures were really infallible. In their souls, in the depth of their intelligence, they thought they heard a voice which here and there, at first in feeble accents, contradicted the deliverances of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder and were more and more echoed in the rising religious society until it became the most practical of all problems—upon what book shall true religion stand?

Briefly, they found that it was impossible that the Hindu scriptures should be the only records of true religion. They found that the spirit was the great source of confirmation, the voice of God was the great judge, the

soul of the indweller was the revealer of truth, and, although there were truths in the Hindu scriptures, they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of the Brahmo-Somaj the doctrine of the infallibility of the Hindu scriptures was given up.

Then a further question came. The Hindu scriptures only not infallible! Are there not other scriptures also? Did I not tell you the other day that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the scepter of civilization in the other? The Bible had penetrated into India; its pages were unfolded, its truths were read and taught. The Bible is the book which mankind shall not ignore. Recognizing, therefore, on the one hand the great inspiration of the Hindu scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions.

Our monotheism, therefore, stands upon all Scriptures. That is our theological principle, and that principle did not emanate from the depths of our own consciousness, as the donkey was delivered out of the depths of the German consciousness; it came out as the natural result of the indwelling of God's Spirit within our fellow believers. No, it was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience everywhere. By his leading and by his light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid

What is theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness — the cleanliness of this God-made temple and the cleanliness of the deeper temple within. Soon after we had got through our theology the question stared us in the face that we were not good men, pure-minded, holy men, and that there were innumerable evils around us, in our houses, in our national usages, in the organization of our society, The Brahmo-Somaj, therefore, next laid its hand upon the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo-Somaj we asked, "Shall this Chinese wall disgrace the freedom of God's children forever?" Break it down; down with it, and away!

Next, my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Brahmans were offended. Wiseacres shook their heads; even leaders of the Bramo-Somaj shrugged up their shoulders and put their hands into their pockets. "These young firebrands," they said, "are going to set fire to the whole of society." But intermarriage took place, and widow marriage took place.

Do you know what the widows of India are? A little girl of 10 or 12 years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time—who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I do think that when a little child of 11 loses what men call her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a life-long widowhood, and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj. We young men had to go—we, with all our social reform—and shift for ourselves as we best might. When these social reforms were partially completed there came another question.

We had married the widow; we had prevented the burning of widows; what about her personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work is so extensive, that you are drowned in it and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform, but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men.

After the end of the work of our social reform we were therefore led into this great subject. How shall this unregenerate nature be regenerated; this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires and evil impulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were? Theological

PROTAP CHUNDER MOZOOMDAR, BOMBAY, INDIA.

"FOR ONCE IN HISTORY ALL RELIGIONS HAVE MADE THEIR PEACE, ALL NATIONS HAVE CALLED EACH OTHER BROTHERS, AND THEIR REPRESENTATIVES HAVE FOR SEVENTEEN DAYS STOOD UP MORNING AFTER MORNING TO PRAY 'OUR FATHER,' THE UNIVERSAL FATHER OF ALL IN HEAVEN. HIS WILL HAS BEEN DONE SO FAR, AND IN THE GREAT COMING FUTURE MAY THAT BLESSED WILL BE DONE FURTHER AND FURTHER, FOREVER AND EVER.

principle first, moral principle next, and in the third place the spiritual of the Brahmo-Somaj.

Devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the Spirit of God and upon his saving love. Moral aspirations do not mean holiness; a desire of being good does not mean to be good. The bullock that carries on his back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them—going to sleep over them or listening to them intently—these will never make a life perfect. Devotion only, prayer, direct perception of God's Spirit, communion with him, absolute self-abasement before his majesty; devotional fervor, devotional excitement, spiritual absorption, living and moving in God—that is the secret of personal holiness.

And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God but before man, became the rule of our lives. God is unseen; it does not harm anybody or make him appear less respectable if he says to God: "I am a sinner; forgive me." But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable wretched object in God's holy congregation—that requires a little self-humiliation, a little moral courage. Our devotional life, therefore, is twofold, bearing reverence and trust for God and reverence and trust for man, and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

The last principle I have to take up is the progressiveness of the Brahmo-Somaj. Theology is good; moral resolutions are good; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upward path of progress and approach toward divine perfection? God is infinite; what limit is there in his goodness or his wisdom or his righteousness? All the scriptures sing his glory; all the prophets in the heaven declare his majesty; all the martyrs have reddened the world with their blood in order that his holiness might be known. God is the one infinite good; and, after we had made our three attempts of theological, moral and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and the wisdom of all religions and all mankind.

Christianity declares the glory of God; Hinduism speaks about his infinite and eternal excellence. Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of

all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same.

But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have traveled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophesies and systems unto the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fulness of time you have called this august Parliament of Religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our very lives, the ideal of our very being.

I do not come to the sessions of this Parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

May the spread of the New Dispensation rest with you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God, our Father.

THE GREEK CHURCH.

By Most Rev. Dionysios Latas, Archbishop of Zante.

Reverend Ministers of the High Idea and the Eminent Name of God, the Creator of the World and of Man; most Honorable Ladies and Gentlemen:

I consider myself very happy in ascending the tribune of this most honorable assemblage, at this universal Columbian Exposition, and presenting myself before you to relate and explain whatever regards the Greek church, of which I am one of the least Hierarchs. After thanking the great American Nation, and especially the superiors of this Congress, for the high honor with which they invested me, in their invitation to this place of glory, I will endeavor to state and interpret, not whatever regards the doctrine, and, one by one, the dogmas of the Greek Church, because this would require a longer time, systematic teaching, and consequently other opportunities; but I will endeavor to set forth the original establishment of the first Christian Church in the world, the first beginning of the Primitive Church, which is the Church of the East, that is the Greek Church, and the character and the fundamental principles and doctrine which this Church confesses, and on which the Church is based. I will endeavor, in other words, to show that the founders of that Church are surely Jesus Christ and his Apostles, but the field on which the fundamental stone was based, was Ancient Greece, because this Greece prepared the way for Christianity, and, therefore, Christianity is closely connected with Ancient Greece, and the persons of Jesus Christ and his Apostles cannot be separated from the letters of Ancient Greece and from the old Greek civilization.

In a few words, my narration will tend to this:

First, How Ancient Greece, through the high culture of its people, prepared and gave the elements to cultivate and develop the minds of the nations, in order to receive the Christian religion.

Second, How the cosmopolitanism which resulted from the fall of Ancient Greece, under the Macedonian and Roman armies, opened and smoothed the way for the diffusion and propagation of Christendom on our globe, and brought the fulness of the time of the coming of Christ, according to Paul, the Apostle; and

Third, How the Greeks, immediately after the coming of Christ, undertook and developed Christendom, and formed and systematized a Christian Church, which is the Church of the East, the primitive Church, which for this reason may be called the Mother of the Christian Churches, and conse-

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quently the Church in which the first doctrines and the fundamental Christian truths are kept in store, pure and chaste, from which all good was to originate in this world, and on which the happiness of the nations is consequently based.

To this end will tend my narration, but I beg pardon of you if I make any mistakes in a language which is foreign to me, and which, of necessity, as the language of the country, I am obliged to use.

The original establishment of the Greek Church is directly referred to Jesus Christ and his apostles. It is true that the prophets of Judea proclaimed publicly, many years before, the coming of the Messiah, the future prosperity of men on earth by the expiation through divine intervention, that is, the expiation of God for the sin of man, and consequently the deliverance of the human soul; they proclaimed the personal freedom of man, the brotherhood and the equality of men before God, without any distinction between the mean and the great, the rich and the poor, the ruler and the ruled; and lastly they foretold the future progress of the nations, the sound development and true civilization on which happiness in this world is securely based. "As the earth bringeth forth her bud," said Isaiah the Prophet, "and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and grace to spring forth before all the nations, and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." But the coming of the Messiah, from which all good was to originate in this world, had a fixed point of time, which Paul, the Apostle, calls the fulness of time, and when the fulness of the time came God sent forth his Son born of a woman, born under the law, that he might redeem them which were under the law that we might receive the adoption of sons. This point of time of the coming of the Messiah, ancient Greece was predestined to point out and determine, whence the first beginning of the institution of the Greek Christian Church is dated, and by Greece afterward the system of its regular form of government established.

In the old times there was a country which constituted a part of the then Old World, and which was called Greece. This country was gradually developed in such a manner as to arrive at the highest pitch of glory. Letters, Sciences, Rhetoric and Philosophy and every other element of culture had been improved, so much that in comparison with all the other nations that existed in those days Greece was what light is to darkness, what progress to a stationary condition, or what life is compared with death, and for this reason the inhabitants of that happy land used rightly and properly to say: "Every one who is not a Greek is a barbarian."

But while at the time of Plato and Aristotle, Greek philosophy had arrived at the highest pitch of its development, Greece at that very period of the great philosophers began in every other respect to decline and fall. The old simple manners of the Greek religion, faith and reverence towards

their tutelary gods, before the Peloponessan war, began to change and disappear. Greek philosophy with all its great developments of its sublime ideas had not any more power to bring back the vanishing treasure, the treasure of purity and chastity in the old manners and the reverence toward the gods.

This gradual downfall and debility of ancient Greece from her moral height carried along with it by degrees the weakness of the power of the commonwealth. The mean jealousy of the Greek cities, which is natural to the Greek character, laid open interminable quarrels amongst them, which quarrels exhausted their natural strength, and submerged them into incessant civil convulsions, and the consequence of all this was the complete enfeeblement amd enervation, which at last woke up and invited the Macedonians, their conquerors. The Macedonians finding Greece weak and divided, invaded it and conquered the Greeks, and at the Battle of Cheronæa buried the natural freedom of the Greeks, which freedom Greece could never recover.

After the conquests of Greece by the Macedonians, the internal dissensions, and old vices which were intimately connected with the Greeks, frustrated and rendered impossible the political recovery of the nation. The Macedonian dynasty was attacked by the Roman arms in 146 B. C. when Achaia was annexed to the Roman Empire. Then every idea of political freedom and of national independence was wholly wiped out of the minds of the Greeks. It is true that from time to time some brave Greeks came forth who fought bravely for their political independence and their national liberty, but such men succeeded in nothing except to have their names recorded in history as the martyrs of their nation, in a desperate struggle for the freedom of their country, which was already exhausted and condemned almost to everlasting death.

It is true that on the one hand the Macedonian conquest, and afterwards the Roman arms gave a mortal blow to the political independence and the national liberty of Greece. But on the other hand they opened to the Greeks a new career of spiritual life and energy, and brought them into an immediate contact and intercommunication with the other nations of the earth. Greek freedom fell under the Macedonian and Roman yoke, but with the fall of that freedom the bulwarks which separated the Greeks from the barbarians fell down, and the well-known maxim of the Greeks, "Every one who is not a Greek is a barbarian," lost its significance and importance. Cosmopolitanism succeeded it, and amongst the different peoples and nations was developed the sentiment of a common destiny, of common sufferings and of a common pursuit for the attainment of the same objects.

On account of that general enslavement of the peoples and the political unhappiness which accompanied it, it was impossible to have any agreeable effect upon those men who continued to be under subjugation, and who were thinking over the old times, the times of their political independence and their national liberty. In that state of agony they were finding a ref-

uge of moral consolation and hope in the future; they were finding, I say, a refuge in philosophy, but from philosophy also came despair on the one hand, which presented before them the coolness and the dispassionateness of the so-called Stoic philosophers, and on the other hand the low and barbarous social condition which the self-sufficiency and the materialism of the Epicurean philosophy, in a lively manner, presented before them.

"Let us eat and drink, for to-morrow we shall die."

But these destructive elements were not to predominate. On the contrary, they were just going to be submitted to another historical period, and to be suppressed by other laws and rules, which laws and rules naturally and spontaneously, as one may say, like the general subjugation of the people under the Macedonian conquest and the Roman arms, prepared for the future prosperity of human kind.

By the intercourse and intercommunication of the Greeks with the Romans, the philosophical schools of the so-called Stoics and Eclectics were formed. These schools were occupied in choosing from all the philosophical systems whatever was sublime and excellent.

In like manner, by the intercommunication and intercourse of the Greeks with the people of the East, first through the Macedonian conquests and afterwards through the Roman arms, this union of the Greek and Eastern life took place, having Alexandria as their center, whence that philosophical school appeared which was called sometimes the Platonic school, sometimes the Pythagorean, and lastly the Neo-Platonic school, which brought quite to an end the last phases of the Greek philosophy.

The fundamental dogma of that philosophical school which was called Neo-Platonic, was that in the philosophy of Plato the disciple of Socrates, all the truth which the Greek genius discovered and developed was contained. Hence the followers of that school were occupied in recognizing the great philosophers Aristotle, Pythagoras, Parmenides and Empedocles and others, and to prove that in substance they agreed with Plato, and used every possible means and various allegorical interpretations to establish the desirable harmony of the different systems of Greek philosophy.

But now, even the Neo-Platonic philosophers, the disciples of all the schools and all the systems of antiquity, endured what the different peoples endured under the Roman dynasty. As the different peoples lost their liberty under Roman arms, in like manner the Neo-Platonic philosophers lost all hopes of finding and discovering the pure truth by the means of philosophy. Hence philosophy began to acquire a religious character. The Neo-Platonic philosophers moreover accepted a heavenly power, and as one may say a divine revelation, by which alone man could return to God, and thus obtain the union of the soul of man with God.

The Roman empire began to decline and fall, and the distress and affliction of the people more and more increased and advanced, and rendered stronger the desire of man for help from above. Ancient gods had

not any more the power to satisfy the inner demands of the souls of those men, and the introductions of new religions and new mysteries necessarily followed. Amongst these Christianity was to prevail. Christianity had to undertake the great struggle of acquiring sovereignty over the other religions, that it might demolish the partition walls, which separated races from races and nations from nations, and seek the fraternization of the different nations and peoples of all humankind, and the bringing of all men into one spiritual family in the love of one another, and in the belief in one supreme God.

Mary, the most blessed of all humankind, appears, who, in proper time, conceived by divine will, and taking refuge in the cave of Bethlehem, brings forth the Messiah; she brings forth Him who was proclaimed by the divinely inspired prophets of Judea; but He is also the One who was sent from heaven, of whom Socrates conceived the idea. She brings forth One who was the expected divine word of Plato; she brings forth One who was the fulfilment of the hopes of the different peoples.

Our Saviour was born in the cave at Bethlehem, and in the days in which the Greeks, the most clever and the most important people of those days, beheld before them vividly the picture of their moral decline and decay; and the coming of the new world, including in it all distressed peoples and faiths and religions, satisfied and gave rest to all the exigencies and wants of the heart, and healed all the wretchedness and the misery of this life.

At this time two voices were heard, one voice from Palestine, re-echoing to Egypt and especially to Alexandria, and to other parts of Greece and Rome; and another voice from Egypt, from Alexandria and from other parts of Greek and Roman colonies re-echoing to Palestine, and through it over all the other countries of the peoples of the East.

And the voice from Palestine, having Jerusalem as its center, re-echoed the voice to the regions of the Greek communities and the Roman conquests, saying to them: "I sacrifice according to the holy traditions of Moses and my other Prophets who were inspired of God, in order to bring down God to man." And the voice from Egypt, having Alexandria as its centre, re-echoed the voice to Jerusalem, which in those days had become the theater of the political conquests between the Ptolemies of Egypt and the Seleucidæ of Syria, saying: "We exert ourselves in researches, we select and accept whatever is sublime and excellent, sketching out to us the image of divinity. We keep pushing with all our might all things, in order to elevate and raise man to God."

Of all these things the consequence is, that if the ladder, by means of which the Son and Word of God came down from Heaven into the world, had its basis on Judaism, if the gate through which he passed was Palestine, still the field, the smooth and well-cultivated field, on which the Messiah was to sow the doctrines of his Gospel and to reap the fruits of his teachings,

MOST REV. DIONYSIOS LATAS, ARCHBISHOP OF ZANTE.

"BLESS AND MAGNIFY THE REUNITED PEOPLES OF THE WORLD AND THE GREAT PEOPLE OF THE UNITED STATES OF AMERICA, WHOSE GREATNESS AND KINDNESS HAVE INVITED US FROM THE REMOTEST PARTS OF THE EARTH IN THIS THEIR COLUMBIAN YEAR, TO SEE WITH THEM AN EVIDENCE OF THEIR PROGRESS IN THE WONDERFUL ACHIEVEMENTS OF THE HUMAN MIND AND THE HUMAN SOUL."

that field was the Greek Nation, the Greek element, the Greek letters, and the sound reasonings of the different systems of Greek philosophy.

Though Christ, the Son and Word of God, is, as a man, a Jew, Christianity is Greek. Though Christ was born as a child in the cave of Judea, Christianity was inscribed as the teacher and the Saviour of all men in the registers of Greek letters and Greek philosophy.

All these things our Saviour, the Lord Jesus Christ, confessed when he was teaching at Jacob's well. "Cast a look," he said, "cast a look at the world and observe the human mind, sufficiently cultivated and prepared in the divinely inspired predictions of the prophets and the sound principles of philosophers. Lift up your eyes and look on the fields that they are ripe unto harvest. Go then to reap that whereon you have not labored. Others have labored. The prophets, and as one may say, the philosophers have labored and you enter now into their harvest."

And indeed the world was sufficiently cultivated and prepared, and the result was already assured. "Ye men of Athens," said Paul the Apostle, upon the hill of Areopagus, "Ye men of Athens, among the objects of your worship I found an altar with this inscription, 'To an Unknown God.' Whom therefore you worship in ignorance, Him set I forth unto you. The God of Heaven and earth dwelleth not in temples made with hands; he is not far from each one of us, for in him we live and move and have our being. As certain of your own poets have said, 'For we are also his offspring.'" And when the wise Judge of Areopagus heard this he answered to Paul the Apostle, "We will hear thee concerning this yet again." With reason also our Saviour, the Lord Jesus Christ, sent his apostles into the world saying to them, "Go ye into all the world and preach the gospel to the whole creation. Go ye therefore and make disciples of all the nations, and lo, I am with you alway, even unto the end of the world."

This is the historical narrative which an humble minister of the Greek Christian Church relates to you in this Parliament of Religions. Now, these my words, I think, are suggested from the philosophy of history itself.

Certainly I did not intend to explain from this place minutely and particularly the Christian doctrines, and one by one the evangelical truths which the Greek Church professes and on which it is based. This would require longer time and more systematic teaching than the time and place will allow. It sufficeth me to say that no one of you, I think, will deny in the presence of these historical documents that the original Christian Church was the Greek Church, which for this reason may be called the Mother of the Christian Churches.

Surely the first Christian Churches in the East, the Churches of Egypt and Syria were instituted by the Apostles of Jesus Christ, for the most part in the Greek communities, and the churches of Asia Minor were likewise established by the Apostles, mostly in Greek communities. This was true also of the Churches of Macedonia, of Athens and of Corinth. All these

Churches are the foundations on which the Greek Christian Church is based. Certainly all the texts which the Greek Christian Church authorize for worship and for doctrine are the texts of the preachers, of the teachers, and of the writers of those Churches, and in the language also, in which those holy men have written. Indeed the Apostles themselves preached and wrote in the Greek language, and all the preachers, the teachers and the writers of the Gospel in the East, the contemporaries and the successors of the evangelists thought, taught, preached and wrote in the Greek language.

Lastly, the Greek Christian Church may be the treasury, as one may say, of the sound Christian doctrines and of the infallible evangelical truths. In other words, it may be the ark which bears the spiritual manna and feeds all those who wish to come to it in order to obtain from it the ideas and the unmistakable reasonings on every Christian doctrine, on every evangelical truth, and on every ecclesiastical tradition.

After this, my narration, I have nothing more to add than to open my arms and embrace all those who assisted in this most honorable assemblage, and to pray them to elevate their minds with me towards the divine essence and providence, and to say for a moment with me with all their souls and hearts:

"Almighty King, most High Omnipotent God, look upon human kind; enlighten us that we may know Thy will, Thy ways, Thy holy truths; bless Thy holy truths; bless Thy holy Church. Bless this country. Magnify the renowned peoples of the United States of America, which in its greatness and happiness invited us to this place from the remotest parts of the earth, and gave us a place of honor in this Columbian year to witness with them the evidences of their great progress, and the wonderful achievements of the human mind."

MAN FROM A CATHOLIC POINT OF VIEW.

By The Very Rev. Thomas S. Byrne, D.D.

I. Man, according to the Catholic idea, is the crown and perfection of all things in the visible creation. He is created with a noble purpose and a high destiny, in the image of God and after his likeness. He is dowered with the power of intellect and will, setting him above all created things of earth and making him Godlike in his nature. He longs to reach the higher and better things to which, by an imperative and ever-urgent law, he necessarily aspires. He has cravings of the soul which no created thing is adequate to satisfy. And if the capacities and aspirations of the soul, its imperative demands and unsatisfied desires, its hopes and longings, are not to be gratified and an object supplied them, then will man, and man alone, of all objects in the visible universe, fail to fulfill the purpose for which by nature he is designed.

II. I have been urging the inadequacy of all created things to satisfy the cravings or meet the exigencies of the nature of man, and the consequent need of a supernatural purpose and object to complete the life of the soul and fill its aptitudes and powers. According to Catholic teaching the first man was created in the image and likeness of God. "Let us make man to our own image and likeness,"[1] are the words that record the Divine purpose, as expressed by God himself. And the record goes on to say that "God formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul,"[2] thus making a clear distinction between body and soul. This is, in brief, a statement, according to Catholic teaching, of the origin of man, and no theory yet advanced has been able satisfactorily to account for his existence in any other way. It has never been, nor can it be, scientifically established that man is the product and most perfect result of evolution. The facts upon which science professes to rely for its inductions and conclusions to establish such a theory, are confessedly either wholly wanting or altogether inadequate. And it is precisely the fact that the soul has been created by God, and is not the product of inorganic or any other form of matter, that gives it its dignity and puts upon it the seal and the glory of the Divine likeness.

There is a second endowment or faculty of the soul which constitutes it in the likeness of God. Man has the great and perilous prerogative of freedom of choice between good and evil. A third natural attribute of the soul, which constitutes it in the likeness of God, is its immortality. Intellect and

[1] Gen. i. 26.
[2] Ibid. ii. 7.

will and the immortality of the soul, are, the Catholic says, the three *natural* endowments which in man are the image of God. These perfections all men have in common with Adam. But Adam had a superadded perfection. He was, as the Council of Trent says, "holy and just," or pleasing to God. This *supernatural* perfection is called, and is, in fact, sanctifying grace, which made Adam's likeness to God fuller, more perfect and transcending than any natural gift, no matter how excellent, in that it lifted him above his own nature into a higher and diviner life, and established him in the love and friendship of God.

This brings out clearly the distinction and differences between Pantheism and the teaching of Catholic theology. The fundamental error of Pantheism is the necessary identity and equality of the divine nature and the human, and the consequent deification of man; whereas, Catholic theology teaches that the participation of the divine nature, through grace, is in no wise due to man, is no part of the integrity of his nature, and could not become man's by any effort or exercise of his aptitudes and powers, but is the free, spontaneous and gracious gift of God.

Beside the higher life of sanctifying grace, Adam enjoyed other privileges and immunities called *preternatural*. He received an infused gift of knowledge and understanding, and his heart was filled with wisdom in both the natural and supernatural orders. There was in him no insubordination or turbulence of the passions, no pride of intellect. And he enjoyed an immunity from death and from the evils and ills that afflict mankind.

Such, then, substantially, is the meaning of Catholics when they say that Adam was created and constituted in the image and likeness of God: He had, to use the words of the late Cardinal Manning, "three perfections: a natural perfection of body and soul; a supernatural perfection by the indwelling of the Holy Ghost; and a preternatural perfection of immortality—and all these by one act of disobedience he lost." [1]

III. God put Adam on trial, as he had done the angels. He put his humility to the proof. Forgetting his lowly estate, and unmindful of his blessing, Adam wantonly transgressed the light command that had been laid upon him as a test of his fidelity and gratitude. And so man's first sin was committed and the human race, in its head, was cut off from the friendship of God and cast out from an inheritance of countless benedictions. Original justice was forfeited, and to it, as its opposite, succeeded original sin, which thereby became the heritage of all mankind. The transgression of the law in Adam was our sin. We are not, indeed, guilty of Adam's actual and personal sin, since our wills had no part in its commission; nor can original sin in Adam's descendants be called sin, in the strict and rigorous sense of that word. These terms denote the state to which Adam's sin reduced his children. Of man's three perfections—his natural perfection as man; his supernatural perfection of sanctifying grace, and his preternatural

[1] Sin and Its Consequences, p. 19.

perfection of immunity from bodily ills and death—the last two were lost, the first was weakened, so that even in the faculties which belong to the integrity of man's nature he suffered loss. His intellect was obscured and confused, his will was weakened and lost its stability, and his passions grew turbulent and rose in rebellion against his reason and conscience.

IV. Man having forfeited the supernatural life, it was impossible for him by his own efforts to again enter upon it. But God, in his great mercy, which is beyond bound or measure, restored to him his forfeited privileges and gave him the means of again living a supernatural life and of entering into the eternal inheritance for which such life is a preparation. In his infinite wisdom God required an atonement adequate to the offense committed, and this could be made only by one equal in dignity to himself. The distance between God and man is simply infinite. To bring together these two extremes, severed by sin, in the bonds of love; to devise a method of atonement by which finite man should offer adequate reparation for sin to an infinite God, was a work worthy the divine wisdom, omnipotence and love. And this was accomplished in the incarnation of the Son of God. The divine nature assumed the human in all its plenitude and powers, and of these two natures, by a mysterious union, technically called by theologians hypostatic, resulted the one personality of Christ, the acts of whose human nature had an infinite worth, inasmuch as they were the acts of a person who was God. By this mystery of love the right of man to enter again into his forfeited inheritance was purchased. In Christ the heavenly harmony of our nature was restored. In him the race of man was born again, and through him men, one by one, may gain the prerogatives of grace and friendship of which Adam was stripped. I say, "one by one," for the fruits of Christ's redemption have to be applied to men individually, internally communicated to the soul and made one's own. To share the fruits of redemption, man must have a new birth through water and the Holy Ghost, in fact, if possible, but if not, at least in will and desire; and if a new birth then a new life, and therefore new capacities and powers, new hopes and aspirations, new instincts and cravings. The life into which man enters by this mysterious and heavenly birth is "the life of the Spirit"

V. The grace of God is round about us all. It encompasses us as an atmosphere. It is as warm as the sun and as luminous as light. But all who are saved must accept the blessing by the full and perfect freedom of their own will. Grace is ready at hand to fill the reason with light and the will with trust and the heart with love, and to bear man up amid the wearing trials and harassing warfare of life, but grace will not force man's will or constrain his freedom.

The graces which are given to all men do not, however, properly constitute man in the supernatural life. What may be called the specific form and efficient cause of such life, and its sustaining principle, is sanctifying grace; and this, except in special cases in which God deals with souls in

MILAN CATHEDRAL.

ways secret from us, is conveyed to man through the sacraments or sacred rites established by Christ himself. Relying on the words of Christ and his apostles, and on the living voice and universal and unbroken tradition of the church from the beginning, the Catholic says that Christ instituted certain specific rites, now called sacraments, as means and instruments to convey the fruits of redemption to the soul; that the initial sacrament, by which the supernatural life is born in man, is baptism; and that this life is nourished, increased and perfected by the indwelling of the Holy Ghost in the soul, by the generosity of our own hearts and wills, and by the graces conveyed through the other six sacraments and the aids they supply, according to the dispositions, the needs and the conditions of men and of society. Through this supernatural gift man takes on a new nature and begins a new life. The theological virtues of faith, hope and charity are infused into his soul. They give the mind a supernatural bent, a love of divine truth, a realization of the objects of faith, a ready acceptance of revelation and the commandments of God, a firm hope in his promises, a manly yet childlike and ardent affection for the person of Christ and his blessed Mother, and a zeal for all that concerns his glory and the honor of his name.

But this life, so precious and so full of promise, leading on to life eternal, may be enfeebled by neglect of its privileges and wholly lost by mortal sin. Sin and sanctifying grace are as opposite as light and darkness. The presence of sin is the extinction of the spiritual life. In the moment mortal sin enters the soul through deliberate consent of the will, the indwelling Spirit of God and sanctifying grace depart and the soul is spiritually dead The treasure of great price may be restored through an act of perfect love of God, or through divinely inspired sorrow and the grace of the sacrament of penance. For one guilty of sin committed after baptism, the sacrament of penance does precisely what baptism does for one yet in original sin—in this sense, that it restores and renews the supernatural life in a soul that is spiritually dead.

VI. It is clear, then, that the Catholic idea of man is this: That he is instinctively supernatural in his capacities and powers, his aptitudes and cravings, his aspirations and aims, and that he was so constituted from the beginning; that no created object can fill the void of his heart or still the cry of his soul; that he cannot work out his evident destiny, or accomplish the purpose of his creation, without being grafted into the spiritual vine, which is Christ, and drawing from it the sap and the sustenance of his spiritual existence. He believes that the intellect, if not taught of God through the living and magisterial voice of the church, the pillar and ground of the truth, will cease to be a light and a guide to the will, and being once perverted, will be the cause and source of countless errors of judgment and practical life. To him divine truth and a divinely appointed teacher are a first principle, and the most extravagant and illogical aberration of the human mind is this: That whereas in art, in business, and in all the prac-

tical concerns of life man is guided by the application of scientific and fixed principles to practical pursuits and ends, in religion alone, by which man professes to know God and to serve him and to order his whole being according to his law, he refuses to accept its divine Author as a teacher, to submit his intellect to the immutable principles of revealed truth, or to give God the homage and service of his highest and most God-like endowment.

HUMAN BROTHERHOOD AS TAUGHT BY THE RELIGIONS BASED ON THE BIBLE.

By Dr. K. Kohler.

To Chicago belongs the credit of having rendered her World's Fair a World's University of arts and industries, of sciences and letters, of learning and of religions. Humanity, in all its manifestations of life and labor, in all its aspirations and problems, is there exhibited and finds a voice. And the grandest and most inspiring feature of the unique spectacle is the *Religious Parliament*, which, in trumpet tones resonant with joy and hope, peals forth the great truth of the Brotherhood of Man based upon the Fatherhood of God.

(*a*) The Brotherhood of Man.

Thanks to our common education and our religious and social progress and enlightenment, the idea of the unity of man is so natural and familiar to us that we scarcely stop to consider by what great struggles and trials it has been brought home to us. We cannot help discerning beneath all differences of color and custom the fellow-man, the brother. We perceive in the savage looks of the Fiji Islander, or hear in the shrill voice of the South African, the broken records of our history; but we seldom realize the long and tedious road we had to walk until we arrived at this stage. We speak of the world as a unit—a beautiful order of things, a great cosmos. Open the Bible and you find creation still divided into a realm of life above and one below—into heaven and earth, only the Unity of God comprising the two otherwise widely separated and disconnected worlds, to lend them unity of purpose, and finally bring them under the sway of one empire of law. Neither does the idea of *man*, as a unit, dawn upon the mind of the uncivilized. Going back to the inhabitants of ancient Chaldea, you see man divided into groups of blackheads (the race of *Ham*) and redheads (*Adam*); the former destined to serve, the other to rule. And follow man to the very height of ancient civilization, on the beautiful soil of Hellas, where man, with his upward gaze (*Anthropos*), drinks in the light and the sweetness of the azure sky to reflect it on surrounding nature, on art and science, you still find him clinging to these old lines of demarcation. Neither Plato nor Aristotle would regard the foreigner as an equal of the Greek, but consider him forever, like the brute, fated to do the slave's work for the born master—the ruling race.

Let us not forget that prejudice is older than man. We have it as an inheritance from the brute. The cattle that browse together in the field and the dogs that fight with each other in the street, will alike unite in keeping out the foreign intruder, either by hitting or by biting, since they cannot

resort to blackballing. They have faith only in their own kin or race. So did men of different blood or skin in primitive ages face one another only for attack. Constant warfare bars all intercourse with men outside of the clan. How, then, under such conditions, is the progress of culture, the interchange of goods and products of the various lands and tribes brought about, to arouse people from the stupor and isolation of savagery?

Among the races of *Shem*, the Ethiopians have still no other name for man than that of *Sheba — Sabean*. Obviously, the white race of conquerors from the land of Sheba refused the blackheads found by them on entering Ethiopia the very title of man, not to mention the rights and privileges of man. Yet how remarkable to find the oldest fairs on record held in that very land of Sheba, in South Arabia, famous from remotest times for its costly spices and its precious metals! Under the protection of the god of light, the savage tribes would deposit their gold upon the tables of rock and exchange them for the goods of the traders, being safe from all harm during the festive season of the fair. Under such favorable conditions, the stranger took shelter under the canopy of peace spread over a belligerent world by the sceptre of commerce. What a wide and wonderful vista over the centuries from the first fairs held in the balsam forests of South Arabia to the World's Fair upon the fairyland created by modern art out of the very prairies of the Western Hemisphere! And yet the tendency, the object, is the same—a peace-league among the races, a bond of covenant among men!

It is unwise on the part of the theologian to underrate the influence of commerce upon both culture and religion. Religion is, at the outset, always exclusive and isolating. Commerce unites and broadens humanity. In widening the basis of our social structure and establishing the unity of mankind, trade had as large a share as religion.

The Hebrews were a race of shepherds, who were transformed into farmers on the fertile soil of Canaan. In both capacities they were too much attached to their land — being dependent either upon the grass to pasture their flocks or upon the crops to feed their households — to extend their views and interests beyond their own territory. When, therefore, Moses gave them the laws of righteousness and truth upon which humanity was to be built anew, he did not venture to preach at once in clear and unmistakable terms the great fundamental principle of the unity and brotherhood of man. He simply taught them: "Hate not thy brother in thine heart! Bear no grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." He would not tell them: "Love all men on earth as thy brethren!" for the reason that there could be no brotherhood so long as both the material and religious interests collided in every which way, and truth and justice themselves demanded warfare and struggle. Monotheism was more than any other religion an isolating power at first. It was in times of prosperity and peace, when Jews were first brought into contact with the great trading nation of Phœnicia, that the idea of man widened

with the extension of their knowledge of the earth, and they beheld in the people of the hot and the cold zone, in the black and blonde-haired men, in the Caucasian and African races, offspring of the same human ancestors, branches of the same parent stock, children of *Adam*. At the Great Fairs of Babylon and Tyre, where the merchants of the various countries and remote islands came with their worldly goods for their selfish ends, a higher destiny, the great hand of Divine Providence, was weaving the threads to knit the human race together. And in one of these solemn moments of history, some of the lofty seers of Judah caught the spirit and spelled forth the message of lasting import: "All nations of earth shall send their treasures of gold and spices, and their products of human skill and wisdom on horses and dromedaries, on wagons and ships to the city of Jerusalem; yet not for mere barter and gain, but as tokens of homage to the Holy One of Israel whose name shall be the sign and banner of the great brotherhood of man." This is the idea pervading the latter part of Isaiah. No sordid trading after the fashion of the Canaanites, but truth and knowledge will be freely offered on the sacred heights of Jerusalem. Such was the vision of Zechariah prompted by the sight of the fairs held in the Holy City. (See Movers, Phönizier II 3, 145). It was the idea of a great truce of God amidst the perpetual strife of the nations which they conceived of and forecast when announcing the time when "swords shall be turned into ploughshares and war shall be no more."

Never would the tenth chapter of the book of Genesis, with the lists of the seventy nations, have been written to form the basis for the story of Adam and Noah, the pedigree of man, and at the same time the Magna Charta of humanity, had not the merchant ship of the Phœnicians opened this wide world-encompassing view for the Jew to cause him to behold in the many types of men the one and the same *man*. It was on the Tarshish ship that the prophet Jonah had, amidst storm and shipwreck, to learn the great lesson that the heathen men of Nineveh have as much claim on the paternal love and forgiving mercy of Jehovah as the sons of Israel have, as soon as they recognize him as their God and Ruler. Who dares ask the question: "Who is my neighbor?" after having once read in the grand book of Job the words: "Did I despise the cause of my man-servant or maid-servant when they contended with me? What then shall I do when God riseth up? Did not he that made me in the womb make him, and did not he fashion us in the same mould?" (Job xxxi. 13–15.)

The Talmud contains an interesting controversy between Rabbi Akiba, the great martyr hero of the time of the last Jewish war with Rome, and his friend Ben Azzai: The former maintained, like Hillel and Jesus before him, that the Golden Rule, "Love thy neighbor as thyself" (Levit. xix. 18), is the leading principle of the Law. Ben Azzai differed with him, saying: "This does not explicitly state who is included in the law of love," and he pointed to the first verse of the fifth chapter in Genesis: "This is the book of creation of man; in the likeness of God has he created man." Here he

said the principle is laid down: "Whosoever is made in the image of God is included in the law of love."

No better commentary can be given to the Mosaic commandment than that furnished by Ben Azzai. Cut loose from the rest of the Biblical writings many a passage concerning God, and man still has an exclusively national character, betraying narrowness of view. But presented and read in its entirety, the Bible begins and ends with *man*. Do not the prophets weep, pray, and hope for the Gentiles as well as for Israel? Do not the Psalms voice the longing and yearning of man? What is Job but the type of suffering, struggling, and self-asserting man? It is the wisdom, the doubt, and the pure love of man that King Solomon voices in prose and poetry. Neither is true priesthood nor prophecy monopolized by the tribe of Abraham. Behold Melchizedek, Salem's priest, holding up his hand to bless the patriarch. And do not Balaam's prophetic words match those of any of Israel's seers? None can read the Bible with sympathetic spirit but feel that the wine garnered therein is stronger than the vessel containing it, that the Jew who speaks and acts, preaches and prophesies therein, represents the interests and principles of humanity. When the Book of books was handed forth to the world, it was offered, in the words of God to Abraham, to be a blessing to all families of man on earth. It was to give man *one* God, *one* hope, and *one* goal and destiny.

(*b*) THE FATHERHOOD OF GOD THE BASIS OF MAN'S BROTHERHOOD.

We can easily discern the broadening influence of classical culture exercised upon the Jews that spoke and wrote in Greek. Under the invigorating breeze of the philosophy of Alexandria, Moses was made to teach in the manner of Plato, and Noah and Abraham to practice all the virtues of Pythagoras; Philo, Josephus and St. Paul, endeavored alike to batter down the walls separating Greek from Jew, the unwritten laws of Athens being identified with the Noachian laws of humanity, the practice of which opened the gates of eternal bliss for the Gentile as well as for the Jew. All the more stress I lay on the claim that only the monotheistic faith of the Bible established the bonds of human brotherhood. It was the consciousness of God's indwelling in man, or the Biblical teaching of man's being God's child that rendered humanity *one*.

Even though the golden rule has been found in Confucius as well as in Buddha, in Plato as in Isocrates, it never engendered true love of man as brother and fellow-worker among their people beyond their own small circles. The Chinese sage, with his sober realism, never felt nor fostered the spirit of self-surrender to a great cause beyond his own state and ruler. And if the monk Gautama succeeded by his preaching on the world's vanities, in bridling the passions and softening the temper of millions; planting love and compassion into every soul throughout the East, and dotting the lands with asylums and hospitals for the rescue of man and beast, he also checked

the progress of man. while loathing life as misery without comfort, as a burden of woe without hope of relief, dissolving it into a purposeless dream, an illusion evanescing into nothing. And what were, after all, the great achievements and efforts of man, to the proud Greek, if the rulers of heaven only looked down with envy upon his creation, and Prometheus, the friend of man, had to undergo a life's endless torture as a penalty for having stolen the spark of fire, the secret of art for the mortals, from the jealous gods. Neither Pindar nor Plato ever conceived of a divine plan of the doings of man. No Thucydides nor Herodotus ever inquired after the beginnings and ends of human history or traced the various people back to one cradle and one offspring. Not until Alexander the Macedonian with his conquests interlinked the East and the West, did the idea of humanity loom up before the minds of the cultured as it did before Judea's sages and seers. Only when antiquity's pride was lowered to the dust, and philosopher and priest found their strength exhausted, man, suffering, sorrowing, weeping, sought refuge from the approaching storm, yearning for fellowship and brotherhood in the common woe and misery of a world shattered within and without. But then neither the Stoic, in his overbearing pride and self-admiration, nor the Cynic, with his contemptuous sneer, could make life worth living.

It was the Bible offered first by Jew, then by Christian, and, in somewhat modified tones, by Moslem, that gave man, with the benign Ruler of the ages, also a common scope and plan, a common prospect and hope. While to the Greek—from whom we have borrowed the very name of ethics—goodness, righteousness, virtue, were objects of admiration, like any piece of nature and of art, beautiful and pleasing, and life itself a plaything, the Bible made life, with all its efforts, solemn and sacred, a divine reality. Here at once men rose to be co-workers with God, the successive ages became stages of the world's great drama, each country, each home, each soul, an object of divine care, each man an image of the Divine Father. True enough, this conception of the God-likeness of man is as much Platonic or Pythagorean as it is Biblical. Still there the relation is all one-sided. There is no more mutual response in the Greek system than there is between the string of the musical instrument and the great orchestra, between the citizen and the law of the state. There no deep calls to the deep, no spirit answers the spirit. Man follows the magnetic pole of the right and the good, but lacks courage to fling fear and fate to the wind and take fast hold of life, with all its tears and sorrows, trusting in a great God who leads man through toil and trial to ever higher paths of righteousness and goodness. It was the Bible which, holding God up to mankind as the pattern of a great worker for truth and justice, furnished life with a living ideal, with a propelling power, a forward-moving force, rendering man a toiler after the likeness of God for living aims and lasting purposes. Take the word *Goodness* in Plato. It is not the outflow of a paternal heart that finds blessedness in love. It is a fountain that works beneficently, but knows it not. Take

TEMPLE BELL TO RECORD THE HOURS OF THE DAY.

the Platonic term *Righteousness*. It is a plan of equity and symmetry that rounds off everything to perfection in the wide universe, yet not a power that enriches while taking, that comforts while exacting and demanding sacrifice. The Biblical idea of God's Fatherhood renders the very inequalities of men the basis of a higher justice. Just because you are endowed with a strong arm, the feeble brother claims your help. Just because you are richer than your brother, God holds you to account for his wants and feelings. Do you possess a better faith, a higher truth? All the more you are enjoined to enlighten, to cheer, to befriend him who is in doubt and despair.

There is no partiality with God. The weaker member in the human household, therefore, must be treated with greater compassion and love, and every inequality readjusted as far as our powers reach. "If thou seest one in distress, ask not who he is. Even though he be thine enemy, he is still thy brother, appeals to thy sympathy; thou canst not hide thine eyes; I, thy God, see thee." Can, alongside of this Mosaic law, the question be yet asked, Who is my neighbor? Thou mayst not love him because he hateth thee. Yet, as fellow man, thou must put thyself into his place, and thou darest no longer harm nor hate him. Even if he be a criminal, he is thy brother still, claiming sympathy and leniency. Sinner or stranger, slave or sufferer, skeptic or saint, he is son of the same Father in Heaven. The God who hath once redeemed thee will also redeem him.

Are these the principles and maxims of the New Testament? I read them in the Old. I learned them from the Talmud. I found their faint echo in the Koran. The Merciful One of Mohammed enjoins charity and compassion no less than does the Holy One of Isaiah, and the heavenly Father of Jesus. We have been too rash, too harsh, too uncharitable, in judging other sects and creeds. "We men judge nations and classes too often only by the bad examples they produce; God judges them by their best and noblest types," is an exquisite saying of the Rabbis. Is there a race or a religion that does not cultivate one great virtue to unlock the gates of bliss for all its followers? Hear the Psalmist exclaim: "This is the gate of the Lord, the righteous enter into it." No priest nor Levite nor Israel's people enjoy any privilege there. The kind Samaritan, as Jesus puts it in his parable; the good and just among all men, as the Rabbis express it (Sifra Achre Moth, 13), find admission. No monopoly of salvation for any creed. Righteousness opens the door for all the nations. Is this platform not broad enough to hold every creed? Must not every system of ethics find a place in this great brotherhood, with whatever virtue or ideal it emphasizes? Is here not scope given for every honest endeavor and each human craving, for whatever cheers and inspires, ennobles and refines man, for every vocation, profession or skill; for whatever lifts dust-born man to higher standards of goodness, to higher states of blessedness?

Too long, indeed, have Chinese walls, reared by nations and sects, kept

man from his brother, to rend humanity asunder. Will the principles of toleration suffice? Or shall Lessing's parable of the three rings plead for equality of Church, Mosque and Synagogue? What, then, about the rest of the creeds, the great Parliament of Religions? And what a poor plea for the father, if, from love, he cheats his children, to find at the end he has but cheated himself of their love. No. Either all the rings are genuine and have the magic power of love, or the father is himself a fraud. Truth and Love, in order to enrich and uplift, must be firm and immutable, as God himself. If truth, love and justice be the goal, they must be my fellow man's as well as mine. And should not every act and step of man and humanity lead onward to Zion's hill, which shall stand high above all mounts of vision and aspiration, above every single truth and knowledge, faith and hope, the mountain of the Lord? There, high above all the mists of human longings, the infinite glory of Him dwells, whom angels with covered faces sing as the *Thrice Holy*, and whom all the mortals praise as the God of Truth—*El Emeth*, as the Rabbis put it; *Aleph*, the beginning; *Mem*, the middle, and *Tav*, the end — the *Alpha* and the *Omega*, the first and the last.

CONFUCIANISM.

By the Hon. Pung Kwang Yu.

In the eighth month of the thirteenth year of Kwang-Su, I received an official notification from His Imperial Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United States, Spain and Peru, informing me of my appointment as Commissioner to the World's Columbian Exposition at Chicago by Tsungli Yamon, in response to an invitation of the United States Government, extended through the Department of State and the United States Minister to China. In connection with the Exposition there is to be held, under the auspices of the World's Congress Auxiliary, a series of Congresses of which the Parliament of Religions forms a part. Such a gathering of the leaders of religious movements has never been attempted on such a grand scale before by the management of any of the World's Fairs. Upon being informed of my appointment, the Hon. Charles C. Bonney, President of the World's Congress Auxiliary, and the Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses, sent me a written invitation to take active part in the Religious Congresses to be held next year. Afterwards Mr. Bonney called upon me in person and stated that it was the desire of the Committee on Religious Congresses to hold special meetings for imparting instructions on the doctrines of Confucius. I found it difficult to decline the honor. Dr. Barrows sent me a preliminary program of the subjects to be discussed at the sessions of the Parliament for my consideration and correction, and at the same time requested that I would prepare an address on Confucius. Accordingly I have written a pamphlet, consisting of seven chapters, in compliance with his desire. As a sort of preface to my performance, I have made use of one of my communications to him on that subject.

Rev. John Henry Barrows, D.D.,

Chairman of the Committee on Religious Congresses:

Dear Sir,—I beg to refer to the two previous communications addressed to me by you, upon the receipt of the notification transmitted to you through the Hon. John W. Foster, Secretary of State, of my appointment as delegate to the World's Congresses to be held in Chicago, in which you kindly write me to take part in the discussions of the Parliament of Religions, by forwarding to me for my consideration copies of the preliminary and the revised program of subjects that are to be dealt with by the various speakers, and you request me to prepare an address on Confucius, setting forth his teachings concerning God, man, the relation of man to the spiritual world; the sphere

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of woman, the education of the young, family training, the relations of man to man. You further add that it is not desirable to have a technical exposition of the subject, and all that is required is to answer certain questions on matters in which the American public is interested, with the request that a copy of the address be sent to you by the middle of August, and two photographs of myself and a sketch of my life be sent to you as soon as possible. The photographs and the sketch of my life were sent to you last May in accordance with your desire. As for the program of subjects, I have nothing to offer in the way of suggestions. I have found it very difficult to give any other than a technical treatment of the subject assigned to me, and I have already intimated to you that the papers might be somewhat lengthy. In the preparation of this paper I have had a great deal to contend with owing to the differences of language. I beg, therefore, to explain some of the terms used with a view to making my meaning clear.

Now take the word "Religion," which is the subject under discussion. Toward the close of the Ming Dynasty, the Europeans in China used the word "kao" in the sense of Religion. But "kao" signifies properly "to teach," if used as a verb, or "instruction" if used as a noun. The word "kao," therefore, may be applied to anything that is taught by men from the "six liberal arts" to the various forms of manual labor, and its meaning can not be restricted to any particular kind of instruction, so that the word may be applied to it by the way of eminence. With Chinese scholars the words "kao"—instruction—and "ching"—law—are interchangeable, because both derive their authority from the Emperor. Instruction by rulers, and instruction by teachers are the established modes of instructing the people. Besides these established modes of instruction there are no societies organized for the express purpose of imparting a particular kind of instruction, that command the respect and confidence of the people at large. Even the term "Yu kao," or Confucian school, is employed only by the Taoists and Buddhists to distinguish the established system of instruction founded upon the principles of social relation, from their own systems of belief, which they call "Tao-kao" and "Foh-kao" respectively, by prefixing the word "yu" to the general term "kao." To these three systems of doctrine they sometimes give the name of "San-kao," or three systems of instruction. But Confucianists refer to the two sects only as "heterodox systems of doctrine." Mohammedans call the Confucian system of doctrine "ta-kao," or the great system of instruction. All these terms, however, can be traced to those who desire to separate themselves by a distinctive name from the general body of the people. They are not of a Chinese origin. The only term that is of a Chinese origin is "li-kao," or the proper system of instruction.

I find "Religion," as defined by Webster, to be "the recognition of God as an object of worship, love and obedience, or right feelings towards God as rightly apprehended;" "prophet" to be "a person illuminated, inspired or instructed by God to speak in his name or announce future events," and

"priest" to be "one who officiates at the altar, or performs the rites of sacrifice, hence, one who acts as a mediator between men and the divinity of gods," pastor, minister, missionary being only different names for persons who perform functions quite similar to those of a priest. Now, according to these definitions, "Religion" has its proper Chinese equivalent in the word "Chuh." As for those persons who can foretell the future events, they can find their associates in China in those who are versed in sooth-saying.

Turning to the Chinese authorities we find the word "wu," as defined by Hsu Shen, of the Han Dynasty, in his work on Philology, to be "a priest who is acquainted with the manner of performing services to the invisible so that he has the power to call up spirits by mystic dances." In the notes to the Book of Rites of the Chau Dynasty, "wu" is defined as "one who can arrange the proper places which the various Deities occupy in the Celestial hierarchy." "Wu" is defined by Kung Yang, in his notes to the Spring and Autumn Annals, to be "one who performs religious services to spirits, and by means of prayers can heal diseases and bestow blessings." The work on Philology defines the word "chuh" to be "one who superintends sacrificial rites by calling out the required directions." In the notes to the History of the Warring States, "chuh" is given as "one who offers prayers." The work on Philology defines the word "chan" as "a book of oracles." The books that were taken out of the Ho and Loh rivers were called "chan," or oracles. In the notes to the History of the After Han Dynasty "chan" is defined as "a book of prophecies." "Hui" is only another word for book. It will be seen that China was never found wanting in men who are versed in supernatural things. But both men and books of this character have always been placed under a legal ban that they may not have the power to corrupt the people.

When Europeans first made their way into China, toward the close of the Ming Dynasty, they found it difficult to hit upon a proper Chinese word for God. They made use of the terms "Shangti" (Ruler of the Upper Regions), "Shen" (Spirit), "Chan Shen" (True Spirit), "Tuh-i-chi-Shen" (Only Spirit). Sometimes they merely translated the words "Pater" and "Jehovah" by means of Chinese characters. In their worship they made use of images. They had certain traditions on the subject of cosmogony. Their religious beliefs seemed to bear a strong resemblance to those held by Buddhist and Taoist priests. The Buddhists call their God Si-di-hun-yin, and Taoist priests also have a distinct name for their Supreme Ruler of Heaven, together with the host of deities they adore. Both the Buddhists and the Taoists in their worship make use of pictures and graven images, and represent their deities in costumes of princes that once ruled the land of their origin. They have their own accounts of the creation of the universe, in which events are related with the vividness of eye-witnesses, but in which there are irreconcilable discrepancies as to the names and dates. The Confucianists, however, have never indulged in speculations of this nature.

HON. PUNG KWANG YU, CHINA.

"I HAVE A FAVOR TO ASK OF ALL THE RELIGIOUS PEOPLE OF AMERICA, AND THAT IS, THAT THEY WILL TREAT, HEREAFTER, ALL MY COUNTRYMEN JUST AS THEY HAVE TREATED ME. I SHALL TAKE GREAT PLEASURE IN REPORTING TO MY GOVERNMENT THE PROCEEDINGS OF THIS PARLIAMENT UPON MY RETURN."

What the Buddhists say concerning "One in Union and Three in Division," what the Taoists say concerning the "Three Pure Ones in Unity," and what the Christian says concerning the "Trinity in Unity" and the "Godhead of Three Persons," seem to present a substantial agreement in idea with what Lao-tz says about the derivation of two from one and three from two, and also with what Confucianists say about the "absorption of the Trinity in the Finite," though there is, indeed, quite a diversity of opinion respecting the sense in which these terms are used. The Confucianists take the meaning of the word "ti," dispenser of Heaven, in their interpretation of the notes of Confucius to the Book of Changes. "Ti," therefore, is synonymous with heaven, and there is only one such. The heaven and earth constitute a dualism. The conjunction of their vital essences brings forth a third, the inscrutable part of which is called a spirit. The heaven unites its essences with the essences of the sun, moon or stars, and the resulting products of spiritual force and energy are called respectively the spirit of the sun, moon, and stars. These are the spirits of heaven. When heaven unites its essences with the essences of the earth's elevations and depressions, the resulting products of spiritual force and energy are called the spirits of mountains, rivers, lakes and seas. These are the spirits of the earth. The spirits of the heavens and the earth cannot be represented by human likenesses, or by natural objects, nor can they be called by proper names or clothed with the vesture of mortals. How much more is this true of the Lord of lords!

The spiritual essence of man produced by the union of celestial and terrestrial forces, is the soul which partakes of a two-fold nature, the celestial element being "wen" and the terrestrial element being "pah." The separation of these two elements gives rise to the existence of ghosts.

There are, then, celestial spirits, terrestrial spirits, and human spirits. If any of these spirits, by some exercise of power, or by some supernatural action, benefits the creation in some way, thus emulating the goodness of Heaven to some extent, then it is the part of the national government to take cognizance of such action by raising the beneficent spirit to the rank of "ti" and enrolling his name in the catalogue of canonized spirits. It is not to be inferred from such acts of the national government that spirits are "tis" or rulers of Heaven. What is really meant by this is that beneficent spirits, by showing their goodness to the animated creation in general and to mankind in particular, are worthy to take their places by the side of Heaven and earth as the benefactors of mankind. It will be seen that the ideas of God and spirits, as derived from revelation, are so different from the conceptions of God and spirits which the Confucianists have, that what is taught by the one cannot but be different from what is taught by the other.

There are some western scholars who say that the system of doctrines of Confucius cannot be properly called a Religion, and there are others who say that China has no Religion of her own. That the ethical systems of

Confucius cannot be called a Religion may be admitted without fear of contradiction, but that China has no Religion of her own must be taken as not well founded in fact. The primary signification of the word "yu" is scholar. In remote times, when observations had to be first made of things in the heavens above and of things on the earth beneath, discoveries and inventions were the order of the day. There were no teachers to teach, and no learners to learn. Consequently there were no men who could lay claim to the title of "yu" in the beginning. In looking up the origin of the word "yu" it is found in the Book of Rites of the Chau dynasty, and was, therefore, first used in the mediæval age of antiquity. But there were priests in China as far back as the time of Hwangti. Among the official titles of ancient times were the Grand Dispenser, the Grand Administrator, Grand Historiographer, the Grand Hierarch, the Grand Scholar, and the Grand Diviner. These were the six ministers that composed the Grand Council of State. The Grand Hierarch was the head of the priesthood. "In ancient times," say the traditions of Tsoh, "there were persons who were known by their singleness of heart; who were dignified in bearing and upright in life; whose understandings were such as to enable them to get at the inner meaning of things above and things below; whose wisdom shed light far and wide; whose sight was so clear that things appeared to them as if illumined by a strong light; and whose hearing was so acute that they could detect the faintest sound. Upon such the Divine Spirit often descended." Inspired persons of this character were called "chih" if men, and "wu" if women, in order to distinguish their sex. But in the Book of Rites of the Chau dynasty inspired men and women are indiscriminately called "wu." It will be seen that a form of Religion was practiced in China not only long before the appearance of the Confucian school, but also long before the appearance of any of the great religious founders who formulated the grand systems of religious belief. The term "wu" was originally applied to inspired persons possessing clearness of sight, acuteness of hearing, wisdom, and understanding. Such gifts were quite beyond the reach of common men, but as men of wisdom and understanding did not make their appearance in every age, there began to spring up in after ages men who made pretensions to wisdom and understanding while they were only familiar with magical and strange arts.

In the time of Siao Hau, son of Hwang-ti, there were priests who acted in the capacity of recorder in private families. Secular and spiritual matters soon became mixed and misfortunes and calamities befel the nation. Chuan-kuh, son of Siao-Hau, appointed separate officers for the conduct of spiritual and civil affairs, in order to put a stop to the confusion and return to the ancient practice. He strictly prohibited the one from interfering with the other. Then the people were allowed once more to enjoy peace and sweet content. This is the first instance on record of priests practicing deceptions upon the people. From that time on the system of public

instruction has been conducted on a secular and not on a religious basis. The entire separation of religious and civil affairs dates from that period, and nothing can now induce the Chinese people to consent to the interference of the one with the other.

Still it must not be inferred from this that the Chinese do not believe in or perform services to heaven. Nor do they deny the existence of spirits, or refuse to perform proper services to spirits. There are two functions of government to which the wise rulers of antiquity attached great importance, namely, the offering of sacrifices and the direction of military affairs. In fasting, in war, and in sickness Confucius was wont to conduct himself with special care. It is said of Confucius that when he offered sacrifices to his ancestors he conducted himself as if his ancestors were present; and when he offered sacrifices to spirits, he conducted himself as if the spirits were present. "When I take no part in a sacrifice," says Confucius, "it seems as if there had been no sacrifice." Therefore in ancient times wise rulers and good men, when they subjected themselves to a course of self-discipline, never lost sight of the influences exercised by spirits over human affairs for good and for evil. This must not be construed as countenancing in any way the exhortations, given in the memoirs of the Han dynasty, to forsake the world and put one's whole reliance on spirits to the end that the selfish desires of one's heart may be satisfied without taking into consideration the fact that spirits may be offended by importunities.

"Good fortune," says Yu, of the Hsia Dynasty, "attends a life ordered according to nature; evil fortune, a life ordered against nature: as the shadow attends the body, or the echo the sound." "A family," says Confucius, in his notes to the Book of Changes, "that has laid up a store of good deeds must have its cup of joy filled to overflowing; a family that has laid up a store of evil deeds must have its cup of misery filled to overflowing." Now the object of prayer is to secure good fortune and happiness and to avert evil fortune and misery. It is taken for granted that both good and evil come from heaven, and that spirits can bring everything to pass. But it must be admitted by those who believe in the efficacy of prayer that what cannot be gained by prayer can often be gained without prayer, and what cannot be averted by prayer can often be averted without prayer. What is the reason? It is simply that what brings good fortune and happiness may be traced to a life ordered according to nature or to a family that lays up a store of good deeds; and what brings evil fortune and misery to a life ordered against nature and to a family that lays up a store of evil deeds. Nature is inexorable as far as the uniform operation of its laws is concerned. After all, much more depends on men than on spirits in regard to the ultimate effect which the operation of nature's laws has upon human affairs. Spirits can interfere with the affairs of men only when they execute nature's behests. Even an upright judge cannot allow himself to be influenced by importunities to such an extent as to pronounce a guilty man innocent or an inno-

cent man guilty. How much more is this true of spirits? Therefore, Confucius, in his notes to the Book of Changes, says of Nature: "She manifests herself in generation, and remains latent in development. She vivifies the animated creation, and cannot be touched with compassion such as wise men have for the misfortunes and infirmities of their fellow men. How excellent are her virtues! How grand are her works!" Again he says: "A truly great man provides against the operations of Nature and Nature will not prevent him. When he fails to provide against the operations of Nature, then he submits to the inevitable." "Nature," says the Book of Rites, "in the evolution of living things, can only develop such qualities as are in them. She furnishes proper nourishment to those that stand erect, and tramples on those that lie prostrate." Wise men and great men are men, and being men they can be touched with the misfortunes and infirmities of men. Wise men and great men, therefore, can supplement nature's work by supplying a compassionate heart, and at the same time impart a new life to the animated creation. Thus, if by disciplining themselves and by teaching others, they so live according to nature and lay up a store of good deeds as to attain to good fortune and happiness without any seeking on their part, this is what is meant by providing against the operations of nature without fear of prevention on the part of nature, and this is also what is meant by saying that those that stand erect receive proper nourishment for their growth, The reverse is also true. Nature is not provided with a compassionate heart. The bounties of nature are shared by the whole creation alike. Man is only a part of the creation. Nature vivifies the whole creation, but cannot exclude a single individual from the range of her influence. Nature acts upon the whole creation, but cannot act upon a single individual in a different manner. She can only develop the innate qualities which belong to each individual. Nature cannot act with partiality. In case men should act contrary to the laws of nature—if sovereigns should be tyrannous, if subjects should be disloyal, if parents should be unkind, if children should be disobedient, if husbands should be unfaithful, if wives should be unyielding and they should persist in their evil way—they might be likened to those individuals that lie prostrate and allow themselves to be trampled upon. Those that are trampled upon, trample upon themselves first. No harm is done whatever to those individuals that stand erect and receive proper nourishment. For this reason it is said that nature manifests herself in generation and remains latent in development. How excellent are her virtues! How grand are her works! Grant that nature has a compassionate heart, even then prayers can avail nothing. That wise men believe in heaven and spirits is attributable to the fact that the doings of men invariably react upon the spiritual influences of nature by bringing good or evil fortune, happiness or calamity according to certain laws. This is what wise men cannot lose sight of.

Happiness and goodness, calamity and wickedness, are as inseparable

as the shadow and the body or the echo and the sound. If there is neither body nor sound, it is impossible to have a shadow or an echo. If there is a body or sound, it is equally impossible not to have their corresponding shadow or echo. What motive then has Nature ever shown? It does not sum up profitably therefore to devote one's exclusive attention to investigating the laws of the spiritual world if one desires to trace effects to their causes or to follow a stream to its proper source. Consequently Confucius made man only the subject of his study and abstained from discoursing on wonders, brute force, rebellion and spirits. In connection with this subject he says that the art of rendering effective services to the people consists in keeping aloof from spirits as well as holding them in respect. "We have not yet performed our duties to men," says he, "how can we perform our duties to spirits?" "We know not as yet about life; how can we know about death?" "He who has sinned against Heaven has no place to pray." "The master minds that ruled in ancient times," says he in his notes to the Book of Changes, "instructed the people how to live in conformity with the laws of nature, and thus won their respect and confidence." Again he says, "The changes are in perfect accordance with the laws of nature; consequently they pervade the whole system of nature. They are noted in the observation of heavenly bodies, and in the investigation of terrestrial phenomena; consequently from them may be learned the cause of light and darkness. They commence at the beginning and return at the end; consequently from them may be learned the theories of life and death. They show that the body is but a concretion of elementary essences which may be transformed into flitting spirits; consequently from them may be learned the nature of souls and spirits. Still he is silent on the cause of light and darkness that may be learned, on the theories of life and death that may be learned, and on the nature of souls and spirits that may be learned. One may infer from this that the laws of nature and the laws of the spiritual world lie beyond the comprehension of all men but those endowed by nature with the spirit of wisdom, and can be understood only by men whose intellectual gifts are far above the average. Under such circumstances any attempt to present before the people questions and problems that are incomprehensible and incapable of demonstration serves only to delude them by a crowd of misleading lights and lead them to error and confusion. On the other hand, everybody can understand and appreciate what is said concerning the duties of life. Even men of the lowest order of intelligence do not find it difficult to know and to do them. As long as one fulfills the duties of life conscientiously, one has, in fact, followed the path of virtue, and avoided the path of wickedness, thus holding in his hands the means of securing happiness and keeping back misfortune. What harm is there if such a one has never heard of the laws of nature, or the laws of the spiritual world, and does not know anything about prayer? Therefore the wise rulers of antiquity laid down the rules of propriety and the principles of instructions

so clearly that men of the lowest as well as of the highest order of intelligence could all understand them and easily carry them out, in the hope that the people would not turn away from the duties of life to speculations on the laws of nature and the laws of the spiritual world. What are the duties of life? They consist of nothing else than that sovereigns should be humane; subjects loyal; parents loving; children obedient; husbands faithful; wives devoted; elder brothers respectful; friends true to each other. The three superior claims and the five social relations are grounded upon the necessities of nature and fully recognized by all men. The wise and the foolish, the high and the low, are equally bound by these natural ties. For this reason the intelligent portion of the Chinese people have always ranged themselves among the followers of Confucius, who may be said to have succeeded to the privileges of the ancient priesthood without adopting the practice of the great teachers of the West in making religious worship the basis of their systems of education.

Under the later dynasties, especial functionaries have always been appointed to perform the duties of priests. All the temples scattered over the Empire, as well as the Buddhist and Taoist cloisters, have priests in charge who hold positions in the government similar to those known in the Chau Dynasty under the name of spiritual officers. These priests, however, are but common men with no special training. They are mere servants of the public in all matters pertaining to the worship of Heaven and spirits. The most noble personage of this class is the living descendant of one of the shining lights of Taoism who bears the title of "Heavenly Teacher." He has supreme control of all the matters pertaining to the worship of Heaven, and possesses a supernatural knowledge of the light and darkness of the spiritual world and also the power of controlling evil spirits. He may be called the spiritual head of the priesthood, such as existed in ancient times, and is a man full of wisdom and understanding and not one of those who mislead the minds of men by means of false and fraudulent gods. The Imperial Government has conferred upon him the dignity of hereditary noble of the third class, and the spiritual gifts which have remained in his family for two thousand years, have descended to him from father to son. In China there is but one family of this character. The nation, as a whole, has always held the head of the Taoist priesthood in high respect. Not a word of complaint has ever been uttered against him for any cause. Widely different, however, is the public veneration which the Chinese nation accords to the living lineal descendant of Confucius. He stands at the head of the five classes of Chinese nobility with the title of Duke of Yen Shing. Still, as there are proper authorities specially charged with making appointments in the public service, with administering the laws, with spreading civilizing influences, and with instructing the people, even the descendant of Confucius cannot properly interfere in such matters, much less can the head of the Taoist priesthood.

The statutes of the present dynasty relating to the duties of the head of the Taoists, in the matter of prohibiting evil practices under the guise of doing good, provide that anyone who shall delude the people shall be punished upon conviction thereof as principal, with death by strangling, and, as accomplice, with transportation. Again, the statutes relating to the holding of examinations for the admission of candidates to the membership of the various orders of the Taoist and Buddhist priesthoods, provide that any officer of the board who shall grant permit for holding such examinations in violation of the law or allow such examinations to be held privately, together with the local authorities who shall fail to put a stop to such proceedings, shall be severely dealt with. Chinese law also provides that private persons making supplications to Heaven, or worshiping the Great Dipper, or committing any other sacrilegious acts, shall be punished with stripes, and that any woman burning incense in cloisters, shall be punished with lashes. But in the case of a female person violating the law, the punishment is inflicted vicariously upon the head of the family to which she belongs. This principle of the Chinese law is applicable not only to this case, but also to all cases of violation of law in which the offender is a female person. For in China the responsibility of educating women lies with the head of each family, not with the public officers. The primary object is to preserve female modesty.

What has been said thus far has reference to those who profess religion in China. There are also still lower forms of belief, which also have their professors. It cannot be said of China, then, that she has no religion of her own. From the remotest times down to the present day, the Chinese as a nation, from the Emperor—the highest dignity and authority—to the peasent—the lowest in social grade—have always paid the highest reverence to Heaven and to spirits. The ritual code which prescribes rules for the proper observation of ceremonies and for the offering of sacrifices, assigns to each one, according to his position in the social scale, the part he is to take on all occasions, and fixes certain bounds over which he may not step.

After all, to do reverence to spirits is to do nothing more than to refrain from giving them annoyance, and to do reverence to Heaven is nothing more than to refrain from giving it annoyance. On points like this the ritual code is full and explicit. There is, consequently, no demand for other religious works.

Owing to the radical differences in customs and manners between China and the nations of the West, what is properly called religion has never been considered as a desirable thing for the people to know and for the Government to sanction. The reason is that every attempt to propagate religious doctrines in China has always given rise to the spreading of falsehoods and errors, and finally resulted in resistance to legitimate authority and in bringing dire calamities upon the country. At first the Chinese mind was not prejudiced in any way against religious doctrines of any kind or against

A CONFUCIAN TEMPLE AT NINGPO, CHINA

religious teachings of any species. Time would not suffice if I were to adduce proofs from the whole range of Chinese history in support of my assertions. I shall, therefore, give only the following notable instances of religious troubles that have occurred within the last hundred years:

The disturbance raised in the Provinces of Sz-chuen, Hupih, Shensi, Shentung, and Chibli by the members of the "White Lotus Society," who professed to practice a form of Buddhism, as was taught by a Buddhist monk called Hui Yuen, of the Tsin Dynasty, and were banded together for purposes of robbery; the disturbance raised in the Province of Fuhkion by the members of the Vegetarian Society, who professed to observe the directions given in a book said to have been delivered by a god to one named Kao Kwan while in a trance; the disturbance raised in the Province of Kwangsi by the "Long-haired Rebels," who professed to be Christians and made use of such terms as "Heavenly Father" and "Heavenly Brother," applying the name of "Heavenly Kingdom" to themselves; the disturbance at Yehho, stirred by a band of alchemists who were the professed followers of Wei-peh-Yang, of the Han Dynasty, and Chang-Peh-Tuen, of the Sung Dynasty, and had made vain attempts to discover the elixir of life. Political troubles arising from the misuse of magic figures, oracular sayings, and mystic representations are not peculiar to any age or period, inasmuch as no age or period has been entirely exempt from them. Such disturbances have always originated in attempts to propagate new doctrines or new principles in the worship of Heaven, in the worship of spirits, in the worship of genii, in the worship of Buddha, in the interpretation of the signs of the times by the sayings of the past, with a view to stir up the passions of the people and incite them to open revolt. Sometimes uprisings of this nature were confined to but one province, and sometimes spread to several provinces; sometimes they were suppressed at their inception, and sometimes they taxed the military resources of the Government for years before peace could be restored. It was just at the time when the Government of China was engaged in putting down the uprising of the "Long-haired Rebels" the Western powers united in asking China to open the country to the missionary efforts of all Christian nations.

Christianity, Buddhism, Taoism, and even priestism do not teach error. If the subject were merely to teach the foolish to say prayers, the harm would be slight. On the other hand, if no restraint be put upon the spirit of proselytism, troubles will be sure to spring up. Furthermore, if such a practice as giving religious instructions directly to women and girls and screening the wicked from the pursuit of justice are allowed, this will have the effect of driving away those who value filial piety, brotherly love, sincerity, truth, propriety, rectitude, probity, and have a sense of shame. It will be said that the attempt to propagate religious doctrines drives away those who value filial piety, brotherly love, sincerity, truth, propriety, rectitude, probity, and have a sense of shame. What then must be the kind of material that

remain for missionary efforts to work upon? Under such circumstances how is it possible that trouble will not break out in course of time? This is one of the reasons why every form of Religion has found it difficult to gain a permanent foothold in China. It makes not the least difference whether the particular form of Religion inculcates truth or error, nor does the character of the propagandists have anything to do with the case. The final result is the same. A religion that teaches error precipitates a crisis more speedily, that is all.

I have been brought up a "yu" (Confucian) and not a "wu" (priest). It is evident that I am not properly equipped by education for discussing matters pertaining to Religion. Inasmuch as western scholars already know that the ethical system of Confucius is not a Religion, I cannot, under the circumstances, plead ignorance of religious matters as an excuse for not complying with your kind request to prepare an essay on Confucius. Accordingly I have brought out during the past two months a little book consisting of seven chapters, entitled Instruction by Rulers, Instruction by a Teacher, the Laws of Nature, the Laws of the Spiritual World, the Laws of Humanity, the Doctrines of Orthodox Scholars, and Heterodox Doctrines, respectively. I flatter myself that in those chapters I have given an outline of the political and educational principles of China that have stood the test of six thousand years. To the seven principal chapters I have added two supplementary ones, in which I compare the words of Christ with those of other leaders of religious thought, and take the liberty to criticise the methods of conducting missionary work in China. In the course of my remarks I have also touched upon some of the questions proposed for discussion in the sessions of the Parliament, and at the same time availed myself of the opportunity to give a brief exposition of the tenets of Taoism, together with those of many other sects that are of foreign origin.

My regret is that I am not a Chinese scholar of profound learning and varied attainments. Since I have been in the public service of the Government, for nearly thirty years, what I have learned in my younger days has become by this time somewhat rusty. When I came to America in the diplomatic service of my Government, I found it inconvenient to carry too many books about; so I have trusted to my memory for materials in preparing this series of essays. I cannot help comparing this inadequate attempt of mine to the scooping of a handful of earth from the Tai and Dai Mountains, and to the taking of a spoonful of water from the rivers and the ocean. Still I flatter myself that my performance may be of some service to foreigners in China, who, as a rule, have no opportunity to mingle with Chinese scholars and officials in social intercourse, and can at best obtain but an imperfect knowledge of the language and literature of the country. My present effort may, therefore, help to save such from many a laborious year of personal investigation and examination.

As for educational problems, such as the education of women and the

training of the young, they are the products of political consideration and social needs. As the political institutions and social customs of the East and the West are radically different, it is difficult to say what may be safely and advantageously copied by one from the other. I have no means of judging what Americans are desirous to know about China, but as everything has an origin, growth and development, it is impossible to exhaust any subject in a few words. To make others that have lived under different political institutions and in a different social atmosphere understand the institutions and customs to which we are accustomed is a difficult task. The accomplishment of such a purpose could be effected only by writing a book, and would require more time than half a year or a few months.

Moreover, I am not versed in the art of a propagandist. In China special officers are appointed for communicating instruction to the people. Before China was opened to foreign intercourse, students from friendly and tributary countries, who desired to obtain the educational advantages of China, used to seek admission to the Government schools and place themselves under the instruction of the professors there. "It is proper," says the Book of Rites in regard to this practice, "for others to come to learn, but for us to go to teach is unheard of." The Mongols, Thibetans, and the tribal people of the western dominions, since their submission to the imperial authority, have never been forced to assimilate with the Chinese people. They all retain their tribal relations and peculiar customs. This practice was adopted by the Grand Duke of Wsai in his treatment of conquered nations, and received the hearty approval of the Duke of Chau.

Now it is evident that whoever carries under his arm a system of doctrines, and crosses over into the territory of another state for the purpose of gaining proselytes, in reality sets up as a higher being than his fellows. By assuming the rôle of moral propagandist he cannot escape the imputation that he looks down upon the people of other nations as irreligious. By assuming the office of teaching others to do good, he cannot escape the imputation that he looks down upon the people of other nations as evil-doers. During the period of Chinese history known as the period of Spring and Autumn, and that of the Warring States, the adherents of the various schools of philosophy were especially addicted to propagandism. But Confucius enjoined a different practice on his disciples. The precept given by Confucius is comprised in the two words, "sincerity" and "disinterestedness." "Whatsoever ye would not," says he, "that others should do to you, do ye not then unto them." Therefore propagandism is a practice that does not commend itself to the favorable consideration of Chinese scholars, ministers of state and emperors. I have no desire to be regarded as a propagandist of Confucianism. My ambition is that I may be called a follower of Confucius. It may be rather presuming in me, however, to aspire to be a follower of Confucius. I shall be content if it can be said of me that I strive to cultivate that love of study which Confucius recommends.

When the Parliament of Religions assembles, every historic faith that has ever appeared on the face of the earth will be represented by men worthy of the occasion. Every faith has its grand scriptures, esoteric doctrines, abstruse principles, and well-known expressions of thought. All have for their object what the treaties concluded between China and the Western Powers call teaching men to do good. I have always had a great desire to know about the good things of other religions but never had the opportunity. Though unable to contribute anything of value to the discussions of the Parliament, I cannot help congratulating myself that I may now have a chance to learn about such good things by taking my place at the foot of the long line of delegates from all nations. It is the duty of Confucianists to tell one another any good one may hear of and to show one another any good one may know. It is said that Yu was wont to acknowledge with a bow his obligation to any one who spoke a good word; that Confucius, upon seeing any good in another felt as if he himself had not attained to it; that Yen-tz, when he had attained to any good, held it with a firm grasp; that Tz-lu always made great haste to do whatever good came to his knowledge for fear that he might not have it done before some more good should come to his knowledge. I am actuated with just such a desire to learn that which is good.

INSTRUCTION BY RULERS.

The primary significance of the word "ti," ruler, is heaven, from the circumstance that rulers have many attributes commonly ascribed to heaven. "The divine laws of Nature," says Confucius in his notes to the Book of Changes, "regulate the order of the four seasons so that they succeed one another without variation; the master minds who ruled in former ages instructed the people how to live in conformity with those divine laws, and thus won the respect and obedience of the nation." "The laws of nature," says Ching, the philosophical scholar, commenting upon the above passage, "are of a most divine origin. They show such a uniformity in the rotation of the seasons and in the evolution of life as to suggest the design of some unnamable Intelligence. It was the master minds of former ages that discovered by contemplation those laws, and turned them to the advantage of mankind by giving directions as to the proper observance thereof. The people derived benefits so imperceptibly from applying the laws of nature to the requirements of life that they could hardly estimate the service rendered by their benefactors, but only accepted the conclusions reached without attempting to find out the reason. This was merely the homage paid to the power of the mind." Such was the beginning of Chinese civilization. In those days only those who were head and shoulders above their followers were rulers. In their movements and in their choice of means to an end, they showed that they knew how to adapt themselves to the requirements of nature, and set an example for their less gifted fellows to follow.

Thus the people came to look up to their rulers in the same manner as they did to heaven.

There is another meaning which is sometimes assigned to the word "ti." It signifies sometimes instruction by rulers, or divine reason; as instruction authoritatively communicated is law; laws are founded on reason; and reason has its fountain-head in heaven. To reason rulers must conform, if they expect their subjects to respect their authority, and desire to leave an example for after ages to follow.

Prior to the accession of the "Three Illustrious Houses" to the throne of China, every species of instruction had the stamp of originality, and savored nothing of imitation. Fuh-si, who ruled China about four thousand years before Christ, is said to have made observations of the heavens above and of the earth beneath, and derived his knowledge from examining himself as well as external objects. He invented the eight diagrams for the purpose of expressing the quality of things spiritual and classifying the properties of matter. These eight diagrams represent the first attempt at writing in China. This monarch introduced many conveniences of life for the improvement of his people. The first in importance was the institution of marriage. After that promiscuous commingling of the sexes in China became a thing of the past. The invention of the calendar and stringed musical instruments, and the cooking of food date from this period. He invented also the net for fishing and hunting, and taught his people to domesticate wild animals and tend cattle.

Shen-nung, who ruled China about thirty-one hundred years before Christ, taught the people agriculture and medicine, and established fairs for the interchange of commodities. When Hwang-ti succeeded to the throne, there came into use the six systematic groups of ideographs. Thus book-making had its beginning. This monarch had to defeat his rivals for the throne in seventy hard fought battles before he found himself firmly established as the undisputed master of the country. Music and the various modes of punishing offenders date from this period. Among the inventions that came into use about this time may be mentioned the common instruments used in astronomical observations such as the armillary sphere; the magnetic chariot which always turned toward the south; the almanac; the sexagenary cycle; the scale of musical notes; the common methods of computation; distinctive coverings for the body and head; houses for protection from the elements; vehicles for traveling on land and water; the bow and arrow; military tactics; a common medium of exchange; the mortar and pestle for pounding rice; the coffin for the interment of the dead. It will be seen that in worshiping the invisible and in governing men, the ancient rulers, as vice-regents of heaven, endeavored to conform to the laws of nature, and communicate their knowledge to their subjects in an authoritative form.

When Yao and Shun came to the throne, they had only to adjust their garments, and peace and prosperity came upon the land. The governed

ONE OF THE BURIAL PLACES OF THE EMPERORS OF CHINA.

became civilized without much missionary labor on the part of the governing. All that these two monarchs had to do was to tread in the footsteps of their predecessors in conforming to the laws of nature and in adhering to the five relations as the cardinal principles of society. Then they molded the character of the nation by the establishment of right principles, and called in music to lend its softening influence. The result was that, without resorting to arms or to punitory measures, the supreme power of the state passed from the one to the other, not by the arbitrament of the sword, but simply by an interchange of civilities. All the qualities of a good ruler were found in these two monarchs in the greatest perfection.

Yu, of the Hsia Dynasty; Tang, of the Shang Dynasty, and Wen and Wu, of the Chau Dynasty, were the founders of the most illustrious houses that have ruled China, and the period during which the members of these houses held supreme authority has since been known by the name of "The Three Epochs." After the good reign of Yao and Shun, able rulers came to the throne one after another. Simplicity and luxury succeeded each other as the prevailing tendency of the age, and the country was visited by alternate periods of prosperity and depression.

The accession of the House of Chau brought into power the Duke of Chau. This eminent statesman introduced extensive reforms in the administration of government, and established the system of public service. It may be mentioned that this great man devoted his spare moments to the study of the Book of Changes. He laid the foundations of the Chau Dynasty so firm and strong as to endure for eight hundred years, and established the principles of government so clearly that the founders of Imperial Houses in succeeding generations have always endeavored to follow the lines then laid down in assigning different functions to the six principal departments of government, and in shaping legislation to the needs of the times. From the time of the Duke of Chau to the time of Confucius, there was an interval of five hundred years, and from the time of Confucius to the present day, about twenty-five centuries have rolled by.

The administration of public affairs under the present dynasty has always been characterized by so strict an observance of the natural rights and by so faithful an adherence to the principles of government laid down by Yao and Shun, as to challenge comparison with the halcyon days of the "Three Epochs," and carry out the spirit of the teaching of Confucius. It is hardly necessary to go into detail in regard to the beneficent measures that have been adopted under the present dynasty respecting rites, music, warfare and punishments, and also in regard to the successful attempts to follow in the footsteps of the past and to make openings for the future. Paper and ink would not suffice to do justice to those achievements. As for public instruction under the present dynasty, there are precepts, commands, instructions and proclamations as explicit and clear as the sun and stars for the guidance of men of the highest intellectual powers, as well as men of the

lowest understanding. The sixteen edicts of the Emperor Kang-si, and the universal precepts of the Emperor Yung Ching, containing about ten thousand words, may be taken as good examples. What is inculcated therein emphasizes, as the fundamental principles of education, the imitation of the ancients, the search after truth, the practice of the properties of life, and the strict observance of the relations of society, the object being to set a high value on moral character, and a low value on the learning of trades or professions. For this reason even those who have fine literary talents, but who do not practice those social virtues that are authoritatively taught, find it difficult to gain an entrance to public life.

There are special officers, to be sure, who have charge of public instruction in every place, from the capital of the empire down to the smallest district; still all officers, from privy-councilors, heads of the six boards, and chiefs of departments, down to the magistrates of the lowest rank, though their principal duties consist in the administration of public affairs, have to assume the responsibilities imposed upon them of instructing their subordinates and the people. The reason is that public instruction is part of public business.

The families of the gentry, as a rule, employ private tutors who are well versed in the classics for the education of their children, while the children of the poorer classes are gathered together in the public schools, and teachers provided for them. The promising lads are taught to obey their parents, be respectful to their elders, speak the truth, conduct themselves with propriety, love their fellow-men, and associate with the good. Special emphasis is laid on the complete separation of the sexes with a view to the preservation and promotion of virtue. The text-books used are restricted to a number of works of recognized excellence, such as the classical and historical works, and the Five Classics. These books having been thoroughly mastered, the candidate for literary honors must acquire the art of composition, and a style of his own that has the characteristics of clearness, vigor, elegance and purity. Then the local magistrates not only examine him in his studies, but also institute an inquiry among his neighbors, concerning his moral character. If he stands the tests made respecting his book-learning and moral character, he is turned over to the Imperial Commissioner of Education, who examines him in Chinese composition. After passing this examination, he is required to present satisfactory testimonials of good moral character from scholars of advanced standing in the local government institute before he is admitted to the privilege of receiving instruction from its corps of professors and instructors. After a three years' course in the local institute, the candidate for higher honors has to repair to the examination hall in the provincial capital for another trial, and afterward to present himself at the capital of the Empire for an examination held under the auspices of the Board of Rites. He climbs higher with each examination, until

finally he presents himself at court, the Emperor appearing in person as the examiner.

In this final examination, the questions asked are on subjects relating to the study of nature and men, the wisdom of ancient sages, and the affairs of the nation. The successful candidate is then assigned to some position either in one of the Boards or in the provinces, such as will enable him to bring into practice the knowledge of that particular branch of study in which he has shown the greatest proficiency. He has, therefore, to serve his apprenticeship in the conduct of public business under his official superiors. It is only when he has acquired sufficient experience that an office is given him. From the fact that there are men who have obtained official positions on account of their knowledge of astronomy, medicine, mathematics, law and the like, it will be seen that public instruction and public business go hand in hand. This is what is meant by saying that instruction authoritatively communicated is law, laws are founded on reason, and reason has its fountain-head in Heaven; and that to reason rulers must conform, if they expect their subjects to respect their authority and desire to leave an example for after ages to follow. Though there are differences in the means employed by ancient and modern monarchs for the attainment of their ends, some striving after simplicity, others after elegance, some making additions, others lopping off excrescences, the chief object of education is always kept in view. In this there is no room for difference of opinion.

INSTRUCTION BY A TEACHER.

All Chinese reformers of ancient and modern times have either exercised supreme authority as political heads of the nation, or filled high posts as ministers of state. The only notable exception is Confucius. In the period preceding the accession of the Houses of Tang and Yu, originality was the guiding spirit of the times, and after that imitation began to prevail. What is originated requires conception and design. What is imitated needs only to show improvement by making additions here and lopping off excrescences there. It is the part of the sovereign to signify his will, and the part of ministers of state to lend their coöperation. Those who hold high positions are to issue instructions, and those who occupy subordinate positions are to execute such instructions. Those who execute instructions are either special officers of the government, or persons under the control of officers of the government. There are no teachers of the people, therefore, who do not at the same time hold some official position. As for the learners, from the students of the six liberal arts to the common workmen, they must have teachers, and all officers of the government are teachers. Still these are merely teachers for their own generation and in their special attainments, and are not teachers for all future generations and in all human attainments. There is only a single person who is venerated as the teacher for all generations and in all human attainments, and it is Confucius.

In the good old days when the throne happened to be occupied by a wise monarch, and the offices filled by men of talent and virtue, there often appeared men whose modest nature inclined them to retirement, but whose genius and character commanded the veneration of their contemporaries. They sometimes became instructors of emperors, and sometimes instructors of ministers of state. These may be called teachers whose character is worthy of imitation, and not teachers who have left to posterity classical works. In fact, they were merely teachers of individual sovereigns or individual ministers, and not teachers for sovereigns and ministers of all succeeding generations. They were private tutors only to individual sovereigns and individual ministers, and the people were not required to look upon them as their own teachers. History recognizes only a single uncrowned lawgiver who has been venerated by sovereigns and ministers of all succeeding generations as their own teacher in compliance with commands issued by their sovereigns and ministers, and who has been venerated by the people of succeeding generations as the teacher of their sovereigns and ministers. That man is Confucius. Therefore, before the time of Confucius, though the people had to learn from teachers, only rulers in those days were the repository of knowledge, so that no other teachers could be had than those that were in authority. Instruction given by teachers was then equivalent to instruction given by rulers. After Confucius, however, though the people have always looked to their rulers for enlightenment, yet if the teachings of Confucius should be set at naught, the people would not willingly obey. For this reason, instruction given by rulers has become, in fact, instruction given by a teacher.

The laws of a country are carried into execution by special instructions, and education lies at the foundation of government. From the remotest antiquity to the time of Hwang-ti, the spirit of the age was characterized by originality, and at the same time free from imitation, so that the public acts and instructions of those times were incomplete, though good as far as they went. From the accession of the houses of Tang and Yu to the Three Epochs, the spirit of originality greatly declined, while the spirit of improvement predominated. On this account we find that the principles and acts of government during that period reached the very summit of excellence. From the Three Epochs to the accession of the House of Tsin, the spirit of originality had entirely died out, while the spirit of imitation held full sway. The code of laws and instructions for those times was very complete, and showed great improvements.

Confucius appeared on the scene at a time when the fortune of the Chau dynasty was at a low ebb: at a time when one tyrant after another usurped sovereign authority. He met with a cold reception from his contemporaries, and ended his days in discontented retirement. As he had no opportunity to carry out his ideas of social reform during his lifetime, why should he desire to bequeath his teachings to posterity? Yet posterity has freely

accorded to him its tribute of veneration, nay, has even matched his virtues with those of heaven and earth, and extolled his principles as the connecting link between the ancient and modern civilizations. What is meant by his virtues, and what by his principles? He may be said to have united all the perfections of the ancient sages in his own person by rescuing the six classics from the ravages of time. Who were the ancient sages? They were the master-spirits of remote antiquity, of the Tang and Yu Dynasties, and of the Three Epochs. What is meant by the Six Classics? They are the ancient works that have come down to us from the remotest antiquity; namely, the Book of Changes, the Book of Chronicles, the Book of Odes, the Spring and Autumn Annals, the Book of Rites, and the Book on Music. These works treat of the progress of civilization from the remotest antiquity to the accession of the Houses of Tang and Yu, and also of the achievements of those persons who were chiefly instrumental in bringing about this improvement. But what part did Confucius play in the elevation of the Chinese race? The Book of Chronicles is an historical record of the achievements of ancient rulers; but the historical records of ancient rulers did not begin with the accession of the Houses of Tang and Yu. It was Confucius who revised the historical records of China by rejecting all that portion which treated of events that took place before the accession of the Houses of Tang and Yu, so as to begin his revised Book of Chronicles with the accession of the Houses of Tang and Yu, his purpose for so doing being to inculcate peaceful relinquishment of power as the culmination of kingly virtue. On the other hand, the Spring and Autumn Annals is an historical record of the Duchy of Lu; but the historical records of that duchy did not begin with the Duke of Yin. It was in the time of the Duke of Yin that the reigning monarch of the Chau Dynasty removed the seat of government to the East. From that event may be traced the decline of power of the central government and the gradual usurpation of authority by the nobility. The purpose of Confucius, therefore, in commencing his Spring and Autumn Annals with the succession of the Duke of Yin was to bestow approval and censure upon the chief actors of the period with an even hand, and emphasize obedience to rightful sovereign and resistance to usurpers as the proper measure of the subject's duty. The Book of Odes may be considered as a kind of historical record. The odes that appeared in the course of the Shang and Chau Dynasties once amounted to over three hundred. Confucius, however, selected only three hundred, and these owe their preservation to his sanction and authority. In them we can easily detect the various influences that were instrumental in bringing about the periodical growth and decay of civilization. As for the Book of Changes, the diagrams were furnished by Fuh-si, the classical text by Wen Wang and the Duke of Chau, and the notes by Confucius. The Book of Rites, which dates from the Three Epochs, owes its preservation to Confucius quoting from it in his teaching, and his disciples setting down his words. Of the last two works,

the former treats of the cardinal principles of human society—sovereigns should be treated as sovereigns, subjects as subjects, parents as parents, children as children, elder brothers as elder brothers, younger brothers as younger brothers, husbands as husbands, wives as wives, the virtuous as the virtuous, kindred as kindred, the aged as the aged, the young as the young --from the standpoint of natural reason which lies at the foundation of education. The latter treats of the same principles from the standpoint of social requirements which demands the restraint of passions, and puts forth the above-mentioned maxims as an epitome of man's duty to man.

By bequeathing the "Six Classics" to posterity, Confucius practically concentrated in himself the wisdom of the ancients — a wisdom as comprehensive as heaven and earth in its beneficence; a wisdom as splendid as the combined effect of the sun and moon; a wisdom as invariable as the succession of the seasons; a wisdom so penetrating as to be able to distinguish good and evil with the unerring judgment of spirits. He has thus given an example to all ages, and established the standard of moral excellence. Chinese civilization would have suffered an irreparable check, if Confucius had never been born. For after the death of Confucius, the occupant of the throne, who belonged to the House of Tsin, attempted to blot out all knowledge of antiquity from the land by consigning all books found to the flames. It was due to the veneration in which Confucius was held that his followers took the pains to commit to memory the various productions that had the sanction of his authority, and preferred death to the renunciation of his teaching. They succeeded in rescuing from destruction a hundredth part of the ancient writings. The wisdom of the ancients thus came out of the dark age of oppression like the reappearance of the sun or moon after an eclipse, or the return of the raging waters to their proper channels after a great flood. In this way the shining examples of the past have been preserved to rulers in after ages for their instruction and support.

It is then due to the unsatisfied ambition and pitying heart of Confucius that we have this day the means of measuring heaven and earth, vast as they are, and of uniting the ancient and modern eras, though separated by great distance of time. In order to appreciate the wisdom of Confucius, we must view it as a wisdom running through the ancient and modern civilizations. In order to conceive of the service of Confucius to mankind, we can only compare it to that of heaven and earth. For by following the directions he has pointed out, a sovereign can become just such a sovereign as Yao or Shun, and a subject can become just such a subject as the subjects of Yao and Shun. Such are the tangible results of his teaching.

Take away the stars and planets and the milky way, and you have nothing to say about the universe. But the stars and planets and the milky way are only the dregs of finite space. Take away the rivers, plains, mountains and plateaus, and you have nothing to say about the earth. But the rivers, plains, mountains and plateaus are but the surface of the terrestrial

sphere. Other master minds were only the representatives of the wisdom of the age to which they belonged; but Confucius concentrated in himself the quintessence of them all. Literary productions of all kinds may serve as a means of enlightening the age, but all literary productions are chaff when compared with the classics.

From the dawn of Chinese civilization down to the present day sixty centuries have rolled by. During this long period men of transcendent wisdom have appeared by the hundred, men of genius by the thousand, men of intelligence and ability by tens and hundreds of thousands. Some have attained to the highest posts in the state, and others have been founders of philosophical systems. Take the wisdom of any one of them as true wisdom and his virtues as true virtues, and even carry his doctrines to their legitimate conclusions, though diametrically opposite they may be to those reached by others. Still some good would doubtless accrue to future generations, and some benefits spread into distant lands. What, then, caused the Chinese to choose from among all the master minds of ancient and modern times Confucius, who was but a private individual, and with one voice acknowledge him as their most venerated teacher, and base their system of education entirely on the lines laid down by him in his Spring and Autumn Annals, Book of Rites, Book on Music, Book of Changes, Book of Chronicles, and Book of Odes?

In point of wisdom and virtue, the Emperor Kang-si can be numbered with the three Wangs and the five Tis. Why is it that Confucius alone should be able to obtain recognition as the preëminent example for all ages to follow? And why is it that his teachings should have such a hold upon the Chinese people as to become absolutely fixed in their hearts? It is worth while to give to these matters a few moments of profound reflection.

THE LAWS OF NATURE.

"The finite," says Confucius in his notes to the Book of Changes, "gave birth to two essential forms." Again he says, "The universe owed its existence to the active and passive principles of nature." The two essential forms are the active and passive principles of nature. The passive principle denotes the substantive element of matter; and the active principle, the ethereal element. Undifferentiated matter that once filled all space in a chaotic state, without distinction of substantive and ethereal elements, but having all the vital power within itself, is what is meant by the finite. When the primitive substance passed from a rarefied to a condensed state, one portion became sensible, which we call objects, and the other portion became insensible, which we call the heavens. The insensible produce the sensible according to the nature of the substance. The sun, the moon, the stars, and the earth, which revolve in ethereal space, all belong to the passive principle of nature, because they are sensible objects having substance. Their

THE TEMPLE OF HEAVEN AT PEKING, CHINA.

substance in its rarefied state, once diffused itself throughout finite space, and was not distinguishable from the heavens.

The primitive substance before its condensation was not distinguishable into a light and a heavy portion, and all ethereal space was rendered turbid and chaotic thereby. After the primitive substance had separated into a light and heavy portion, all ethereal space became at once clear and pure. After the separation of the primitive substance into a light and a heavy portion, though different objects remained suspended in space, the objects and the heavens had indeed become distinct from each other. This is what is meant by the two essential forms. At first matter was without form. But after becoming differentiated, it assumed distinct forms. Hence the appearance of two essential forms was the first step in the evolution of matter.

In the beginning the principle of fire diffused itself throughout the universe, in its latent state. It manifested itself only when it came in contact with the sun. Likewise the principle of water diffused itself in its latent state throughout the universe. It assumed a liquid form only when it came in contact with the earth. The earth is a conglomeration of objects, and the mother of all things. When it is acted upon by moisture and the heat of the sun, it undergoes a sort of fermentation like dough when acted upon by yeast, so that whatever has the principle of life within itself, under the double influence of heat and moisture, cannot but spring forth into being. Still, from the beginning of the universe to the time when the first spark of life appeared on the earth, it is impossible to determine the length of time in years.

"When heaven and earth," says the Book on Music, "act and re-act upon each other, and the active and passive principles of nature come together, it is the most favorable time for the reproduction of all things, as then the proper conditions present themselves for vegetation to reach a luxuriant growth, for buds and sprouts to start forth, for birds of the air to become full-fledged, for animals to put forth their horns, and for hibernating insects to stir themselves." We judge that the first vegetation covering the surface of the earth must have been of the type of lichens and mosses. Next came herbs and trees. As herbs of all kinds grew and died down every year, and trees of all kinds put forth their leaves and shed them from year to year, vegetation gradually became dense and luxuriant, and formed a sort of protective covering over the earth, which served to gather the moisture of the earth and the heat of the sun into one place so that these two elements could act and re-act upon each other. The essences of the heavens and the earth were thus gathered together in one place, and after the lapse of years nature succeeded in extracting out of the mass certain products by a process similar to that by which mercury is extracted from cinnabar, and finally transformed those products into living animals.

Now the larger animals may be classified according as they are naked, or possessed of feathers, hair, scales, and shells. The smaller animals, con-

sisting of soft-bodied creatures that fly and move, are too numerous to be counted. Man is only a species of naked animals. In the beginning the heavens and the earth could act upon each other only after they had become separate entities. The earth began to produce living things only when it could react upon the influences of the heavens. Afterwards things began to act upon one another, and the influences of the heavens and the earth at the same time acted upon them. Then things began to produce things, each after its kind. Thus it will be seen that all things have their origin in the earth, and the earth in turn receives the influences of the heavens in order to help forward the progress of life upon the earth. This is the uniform working of nature's laws. Thus nature is instrumental in giving a beginning to all things. All things have a beginning, but nature has no beginning. The earth enables all things to attain their ends. All things come to an end, but nature has no end.

The earth is only a material body. It enables the heavens to revolve, and revolves itself in space. There must be innumerable bodies similar to the earth. The sun, moon and stars are among the larger bodies that are visible. The sun, the moon, the stars, and the earth all revolve around one another in space without ceasing, and move in their several orbits without perceptible irregularity. The laws of nature work with great uniformity. Who can fully appreciate the power and intelligent purpose that are manifested in nature's operations?

In the beginning all things passed from a rarefied to a condensed state, and came into existence out of nothing. Nature makes use of these raw materials, and shows their adaptation to various economical purposes. Nature, indeed, is ever restless. Even if the order of things were reversed, and all things were to pass from a condensed to a rarefied state, and from existence to utter annihilation, nature in this case would still show its untiring energy in the work of reducing all things to a homogeneous mass, and in the adaptation of means to the end in view. Who, then, can appreciate the scope and infinite slowness of all nature's operations? Such are the laws of nature.

One can no more leave the surface of the earth, than the earth can go beyond the limits of space. Being on the surface of the earth, one is in fact in the midst of celestial space. From the place where one stands to the farthest point a telescope can reach, there is not a spot that is not filled with space. Where space is, there is heaven. As space surrounds a man on all sides, so does heaven. There is not a thought that flashes across a man's mind, but heaven knows it as soon as he, though even his wife does not know it, however near she may be. On this account a wise man strives to gain such a mastery over himself that even in his private cell or under his bed-coverings he may conduct himself with the same regard for propriety as when he appears before a large audience in a public hall. The reason is that the life-sustaining principle of man is so intimately connected with

the life-sustaining principle of nature, that as long as the connection is unbroken he remains alive, but as soon as the connection is broken he immediately dies. It is the uniform law of nature that all living things are weak at the beginning of life, grow from weakness to strength, pass from strength to old age, and then must die. To live according to the dictates of nature is to be contented in whatever situation one may be placed without being affected by joy or fear. To help on the work of nature is simply to administer the government and diffuse instruction in accordance with the laws of nature, to the end that the instinct of every creature to enjoy life may be properly satisfied. To use and not abuse whatever gifts one has received from nature, to do good in imitation of nature, to eschew evil in order to satisfy nature, are things that serve to show one's fear for the inexorable decrees of nature. This, then, is the carrying out of nature's decrees. This is the fulfillment of one's duties. By carrying out this line of study to its ramifications, it is possible to reach a satisfactory conclusion in solving the problems of life.

"What the master's opinions are," says Tz-Kung, "concerning the innate faculties of man and the laws of nature, we have had no opportunity of finding out." Among the disciples of Confucius who had ever heard him speak of the "great controlling principle," were only Tsang-Tz and Tz-Kung. What is this "controlling principle?" It is nothing else but the laws of nature. The laws of nature are mysterious; for this reason students of nature are liable to be misunderstood. Confucius, however, did not maintain an absolute silence on the innate faculties of man and the laws of nature. His opinions on these subjects may be found in his notes to the Book of Changes. After the Chau and Tsin Dynasties, those that theorized on these abstruse subjects became so numerous as to cause inextricable confusion. To them may be applied the saying that men, though living in celestial space, cannot form a notion of what space is as long as they live, as fishes in the water cannot form a notion of what water is.

THE DOCTRINES OF ORTHODOX SCHOLARS.

"The 'yu'," says the Book of Rites, in the chapter on the functions of the Prime Minister, "is a person that has won the respect of the people by his sound learning." The Minister of Public Instruction was charged with the duty of selecting orthodox scholars for teachers. The signification of the word "yu," is scholar—one who has self-control enough to be able always to maintain a mild and equable temper, and at the same time devotes his life to the cultivation of the arts and sciences. He must have, in other words, such endowments and attainments as qualify him to mediate between the conflicting interests of the people, and at the same time win for him their respect and confidence. Confucius used to think that the characteristics of a typical "yu" were so manifold that a complete analysis of them could not be given off-hand, or at one sitting, but must take time. This

much may be said about the "yu" as he was before the time of Confucius.

Confucius, in his teaching, holds up Yao and Shun as examples of perfection, and Wen and Wu as models of excellence. He prescribes rules of propriety for the guidance of sovereigns and subjects, of parents and children, and draws a line of demarcation between the spheres of husband and wife, and between those of the old and the young. He lays special stress on the doctrine of clearly defined social relations as the foundation-stone of his system. The writings of the different schools, on this account, are saturated with it.

Among the officers of the government during the Chau Dynasty, there was one entitled "Master-yu." But it seems that at that time every one could choose for himself a profession, or trade. Every profession, or trade, had then a superintending officer to look after its interests, and particular families often pursued the same profession or trade from father to son for generations. It will be seen that not every one desired to become a "yu," or scholar. During the period of decline of the Chau Dynasty, the officers of the government failed to discharge properly the duties of their respective posts, and the same trade or profession was not usually handed down from father to son. Confucius, though endowed with a sort of intuitive wisdom, failed to arrive at a high station in the state, and therefore had no opportunity to carry out his own theories of government. Accordingly he devoted himself to study and contemplation, and recommended a similar course of life to posterity. On this account, students have ever held him in reverence as the universally recognized father of learning. What do we mean by saying that Confucius, though endowed by nature with intuitive wisdom, on account of his failure to attain to high posts in the state, devoted himself to study, for want of opportunity to test his political theories? This question can best be answered by Confucius himself in his own words:

"If I were intrusted with the administration of public affairs, the reforms I should introduce would show good results at the close of a month, and would work a complete change in three years."

"If I were intrusted with power in the state, I should turn to the Eastern Chau for authority."

"If a prince governs under a disputed title, his words will not be readily obeyed; if his words are not readily obeyed, affairs will not be properly conducted; if affairs are not properly conducted, ceremonies and music will not have their intended influence; if ceremonies and music have not their intended influence, justice will be improperly administered; if justice is improperly administered, then the people will be at a loss to know what to do."

"I was not born a man of knowledge, I am only naturally quick to search out the truth from a love for the wisdom of the ancients."

"I am not presumptuous enough to set up for a wise and benevolent

man; it can be said of me, however, that I am not weary in well-doing, and that I am untiring in teaching others."

"I have gone all day without food, and all night without sleep in order to think; I find it unprofitable, however, and look upon study as preferable."

"In study, care should be taken not to lose what has already been gained, though the desired result may not yet be attained."

"In following rather than in setting examples, and in showing a love for truth and for antiquity, I fancy that I can bear comparison with Lao-Tan and Pung-chien."

"I complain not of heaven nor find fault with men. My aim is to learn from things below and rise to things above. It is heaven alone that truly knows me."

What do we mean by saying that Confucius commends the love of study to the favorable consideration of the world? In answer to this question he says:

"Even in a community consisting of only ten houses, among the inhabitants thereof it cannot be but there are individuals whose sincerity of purpose and love of truth are equal to mine; but it is impossible that any of them can show a greater love for study than I."

"I give instructions without respect of persons."

"I have never declined to instruct even those who have come to me with only a small tribute of regard to show their earnest desire to learn."

"I make it a practice not to open the understanding of those who manifest no zeal, nor to clear the doubts of those who do not appreciate their own confusion of thought. If I point out one corner to anyone who does not know how to apply this knowledge to the other three corners, I will not repeat what I have said."

"There is a saying among the people of the South to the effect that a man who has no patience is not fit to be a priest or a physician."

"If there is any virtue that I have not practiced; if there is any study that I have not mastered; if there is any righteous course of action, which I have known but not been able to pursue; if there is any fault which I have not been able to correct;—these things are the cause of my sorrow."

"The love of humanity, not tempered with the love of study, is blind as to its foolishness; the love of knowledge, not tempered with the love of study, is blind as to its capriciousness; the love of truth, not tempered with the love of study, is blind as to its mischievousness; the love of directness, not tempered with the love of study, is blind as to its uncharitableness; the love of courage, not tempered with the love of study, is blind as to its rebelliousness; the love of firmness, not tempered with the love of study, is blind as to its venturesomeness."

"Those who pamper their bodies all day without making the least attempt to exercise their minds are hard characters."

AN ANCIENT TOWER TEMPLE AT HONGCHOW, CHINA.

Since Confucius attached so much importance to the love of study, what were the subjects of his study? He devoted himself to the study of man's relations to society. In his teaching, he directed his attention to four things, namely: refinement, proper conduct, sincerity and truth, all having important bearing on man's relation to society.

Since "yu" signifies a scholar, it is evident that those who do not love study cannot lay claim to the title of "yu." The "yu" of the old school, it is said, regarded the "six liberal arts" as the sum and substance of his learning. The literature on the six liberal arts was so extensive that works and treatises on the subject could be numbered by thousands and tens of thousands. It would have occupied the lifetime of a great many men to exhaust the various branches of the study, and a great many years of a man's life to make practical application of this vast amount of knowledge. At that time strange theories and doctrines were clamoring for recognition, and every one was seeking a royal road to success and fame. The age showed an utter want of the love of study.

The scholars of the period, recognizing the fact, refused to submit to the tendency of the times. Accordingly men of virtue and intellect from all quarters of the country flocked to the feet of Confucius, to the number of three thousand. Among these were only seventy-two who had a thorough knowledge of the six liberal arts. Yen-tz alone went among his fellow-disciples as a man of preëminently studious habits. To Tsang-tz and Tz-kung was communicated a knowledge of the great "controlling principle." The actions and words of Confucius were jotted down by his disciples at the time, and the materials thus collected form the book of "Lun-yu." Tsang-tz took notes of what Confucius said about filial duties, and compiled the treatise on "Filial Duties." In after ages the Book of Changes, the Book of Chronicles, the Book of Odes, the Spring and Autumn Annals, the Book of Rites, the Book on Music came to be called the six classics by way of eminence, and sometimes also designated as the six liberal sciences. The Book of Rites and the Book of Music, are sometimes taken as forming but one book; then the name of Five Classics is given to the above mentioned works. The name of "Seven Classics" is also sometimes seen which is applied to the Five Classics mentioned, together with the Analects of Confucius and the treatise on Filial Duties. There is not a Chinese youth, before being admitted into the local government school, but has thoroughly mastered the Seven Classics together with the Analects of Mencius, and become well-grounded in the principles set forth therein, thus rendering himself perfectly able to meet the requirements of life.

Mencius belonged to the third generation of Confucius' disciples. After the Chau and Tsin Dynasties, there appeared a host of eminent writers, each having his own theories to propound. Some of their works have come down to us, and some have been lost. As those men added nothing new in the

way of doctrines to what the Confucian schools then already had, they could gather in but a few followers.

Upon the accession of the House of Tsin, the occupant of the throne, who wielded the power of Tang and Wu with the characteristic barbarity of Kieh and Tsao, was fearful lest the Confucianists should animadvert upon the tyrannous acts and iconoclastic policies of his reign, by making comparisons to his disadvantage. He accordingly ordered that all the books found in his realm should be consigned to the flames, and all the Confucianists he could lay hands on be buried alive so as to silence their voice forever. Upon the accession of the House of Han, a grand research was made for literary remains of the past. Some works which had escaped the general destruction, owing to their being hidden in the walls of houses, were brought out; and others were re-written by those who had committed their texts to memory. Thus the six classics were restored in some measure to their original form. The Book of Changes was the only work that had come out of the general conflagration entire, and has come down to us just as it was. Moreover, during the Han Dynasty, special officers were appointed to take charge of the department of public instruction. The Confucianists of the Han Dynasty may be said to have infused energy into the doctrinal system of Confucius, and given it a period of vigorous growth. Still, the official acts of the Han and Tang Dynasties show that the doctrine of both Hwang-ti and Lao-tz were at the same time quite generally received, and, consequently, affected the thought and tendency of those times. Now, Hwang-ti was one of the first rulers of the Chinese people, and his name is mentioned in the Book of Changes with the same respect as those of Yao and Shun. Lao-tz was a historiographer of the Chau Dynasty. To him Confucius once applied for information respecting various points of ceremonial law.

During the Sung Dynasty, eminent Confucianists appeared in the persons of Lien, Loh, Kwan and Min. Through their influence, the system of doctrines and precepts taught by Confucius shone forth like the sun in the firmanent of heaven, and other systems had to hide their diminished heads. From that time on all schoolboys have learned to become followers of Confucius. The learning of the various schools of Confucian philosophy has for its limits a knowledge of the laws of nature, and for its foundation the well-defined principles that govern the relations of man to man.

On the whole, the learning of the scholars of the Han Dynasty is characterized by profundity and solidity, and the learning of the scholars of the Sung Dynasty by subtlety and brilliancy. The scholars of the Han Dynasty, owing to their very profundity and solidity, held to the teachings of a single school; the scholars of the Sung Dynasty, on the other hand, owing to their very subtlety and brilliancy, selected what was best from all schools. Chu-tz was head and shoulders above other Confucian scholars, and seemed to unite in his single person the essences of them all. He taught and expounded the classics, collected the writings of the four foremost Confucian scholars, and

produced the work on the Education of Youth. He practically exhausted the multifarious applications of the principles of the six liberal arts, as well as the principles of the five social relations. Even at the present day, his memory is held in the highest honor and greatest veneration. Toward the close of the Sung and Ming Dynasties the learning of the various schools of Confucian philosophy experienced alternate periods of purity and corruptness, and consequently of progress and decline. On the whole, the state of the nation at any particular period, whether peaceful and prosperous or wretched and unhappy, usually corresponded with the progress or decline of Confucian learning. On the other hand, upon the purity or corruptness of Confucian learning depended the prosperity or decay of the nation. As long as the system of learning was pure, the system of administration was pure also; so the learning of the different schools contributed to the effective administration of the government. But as long as the system of learning was corrupt, the system of administration was corrupt; so the learning of the different schools, by reason of its resting on no solid foundation, could contribute nothing to the advancement of civilization. On this account, whenever the signs of the times indicated peace and prosperity, there always appeared some statesman who distinguished himself by rendering good services to the cause of Confucianism. Whenever the signs of the times indicated confusion and decay, there always appeared some politician who made no scruple of offending against the doctrines and precepts of Confucius. The difference between rendering a service and committing an offense against the cause of Confucianism is simply the difference between the compliance and non-compliance with the principles of the five social relations. It is not at all strange, then, that scholars should devote themselves to the study of the doctrines and precepts of Confucius.

The wise rulers that have succeeded to the throne of the present Dynasty are princes possessing intellectual endowments of the highest order. They, too, think it essential to advance in knowledge step by step, from the very rudiments, by pursuing a systematic course of study. In this way their natural endowments and acquired attainments are made to supplement each other. The Emperor, Kang-si, in his special instructions to his officers and to the people, took for his first theme, "Giving weight to filial piety and brotherly love, with a view to emphasize the importance of the social relations." On another occasion he took for his theme "Suppressing heretical doctrines with a view to uphold the system of orthodox learning." Among the titles he gave to various officers of the government may be mentioned "Supreme Instructor," "Grand Doctor of Arts," "Supreme Tutor," "Supreme Guardian." He gave to the Provincial Commissioner of Education the title of "Superintendent of Learning."

The schools in China are divided into several grades. There are family schools, national academies, endowed institutions of learning. The different departments, prefectures, and districts have their respective schools, the

general name for them all being Confucian schools. But what is the course of study pursued in these schools? Literature and art are considered merely as adjuncts, and the exposition of social duties is the fundamental thing. Thus, from the upper classes to the lower, there is not a day in which the observance of social duties is not inculcated. Accordingly every Confucian school consists of a shrine for the worship of Confucius, bearing the words "Ta Ching," (which is, being interpreted, "Great Completeness") and a hall for the assembling of students, bearing the words "Ming Lun," (which is, being interpreted, "Exposition of Social Duties.")

HETERODOX DOCTRINES.

"Attack heterodox doctrines," says Confucius, "on account of the mischief they do." For purposes of self-improvement it is essential that we should specialize our studies. "Those who agree with us are not for this reason right; those who differ with us are not for this reason wrong," is also one of Confucius' sayings. The object of study is to gain a breadth of view and a liberality of spirit which eliminates self from all calculations. We all learn from others. In the realm of human knowledge, what does not admit of a difference of opinion can be summed up in the doctrines of the "three mainstays" and of the "five relations" of human society. Except these, every one is free to follow his own predilections in the choice of a profession, and cannot be dragooned into any sort of uniformity. There is no harm in the lack of uniformity. The dynasty of Chau established three hundred and sixty governmental offices. Each trade and profession had an official overseer to look after its interests, and the same trade or profession was handed down in the family, so that the peculiar knowledge and skill belonging to each trade or profession might be transmitted from father to son with greater hope of completeness. It will be seen that there was no uniformity in the choice of professions. After the removal of the seat of government to the East, by the monarchs of the Chau dynasty, the power of the central government began to wane, and the territorial lords gradually usurped sovereign authority. The rightful officers of the state were shorn of their legitimate functions. The various schools of philosophy, with their peculiar tenets and their peculiar practices, swarmed forth like bees into the political arena. The members of the different sects, each claiming to be the special exponent of a particular doctrine, filled the country with wind and noise, in the hope of finding an easy road to honor and wealth by gaining the ear and favor of some territorial lord. China had never been before, nor has been since, such a battle-ground for contending hosts of conflicting doctrines. Upon the accession of the House of Han, the historians of those times made a thorough examination of the doctrines and tenets which the different schools of the preceding age had taught and held. They found that there were decades of the ancient schools that still had living exponents. Among them were the Confucian, Taoist, Penal, Legal, Military,

Mohist, Yin-yang, and Alliance schools. The zealous followers of these schools numbered about a few hundred, with the Confucian school standing at the head of the list. Though the doctrines and practices of the schools were different from one another, yet there were none that did not treat the "three mainstays and five relations of human society," as taught by the Confucian school, with respect. It must be said, however, that having just emerged from a period characterized by political convulsions and frequent usurpations, the followers of Confucius could not be expected to hold fast what was delivered to them by the wise men of antiquity in all its purity. Still, their influence was so great that the princes of the Tsin Dynasty endeavored to get rid of them from fear of their power.

After the House of Han acceded to the throne, the Confucian school came to include all who professed to follow the example of Yao and Shun, and chose Wen and Wu for their model, and who at the same time acknowledged Confucius as master and teacher, and held his word in respect. For this reason, what the Confucian school has held as the proper interpretation of the doctrines of the "three mainstays" and "five relations" has become the recognized canon of orthodox instruction.

During the Chan and Sain Dynasties, when the philosophers of rival schools were vying with one another in their effort to gain popular applause, the teaching of Gautama began to find its way into China. The historiographical works of China mention the fact that the scriptures of the Buddhists were brought into China during the reign of the Emperor Ming of the Han Dynasty. All the Buddhistic writings that have been translated from the original into Chinese, from that time down to the present day, would fill a building from floor to ceiling, and would make up a load heavy enough to cause an ox to sweat. Still they only treat of the methods of obtaining release from this world, and have not a word to say concerning the arts by which the world is ruled. The book entitled the "Esoteric Canons" takes up the subject of human understanding and faculties in general, and is particularly abstruse and profound. What is treated of therein may be said to correspond in some measure to what Confucianists have to say about the observation of facts, the systematization of knowledge, the establishment of right principles, the rectification of the heart, and the disciplining of self. Moreover, the words used are often taken in a sense that is altogether new. But what Confucianists have to say about the regulation of the family, the government of the nation, and the pacification of the world—seems to have no counterpart in the Buddhistic scriptures. Inasmuch as the Buddhistic scriptures are silent on all matters pertaining to the regulation of the family, the government of the nation, and the pacification of the world, it is impossible, therefore, that there should be any conflict between the teachings of Buddha and the affairs of state. On the other hand, inasmuch as the words used in the Buddhistic scriptures are often taken in a sense that is altogether new, there are words and expressions,

therefore, that seem to have been taken bodily from the writings of Chau-tz and Chuang-tz. On this account, though the teachings of Buddha are called heterodox, and not accepted by the Confucianists as a body, yet there are Confucianists who are fascinated with the mysticism of the ideas set forth. At the present day, the followers of Buddha in China are merely priests living in cloisters. Few of them are versed in the classical works of their religion. Among the heterodox faiths in China, Buddhism can, doubtless, muster the greatest number of believers.

Lao tan, the founder of Taoism, was a historiographer of the Chan Dynasty, and a contemporary of Confucius. His system of philosophy is eclectic, and not original, being characterized by a sincere seeking after truth, and by a love for antiquity. The only work of his that is still extant is the treatise on Wisdom and Virtue. It consists of five thousand words and is said to be a compilation made by him of the maxims of Hwang-ti, respecting the government of the nation and the government of the army. The substance of his teaching is that public affairs should be administered in a quiet way and with entire self-abnegation on the part of the public servants, who, having performed the required service, should at once seek retirement. Taoism is commonly regarded as having derived its doctrines and precepts from Hwang-ti and Lao-tz. Now, Hwang-ti was a direct ancestor of the Yao, who is regarded by Confucianists as their pattern of wisdom and virtue. So it seems that both Confucianism and Taoism may be said to have sprung from the same source. On this account a chronicler of the Han Dynasty remarks that Taoism, which recognizes an ancient historiographer as its founder, in teaching the doctrine of the people's right to rule, practically accords to Yao his approval of his choosing a successor from among the people. Since the imitation of Yao and Shun's example became the distinguishing test of the Confucian School, the adherents of other schools that flourished during the Han Dynasty—such as the Military, Penal, Medical, Sacerdotal, Paphian, Spiritualistic, Alchemistic, Incantation-believing, Oracle-believing schools, and the like—who claimed to have derived their doctrines from Hwang-ti and Lao-tz, and who were not num erous enough to form a school of their own, and at the same time were not allowed to attach themselves to the Confucian School, have been lumped together finally with the followers of Taoism. Still the doctrines and practices of these sects differ widely from the original teachings of Hwang-ti and Lao-tz. Since the Han and Tang Dynasties there have been but few propagandists of the doctrines of Hwang-ti and Lao-tz. The living exponents of Taoism at the present day are an ignorant priesthood, consisting of temple-tenders merely. Though the temples of the Taoists and the Buddhists are scattered throughout the length and breadth of the Empire, yet there are essential differences in the course pursued by each sect to gain proselytes. The so-called Buddhists and Taoists of the present day differ not at all in their training and practices of priests, and are not, therefore,

allowed to compete at the public examinations with the Confucianists. The reason is, that the Confucianists devote themselves to the study of things human, while the priests of the two sects devote themselves to the study of things spiritual.

What the Confucianists call things spiritual is nothing more than the law of action and reaction, which operates upon matter without suffering loss, and which causes the seasons to come round without deviation. What priests of the two sects call things spiritual consist of prayers and repentance, which they make use of as a means of practicing deception upon the people by giving out that they can reveal the secrets of happiness and misery thereby. As a rule, they are men given to speculations on the invisible world of spirits, and neglectful of the requirements and duties of life. For this reason they are employed by public functionaries to officiate on occasions of public worship, and at the same time they are despised by the Confucianists as the dregs of the people.

It may be said in this connection that there are authentic records extant, placing the institution of a priesthood in China as far back as five thousand years ago. In the time of Hwang-ti, Wu Pang and Wu Hsien, who were called divine priests, were eminent statesmen, and not common men. In the time of Siao Hau, son of Hwang-ti, every family employed a priest to record the important events that occurred in the family. The temporal and spiritual affairs of the people soon became so inextricably mixed that misfortunes and calamities repeatedly overtook the community. The Emperor, Chuan Kuh, grandson of Hwang-ti, compelled the priests to return to their proper functions, and prohibited them from interfering with the private affairs of the people. This is the first instance on record of priests practicing deception upon the common people, and of a Chinese ruler making strenuous efforts to purge the country of their influence.

During the Chau dynasty there were officers of the government who bore the titles of Archbishop, Bishop, Priest and Priestess. The present dynasty follows the practice of the Chau dynasty by appointing special officers to officiate on occasions of ceremony such as offering sacrifices to Heaven, and worshiping spirits. The Buddhists and Taoists have a high priest set over them who exercises a general supervision over matters relating to religious worship.

There is a personage called Tien-sz, Heavenly Teacher, who is charged with instructing those who make the management of all spiritual concerns their profession. He has the power of controlling evil spirits, and does not practice deception upon the people by making use of the name of false deities. He is a hereditary nobleman of the third class. He is privileged to follow the doctrines and practices of his own faith, under the direction of the Board of Rites. As he has nothing to do with state affairs, he cannot come into conflict with the doctrines and practices of Confucianists.

According to the laws of the empire Buddhist priests and nuns, and

MONGOLIAN LAMA; THE HEADQUARTERS OF THIS SECT IS THIBET.

EVERY THIRD MAN IS COMPELLED TO BECOME A LAMA (PRIEST) AND IS NOT ALLOWED TO MARRY.

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Taoist priests and nuns are all required to pay proper respect to their parents, to offer sacrifices to their ancestors, to put on mourning for their relatives according to the degree of relationship which they hold to the deceased, in all respects like the common people. Any violation of these provisions is liable to be punished with a hundred lashes, and by being remanded to a secular life. It will be seen that they are tolerated to follow their practices without molestation, but not permitted to misuse this privilege in such a manner as to enable them to cast aside all social requirements and restraints, and put themselves outside the pale of the established doctrines and practices.

The Mohammedans cling to their peculiar form of worship and peculiar practices in China. There are some, however, who conform to the requirements of the Confucian school and enter the public service of the government in various capacities. As for Zoroastrianism, even during the Wei and Tsin Dynasties, there were temples in China dedicated to the worship of fire. The followers of Zoroaster came from Persia. Christianity was introduced into China by the Nestorians during the Tang Dynasty. A tablet still exists with Chinese inscriptions giving an account of their labors. It was not until the close of the Ming Dynasty that the Chinese had an opportunity of examining the Scriptures of the Christians from translations made by Matteo Ricci and other Jesuits. The Protestant form of the Christian religion has only recently found its way into China.

THE LAWS OF HUMANITY.

"Man," says Confucius in the Book of Rites, "is the product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, and the ethereal essence of the five elements." Again he says, "Man is the heart of heaven and earth, and the nucleus of the five elements, formed by assimilating food, by distinguishing sounds, and by the action of light." Now, the heaven and earth, the active and passive principles, and the soul and spirit are dualisms resulting from unities. The product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, are unities resulting from dualisms. Man, being the connecting link between unities and dualisms, is therefore called the heart of heaven and earth. By reason of his being the heart of heaven and earth, humanity is his natural faculty and love his controlling emotion. "Humanity," says Confucius, "is the characteristic of man." On this account humanity stands at the head of the five faculties, or innate qualities of the soul, namely, humanity, rectitude, propriety, understanding and truthfulness. Humanity must have the social relations for its sphere of action. Love must begin at home.

What are the social relations? They are sovereign and subject, parent and child, husband and wife, elder and younger brothers, and friends. These are called the five relations, or natural relations. As the relation of husband

and wife must have been recognized before that of sovereign and subject, or that of parent and child, the relation of husband and wife is, therefore, the first of the social relations. The relation of husband and wife bears a certain analogy to that of "kien" and "kiun." The word "kien" may be taken in the sense of heaven, sovereign, parent, or husband. As the earth is subservient to heaven, so is the subject subservient to the sovereign, the child to the parent, and the wife to the husband. These three mainstays of the social structure have their origin in the law of nature, and do not owe their existence to the invention of men.

The emotions are but the manifestations of the soul's faculties when acted upon by external objects. There are seven emotions, namely, joy, anger, grief, fear, love, hate, and desire. The faculties of the soul derive their origin from nature, and are, therefore, called natural faculties; the emotions emanate from man, and are, therefore, called human emotions.

Humanity sums up the virtues of the five natural faculties. Filial duty lies at the foundation of humanity. The sense of propriety serves to regulate the emotions. The recognition of the relation of husband and wife is the first step in the cultivation and development of humanity. The principles that direct human progress are sincerity and charity, and the principles that carry it forward are devotion and honor. "Do not unto others," says Confucius, "whatsoever ye would not that others should do unto you." Again he says: "A noble-minded man has four rules to regulate his conduct: to serve one's parents in such a manner as is required of a son; to serve one's sovereign in such a manner as is required of a subject; to serve one's elder brother in such a manner as is required of a younger brother; to set an example of dealing with one's friends in such a manner as is required of friends." This succinct statement puts in a nutshell all the requirements of sincerity, charity, devotion and honor, in other words, of humanity itself. Therefore all natural virtues and established doctrines that relate to the duties of man in relation to society, must have their origin in humanity. On the other hand, the principle that regulates the action and conduct of men from beginning to end, can be no other than propriety. What are the rules of propriety? The Book of Rites treats of such as relate to ceremonies on attaining majority, marriages, funerals, sacrifices, court receptions, banquets, the worship of heaven, the observance of stated feasts, the sphere of woman, and the education of youth. The rules of propriety are based on rectitude, and should be carried out with understanding so as to show their truth, to the end that humanity may appear in its full splendor. The aim is to enable the five innate qualities of the soul to have full and free play, and yet to enable each in its action to promote the action of the rest. If we were to go into details on this subject, and enlarge on the various lines of thought as they present themselves, we should find that myriads of words and thousands of paragraphs would not suffice; for then we should have to deal with such problems as relate to the observation of facts, the systematization of knowl-

edge, the establishment of right principles, the rectification of the heart, the disciplining of self, the regulation of the family, the government of the nation, and the pacification of the world. If for the purpose of showing the methods of imparting instruction to the people in the duties of private life, such as how to serve their parents, how to worship their ancestors, how to set bounds to the sphere of woman, and how to train up children, and also for the purpose of showing the methods adopted for imparting instruction to the nation and to the world by means of ceremonies, music, punishments, and laws, with the view of advancing the moral tone of society, of renewing the youth of the people, and of securing the greatest good, we were to go into details, and enlarge on all the lines of thought that may present themselves, we should find that myriads of words and thousands of paragraphs would not suffice. Such are the elements of instruction and self-education which Confucianists consider as essential to make man what he ought to be.

Now man is only a species of naked animal. In primitive times, his food was herbs and shrubs, and his drink was water from flowing streams. There were not many removes between him and the rest of the animated creation. Besides, he was not furnished by nature with horns and claws, for resisting the attacks and molestations of other animals, nor with feathers or furs, as a protection against heat and cold. Being obliged to face, alone and helpless, the struggle for existence, he doubtless at first regarded his physical organization as in some respects inferior to that of other animals. At the sight of birds of the air, beasts of the field, and every soft-bodied creature that lived in the air or moved upon the earth he was naturally stricken with fear, and went so far as to worship them, for the reason that he himself was helpless, while they had the power to do good or harm. To circumstances like these may be traced the origin of religious worship. It was only man, however, that nature had endowed with intelligence. On this account, he could take advantage of the useful properties of fire, by molding metal into weapons, and fashioning clay into utensils. His primary object was to increase the comforts and remove the dangers of life. In course of time, he felt his own superiority, and appropriated as his own the land that had been occupied by birds, beasts, fishes and other living creatures in common with him. Furthermore, he came to eat their flesh and sleep on their skins. Then he changed his dwelling-place from rudely-built huts and natural caves to substantial houses; and his clothing from raw pelts and hides to fabrics of cloth and silk. He soon cultivated a knowledge of the heaven and the earth, and noted the movements of the sun and moon, and the periodical recurrence of the seasons. Tablets bound with leather thongs were substituted for the strings and knots that had been used for the recording of memorable events. As he passed from a savage to a civilized state, he initiated movements for the education of the rising generation by defining the relations and duties of society, and by laying special emphasis on the disciplining of self. Music was called into requisition to proclaim

the virtues of mankind, and rules of propriety were framed to regulate the conflicting claims of individuals in the interest of peace. Invention after invention, and discovery after discovery, became the property of the race, and increased in completeness and marvelousness with the lapse of years. Therefore, man is called the "nucleus of the five elements," and "the ethereal essence of the five elements formed by assimilating food, by distinguishing sounds, and by the action of light." Herein lies the dignity of human nature. Herein we recognize the chief characteristic that distinguishes man from animals.

The various tribes of feathered, haired, scaled or shelled animals, to be sure, are not entirely incapable of emotions. As emotions are only phenomena of the soul's different faculties, animals may be said to possess, to a limited degree, faculties similar to the faculties of man, and are not, therefore, entirely devoid of the pure essence of nature. But animals know only their mothers, and not their fathers, when young. When they have reached maturity they then take their departure, or fly away, cutting loose even from their mothers. The fact that animals generally choose their mates with care, may be called likewise the union of the active and passive principles of nature. But some are mated for life, and others only for the time being. The individuals of the same species, as a rule, congregate and commingle promiscuously. We can recognize some elements of the relations existing between friends in such an assembling of individuals. But we cannot detect any knowledge in them of the relations of sovereign and subject, and of elder and younger brothers. From the beginning of the creation the intelligence of animals has remained the same, and will doubtless remain the same to the end of time. They are incapable of improvement or progress. This shows that the substance of their organization must be derived from the imperfect and gross elements of the earth, so that when it unites with the ethereal elements to form the faculties, the spiritual qualities cannot gain full play, as in the case of man. "In the evolution of the animated creation," says Confucius, in connection with this subject, "nature can only act upon the substance of each organized being, and bring out its innate qualities. She, therefore, furnishes proper nourishments to those individuals that stand erect, and tramples upon those individuals that lie prostrate." The idea is that nature has no motive.

As for man he also has natural imperfections. This is what Confucianists call essential imperfections in the constitution. The reason is, that the organizations which different individuals have received from the earth are very diverse in character. It is but natural that the faculties of different individuals should develop abilities and capabilities which are equally diverse in degrees and kinds. It is not that different individuals have received from nature different measures of intelligence. Man only can remove the imperfections inherent in the substance of his organization by directing his mind to intellectual pursuits, by abiding in virtue, by following

the dictates of humanity, by subduing anger, and by restraining the appetites. Lovers of mankind, who have the regeneration of the world at heart, would doubtless consider it desirable to have some moral panacea which could completely remove all the imperfections from the organic substance of the human species, so that the whole race might be reformed with ease and expedition. But such a method of procedure does not seem to be the way in which nature works. She only brings out the innate qualities of every substance. Still, it is worth while to cherish such a desire, on account of its tendency to elevate human nature, though we know it to be impossible of fulfillment, owing to the limitations of the human organization.

There are certain scholars who hold that the difference in intelligence between man and animals lies in the fact that animals are only endowed with power to eat food, to drink water, and to move upon the earth, but man only can turn the elements of fire and metal to his own use. He is thus possessed of the essence of the five elements in their completeness. Hence comes his intelligence. This is one theory. It must be said, however, that man has made use of the violent properties of metal and fire to his own hurt, as well as the useful properties of metal and fire to his own advantage. It would seem that a limit in either direction might soon be reached.

Man is then endowed with faculties of the highest dignity. Yet there are those who so far degrade their manhood as to give themselves up to the unlimited indulgence of those appetites which they have in common with birds, beasts, fishes, and every soft-bodied creature that flies in the air, or moves upon the earth, to the utter loss of their moral sense, without being sensible of their degradation, perhaps. In case they have really become insensible, then even heaven cannot possibly do anything with them. But if they, at any time, become sensible of their condition, how they must be stricken with a sense of shame, not unmingled, perhaps, with fear and trembling. If after experiencing a sense of shame mingled with fear and trembling, they repent of their evil doings, then they become men again with their humanity restored. This a doctrine maintained by all the schools of Confucianists.

THE LAWS OF THE SPIRITUAL WORLD.

"Reason," says Confucius in his notes to the Book of Changes, "consists in the proper union of the active and passive principles of nature." Again, he says: "What is called spirit is the inscrutable state of 'yin' and 'yang,' or the passive and active principles of nature." Now, "yang" is heaven, or ether. Whenever ether by condensation, assumes a substantive form and remains suspended in the heavens, there is an admixture of the active and passive principles of nature, with the active principle predominating. "Yin," or the passive principle of nature, is earth or substance. Whenever a substance which has the property of absorbing ether is

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attracted to the earth, there is an admixture of the active and passive principles of nature, with the passive principle predominating.

The element of fire, when coming in contact with the sun, is externally active and internally passive. The element of water, on the other hand, when coming in contact with the earth, is externally passive and internally active. Therefore, the sun as soon as it rises, can turn by its heat, water into vapor, and make it rise from the earth; but as soon as the sun sets below the horizon, then the vapors, laden with the heat of the sun, return to the earth.

As the sun rises in the east and sets in the west, its going and coming making one day, so the quantity of ether which the earth holds varies from time to time. Exhalation follows absorption; systole succeeds diastole. It is these small changes that produce day and night. As the sun travels also from north to south and makes a complete revolution in one year, so the quantity of ether which the earth holds varies from time to time. Exhalation follows absorption; systole succeeds diastole. It is these great changes that produce heat and cold. The movements of the active and passive principles of the universe bear a certain resemblance to the movements of the sun. There are periods of rest, periods of activity, periods of expansion and periods of contraction. The two principles may sometimes repel each other, but can never go beyond each other's influence. They may also attract each other, but do not by this means spend their force. They seem to permeate all things from beginning to end. They are invisible and inaudible, yet it cannot be said for this reason they do not exist. This is what is meant by inscrutability, and this is what Confucius calls spirit.

Still it is necessary to guard against confounding this conception of spirit with that of nature. Nature is an entirely active element, and must needs have a passive element to operate upon, in order to bring out its energy. On the other hand, it is also an error to confound spirit with matter. Matter is entirely passive, and must needs have some active element to act upon it in order to concentrate its virtues. It is to the action and reaction as well as to the mutual sustenation of the essences of the active and passive principles that the spirit of anything owes its being. In case there is no union of the active and passive principles, then the ethereal and substantive elements lie separate, and the influences of the heavens and the earth cannot come into conjunction. This being the case, whence can spirits derive their substance? Thus the influences of the heavens and material objects must act and react upon each other, and enter into the composition of each other, in order to enable every material object to incorporate a due proportion of energy with its virtues. Each object is then able to assume its proper form, whether large or small, and acquire the properties peculiar to its constitution, to the end that it may fulfill its functions in the economy of nature. For example, the spirits of mountains, hills, rivers and marshes are invisible; we see only the manifestations of their power in winds, clouds,

thunders and rains. The spirits of birds, quadrupeds, insects and fishes are invisible; we see only the manifestations of their power in flying, running, burrowing and swimming. The spirits of terrestrial and aquatic plants are invisible; we see only the manifestations of their power in flowers, fruits and the various tissues. The spirit of man is invisible; yet when we consider that the eyes can see, the ears can hear, the mouth can distinguish flavors, the nose can smell, and the mind can grasp what is most minute as well as what is most remote, how can we account for all this? But the Spirit who rules this universe of created things; who accomplishes all his purposes without effort; whose presence cannot be perceived by the senses of hearing and of smell; who dwells ever in an atmosphere of serene majesty; who is the dispenser of all things,— is called by Confucianists "Ti," Supreme Ruler, and not merely "shen," spirit. The "Ti," Supreme Ruler," is eternal and unchangeable. Before the creation of the universe he existed, and after the dissolution of the universe he will remain the same. But a "shen," spirit, depends on the created things for its existence. It co-exists with the body. In the case of man the spirit is in a more concentrated and better disciplined state than the spirits of the rest of the created things. On this account the spirit of man after death, though separated from the body, is still able to retain its essential virtues, and does not become easily dissipated. This is the ghost or disembodied spirit.

The followers of Taoism and Buddhism often speak of immortality and everlasting life. Accordingly they subject themselves to a course of discipline, in the hope that they may by this means attain to that happy Buddhistic or Taoistic existence. They aim merely to free the spirit from the limitations of the body. Taoist and Buddhist priests often speak of the rolls of spirits and the records of souls, and make frequent mention of heaven and hell. They seek to inculcate that the good will receive their due reward, and the wicked will suffer eternal punishment. They mean to convey the idea, of course, that rewards and punishments will be dealt out to the spirits of men after death according to their deserts. Such beliefs doubtless have their origin in attempts to influence the actions of men by appealing to their likes and dislikes. The purpose of inducing men to do good and forsake evil by presenting in striking contrast a hereafter to be striven for and a hereafter to be avoided, is laudable enough in some respects. But it is the perpetuation of falsehood by slavishly clinging to errors that deserve condemnation. For this reason Confucianists do not accept such doctrines, though they make no attempt to suppress them. "We cannot as yet," says Confucius, "perform our duties to men; how can we perform our duties to spirits?" Again he says, "We know not as yet about life; how can we know about death?" "From this time on," says Tsang-tz, "I know that I am saved." "Let my consistent actions remain," says Chang-tz, "and I shall die in peace." It will be seen that the wise and good men of China have never thought it advisable to give up teaching

the duties of life, and turn to speculations on the conditions of souls and spirits after death. But from various passages in the Book of Changes, it may be inferred that the souls of men after death are in the same state as they were before birth. The priests of the Buddhist and Taoist sects seem to take delight in expatiating on this subject, basing their belief in the existence of spirits on the phenomena of life and death.

Why is it that Confucianists apply the word "Ti" to Heaven, and not to spirits? The reason is that there is but one "Ti," or Supreme Ruler, the governor of all subordinate spirits, who cannot be said to be propitious or unpropitious, beneficent or maleficent. Inferior spirits, on the other hand, owe their existence to material substances. As substances have noxious or useful properties, so some spirits may be propitious, others unpropitious, and some benevolent, others malevolent. Man is part of the material universe; the spirit of man, a species of spirits. All created things can be distributed into groups, and individuals of the same species are generally found together. A man, therefore, whose heart is good, must have a good spirit. By reason of the influence exerted by one spirit upon another, a good spirit naturally tends to attract all other propitious and good spirits. This is happiness. Now if every individual has a good heart, then from the action and reaction of spirit upon spirit, only propitious and good influences can flow. The country is blessed with prosperity; the government fulfils its purpose. What happiness can be compared with this? On the other hand, when a man has an evil heart, his spirit cannot but be likewise evil. On account of the influence exerted by one spirit upon another, the call of this spirit naturally meets with ready responses from all other unpropitious and evil spirits. This is misery. If every individual harbors an evil heart, then a responsive chord is struck in all unpropitious and evil spirits. Evil influences are scattered over the country. Misfortunes and calamities overtake the land. There is an end of good government. What misery can be compared with this? Thus, in the administration of public affairs, a wise legislator always takes into consideration the spirit of the times in devising means for the advancement and promotion of civilization. He puts his reliance on ceremonies and music to carry on the good work, and makes use of punishments and the sword as a last resort, in accordance with the good or bad tendency of the age. His aim is to restore the human heart to its pristine innocence by establishing a standard of goodness and by pointing out a way of salvation to every creature. The right principles of action can only be discovered by studying the waxing and waning of the active and passive elements of nature as set forth in the Book of Changes, and surely cannot be understood by those who believe in what priests call the dispensations of Providence.

Now, human affairs are made up of thousands of acts of individuals. What, therefore, constitutes a good action, and what a bad action? What is done for the sake of others is disinterested; a disinterested action is good

and may be called beneficial. What is done for the sake of one's self is selfish; a selfish action is bad, and naturally springs from avarice. Suppose there is a man who has never entertained a good thought, and never done a good deed, does it stand to reason that such a wretch can, by means of sacrifice and prayer, attain to the blessings of life? Let us take the opposite case, and suppose that there is a man who has never harbored a bad thought and never done a bad deed, does it stand to reason that there is no escape for such a man from adverse fortune except through prayers and sacrifices? "My prayers," says Confucius, "were offered up long ago." The meaning he wishes to convey is that he considers his prayers to consist in living a virtuous life and in constantly obeying the dictates of conscience. He, therefore, looks upon prayers as of no avail to deliver any one from sickness. "He who sins against Heaven," again he says, "has no place to pray." What he means is that even spirits have no power to bestow blessings on those who have sinned against the decrees of Heaven.

The wise and the good, however, make use of offerings and sacrifices simply as a means of purifying themselves from the contamination of the world, so that they may become susceptible of spiritual influences and be in sympathetic touch with the invisible world, to the end that calamities may be averted and blessings secured thereby. Still, sacrifices cannot be offered by all persons without distinction. Only the Emperor can offer sacrifices to Heaven. Only governors of provinces can offer sacrifices to the spirits of mountains and rivers, land and agriculture. Lower officers of the government can offer sacrifices only to their ancestors of the five preceding generations, but are not allowed to offer sacrifices to Heaven. The common people, of course, are likewise denied this privilege. They can offer sacrifices only to their ancestors. All persons, from the Emperor down to the common people, are strictly required to observe the worship of ancestors. The only way in which a virtuous man and dutiful son can show his sense of obligation to the authors of his being is to serve them when dead, as when they were alive, when departed as when present. It is for this reason that the most enlightened rulers have always made filial duty the guiding principle of government. Observances of this character have nothing to do with religious celebrations and ceremonies.

Toward the close of the Ming Dynasty, the local authorities of a certain district invited a priest from Tsoh to live in their midst. The people began to vie with one another in their eagerness to worship the new-fangled deities of Tsoh. Shortly afterwards an invitation was extended to a priest from Yueh to settle there also. Then the people in like manner began to vie with one another in their eagerness to worship the new-fangled deities of Yueh. The Tsoh priest, stirred up with envy, declared to the people that the heaven he taught was the only true heaven, and the deities he served were the only true deities, adding that by making use of his prayers, they could obtain the forgiveness of their sins and the blessings of

life, and if they did not make use of his prayers, even the good could not attain to happiness. He at the same time denounced the teachings of the Yueh priest as altogether false. The Yueh priest then returned the compliment in similar but more energetic language. Yet they made no attack on the inefficacy of prayers, the reason being that both employed the same kind of tools in carrying on their trade. To say that there are true and false deities is reasonable enough. But can heaven be so divided that one part may be designated as belonging to Tsoh, and another part to Yueh? It is merely an attempt to practice on the credulity of men, to dogmatize on the dispensation of Providence, by saying that no blessings can fall to the lot of the good without prayer, and that prayer can turn into a blessing the retribution that is sure to overtake the wicked.

SUPPLEMENT FIRST.

I have always read with delight the writings of the ancient sages of Asia, but unfortunately I am not gifted with a retentive memory. Though the founders of the most wide-spread historic faiths, like Zoroaster, Gautama, Christ and Mohammed, were all born in Asia, yet they made use of different languages to communicate their teachings. With the exception of the Buddhistic and Christian Scriptures there are no good Chinese versions of the sacred writings of the other great faiths. What is found in China, therefore, about Zoroastrianism and Mohammedanism is somewhat fragmentary. It is a great pity that the Christian Scriptures have been translated into Chinese thus far only by men evidently deficient in doctrinal knowledge as well as in lingual requirements, so that the best version of the Christian Bible is far inferior to the versions of the Buddhistic scriptures. There is no Chinese scholar, after reading a few lines of it, but lays it aside. Since I came to America, I have dipped into English a little bit. Knowing well that the political and educational institutions, as well as the customs and manners of the people of Europe and America, are founded upon the principles of the Christian Religion, I recognize the importance of a knowledge of the principles of the Christian Religion to anyone who desires to make the customs and manners of the West a subject of study. During these six or seven years I have from time to time carefully looked over the English version of the Bible and have found it, in point of literary merit, vastly superior to any of the Chinese versions.

Naturally there are a great many points which I do not seem to be able to fathom the true meaning of. Christ teaches men not to "lay up treasures on earth," and to take no thought saying, "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" "Ye cannot serve God and mammon," he says. He commands the rich young man to sell what he has and give to the poor, and afterwards adds that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." There is a striking similarity in the thought between these

sayings of Çhrist and those of other religious teachers. We quote the following:

"In order to be Tang and Yu," says Pao Pah-tz, "we must return our gold to the mountains and fling our precious stones into the abyss."

"If you would diminish selfishness and lessen desires," says Lao-tz, "do not retain gold and jade in your possession." Buddha taught the same thing by his forsaking love and gratitude, and in his viewing prosperity with a feeling of pain.

What Christ means to teach by calling attention to the lilies of the field has a parallel in the Confucian doctrine of doing one's daily duties and awaiting the call of fate. The object of all this is to teach men to put down the desires of the flesh and to preserve the moral sense which is inherent in human nature in a state of activity. The meaning of the above cited passages is clear enough from the Chinese as well as the English version of the Bible. Missionaries in China, however, often contend in their controversial writings that the Christian nations of the West owe their material well-being and political ascendency to their religion. It is difficult to see upon what this argument is based. When teachers of religion speak of material prosperity and political ascendency in such commendable terms, they, in fact, turn away from teaching religion to propagating such theories of government as were advocated by Kwan-tz, Shang-tz and Tao Chukung. It is the end of every government, indeed, to strive after material prosperity and political ascendency. Christ, however, proposes an entirely different end which is to seek the Kingdom of Heaven. He certainly did not hold up the foreign masters that were exercising supreme political control over his own country at the time, as an example worthy of imitation.

Christ teaches his disciples not to kill, not to commit adultery, not to steal, not to bear false witness, to honor their fathers and mothers and to love their neighbors as themselves. Similar precepts are also found in other systems of religious morality. Christ says: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." That he makes light of plucking out the right eye and cutting off the right hand and casting them away, shows what severe self-discipline he enjoins upon his disciples. Lao-tz recommends refraining from seeing whatever excites desire in order not to throw the heart into agitation. On this subject Confucius says: "When youthful blood has not yet settled to an even flow, what must needs be guarded against is female beauty." On this account, even as long as six thousand years ago, Fuh-si instituted marriage to prevent the free commingling of the sexes. The wise legislators of after ages have never relaxed this restriction. There is no Chinese but has it installed into his very bones that due observance of the conventional proprieties that serve to isolate the sexes is the cardinal principle of virtuous conduct. The result as shown by experience from long observation of this custom in China is that character plays a more important part in most cases

of matrimonial alliances than beauty, and that domestic differences seldom lead to a fatal issue. The lesson which Christ teaches when he says: "It is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell," and "It is more profitable for that man to hang a millstone about his neck and be cast into the sea than that he should cause one of these little ones to stumble," I consider to have the same object in view as the educational principles of China aim at by removing every conceivable temptation and eradicating all possible evil tendencies. The difference lies only in the expression of the idea. If it be said that the educational system of China imposes too many restraints upon the freedom of young people, I have only to say with Christ that "wide is the gate and broad is the way that leadeth unto destruction: and straight is the gate and narrow is the way which leadeth unto life." Followers of Christ will readily assent to the truth of my words without further amplification on my part.

I once looked up the derivation of the word "sing" (surname) which is given by Hsu She, the philologist, to be "the product of man." He adds that in ancient times the Holy Mother conceived a child by heaven, who was called the Son of Heaven; on this account the character "sing" is made up of two parts—"nu" (woman) forming the one part, and "shang" (born) the other. In the historical sketches of ancient times are recorded many instances of wonderful birth. It was not confined to men of wisdom and virtue. There is an ancient saying that remarkable men have remarkable circumstances attending their births. Tradition has handed down many marvelous circumstances connected with the birth of Confucius. It is said that two dragons wound their bodies round the house where he was born; that five men, venerable with age, representing the five planets, descended unto the open court; that the air was filled with music; that a voice came out of the heavens saying: "This is a heaven-born, divine child, hence the sound of melodious music descends;" that a unicorn threw out of its mouth a book of jade, upon which was engraved this inscription: "Son of the essence of water, who shall succeed to the kingdom of the degenerate house of Chau." It is also said that the Duke of Chau, who lived five hundred years before Confucius, on coming to the place where Confucius was to be born, said: "Five hundred years hence, on this sacred spot, shall a divine character be born." As Confucius appeared at the time predicted, the Duke of Chau is therefore considered to have had a previous knowledge of the coming of Confucius. The fact that Confucius, during his lifetime, often dreamed of the Duke of Chau, is also attributed to this circumstance. Tales of this character were scattered broadcast during the Han Dynasty by men who delighted in the mysteries of geomancy, priestcraft and soothsaying. Though Confucianists do not reject such stories altogether, they do not set much value on them. Marvelous tales have always exerted a sort of fascinating influence over the minds of the Chinese people both in ancient and in modern times. But the Confucianists hold Confucius in the highest

AN OLD TOWER IN FOOCHOW, CHINA.

honor and veneration, not by reason of miraculous performances of any kind, but by reason of his virtuous example.

The practice of medicine was in former times one of the functions of the priestly office. It can be traced to Wu Pung and Wu Hsien and other famous hierarchs of ancient times. Wonderful cures were attributed to those first practitioners of the healing art. It is said that they could make the dumb speak, the maimed whole, the lame walk, the blind see, and that they had the power to pacify the winds and waves and cause the rain to come down. Men possessing such supernatural powers, however, are not confined to any particular age. Even at the present day there are priests who can effect extraordinary cures by incantations, and there are Thibetan lamas, of the red-robe variety, who also understand the art. Such powers of healing can evidently be acquired by practice. There is no need of attributing them to a higher source. I remember to have read somewhere that Pao-Po-tz had the directions for the preparation of a certain compound whose virtue was so great that by applying it to the feet, one could walk over the surface of the water, by applying it to the nose one could remain under water, and by applying it to the body one could render one's self invisible. Performances of this nature are not reckoned by Confucianists among the virtues, but freaks of magic.

Buddhistic writings make mention of a queen who went up a high tower and exposed her breasts, from which milk issued forth in five hundred streams, and shot into the mouths of her thousand children. It is related that they then knew her to be their mother, and abandoning their bows and arrows and other weapons, rushed toward her. There is a passage in the Buddhistic writings to the effect that a drop of refreshing dew suffices to sprinkle a thousand worlds. These passages bear a strong resemblance to the feeding of thousands of people with a few loaves and fishes.

The followers of Buddhism and Taoism distinguish the true body from the fleshy body, the true father and mother from the worldly father and mother. Christ says, "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven," and also, "Who is my Mother?" These passages show that there are similar distinctions in both religions.

It is related that Sakya Muni, while in the body of the patient saint, suffered dismemberment at the hands of an angry prince, and instead of showing resentment promised that he would at some future stage of his soul's wandering, guide his torturer into the way of truth. Self-abnegation is the teaching of Buddhism. Buddha was ready to sacrifice his head or eyes for the good of others. The same doctrine was taught by Moh-tz, who made nothing of suffering his head to be bruised or his feet to be amputated if the world was to derive any benefit therefrom. Christ inculcates the same doctrine when he says, "Love your enemies; bless them that curse you: pray for them that despitefully use you and persecute you," and when he speaks of saving the world with his blood. Christ was tempted by the devil to com-

mand stones to become bread, to cast himself down from the pinnacle of the temple, and to possess himself of all the kingdoms of the world and the glory of them. The famous Taoist, Lu Shun Yang, is said to have passed through ten temptations to which the devil subjected him to by setting before him riches and honor on the one hand, and dire calamities that would befall his kindred as well as himself on the other. Fei Chang Fang, the magician, is said to have suffered temptation at the hands of the devil, when the evil one suspended by means of a rotten rope a large stone over his head and caused a snake to gnaw the rope until it was ready to snap. Buddha is also said to have suffered temptations at the hands of the devil when Po-sun, the Buddhist Beelzebub, was sent with an innumerable host to destroy him. It is related that the success which a disciple of Buddha met with in spreading the new doctrine shook the kingdom of the evil one to its foundations, and so thoroughly frightened Po-sun, the Buddhist Beelzebub, that he marched forth with all the infernal forces he could muster to do battle with the saints. Narratives of this kind, when they have reference to the propagation of new doctrines, and to the self-disciplining efforts of putting down desires and obeying the dictates of conscience, can only be taken in a figurative sense as expression of the struggle between the flesh and the spirit. Confucianists have similar ideas but express them in a different form. As long as there is an inner meaning to inherently improbable narratives, it is not worth while to look into the probability and improbability of the events narrated. If Chinese fables and allegories of this kind were to be collected, the various books on the subject would suffice to fill more than one good-sized building from floor to ceiling and load more than ten wagons to their full capacity. If the marvelous were the thing sought after, one could easily find among the Chinese works stories more marvelous than any that are related in the Gospels. But both those who give credence to such stories without discrimination and those who reject such stories without discrimination, are looked upon by Confucianists as men whose learning and knowledge are neither profound nor extensive.

What Confucianists set most value upon are the simple truths relating to the social relations. We desire to quote the words of Christ on this subject. He says:

"Render unto Cæsar the things that are Cæsar's."

"Honor thy Father and thy Mother; and whoso curseth Father and Mother, let him die the death."

"For this cause . . . . shall a man cleave to his wife; and they twain shall be one flesh. What, therefore, God hath joined together, let not man put asunder. Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

"Whosoever is angry with his brother without cause shall be in danger

of the judgment: . . . . . but whosoever shall say, Thou fool! shall be in danger of hell fire."

"Love thy neighbor as thyself. Whatsoever ye would that men should do unto you, do ye even so unto them."

The above passages all have reference to the social relations, and contain precepts such as Confucianists lay down for the regulation of conduct. Christ's method of teaching by similitudes and parables was extensively employed by the different schools of philosophy during the Chan and Tsin Dynasties. In regard to the proprieties that should govern the relation of sovereign and subject, parent and child, husband and wife, elder and younger brothers and friends, Confucianists amplify on every point and go into the minutest details. Moreover, the philosophers of the various schools have handled the metaphysical questions respecting the human faculties and the principles of morality with a fulness and subtlety that is really confusing. We seek in vain for light on such subjects in the Gospels. The meagerness of the Gospel narratives may account for this deficiency; for the four Gospels of Matthew, Mark, Luke, and John form really one Gospel, though in each may be found some minor details not given in any of the others. As the books written by men both before and after Christ derive their authority from Christ himself, it cannot be expected that one who is not a professional Christian should spend much time in discussing their merits. On this account, I have confined myself to the Gospels.

Taking the Gospels as a whole, I admit that the system of doctrines and precepts contained therein may form by itself a school of philosophical and religious thought. As Confucianists have made the thoughts of other thinkers their own, it is difficult, perhaps, to shut out the thoughts of any particular thinker. But it is also not an easy matter for the thoughts of any thinker, after gaining admission into another country, to sweep away the thoughts of all the ancient and modern thinkers of that country.

SUPPLEMENT SECOND.

The unclouded and empty intelligence which man received from nature is called by the Confucian School, pure consciousness. As the relation between nature and man is so intimate that there is constant communication between them, therefore to call the pure creative power of nature, father, and the pure consciousness of man, child, is by no means contrary to the principles set forth in the Book of Changes. The Buddhists call this pure consciousness the innate faculty of great fineness and purity, which contains within itself all the principles of life; and the Taoists call it the empty spirit of immortality whose usefulness is proportioned to nothingness. In the practice of virtue by following the dictates of nature, the Confucian school lays much stress on conscientious self-examination and a humane disposition. The aim is to secure a perfect self-control and spontaneous obedience to the rules of propriety. The result of this self-

imposed task may be considered as satisfactory if the ground gained can be retained for three consecutive months without once giving away. Such a one will find no difficulty in systematizing the varied experiences of life and attaining to a harmonious mean. But it is hardly possible for those who are below the average in intelligence to reach such a state of moral elevation. For this reason, after the principles of the social relations are clearly defined and the rights and duties of man to man determined, even those who are below the average in intelligence will not find it difficult to know their places in the social scale and to conform to the rules laid down for their guidance. Even if they are not able to trace the course of their actions to pure consciousness as the ultimate source, they cannot help acquiring a certain sense of self-respect and becoming good subjects such as may be accounted worthy to be subjects of a sovereign like Yao or Shun. Thus Buddha communicated his knowledge of the human faculties and passions only to the favorite few, while he devised for the multitude the method of repeating a certain form of prayer over and over again as a means of gaining the desired imperturbability of soul. Lao-tz, on the other hand, recommended to the general body of his followers the practice of shutting themselves up in the house for the purpose of purifying themselves from the lusts of the flesh. Christ likewise taught his followers to enter into a closet and shut the door when they prayed. The three great teachers have practically the same end in view, though each points out a different road to reach it. The general body of men, blinded as a rule by the passions and desires of the flesh, can hardly be expected to understand the full meaning of truths conveyed to them in a metaphysical form. To render such truths digestible, therefore, some method must be devised. If by this means any one is led to forsake a single worldly desire, by just so much he refrains from violating the laws of nature. One step upward and onward paves the way for another step in the same direction. If, by living according to the dictates of nature, and by suppressing the desires of flesh one arrives at a perfect agreement with nature, and obtains a complete mastery over desires, such a one Buddhists call a Buddha, Taoists a genius, and Christians a child of God. The Confucian school regards men who have attained to such a state of perfection as the embodiment of humanity and applies to them the title of sage and man of virtue. The inhabitants of the earth all derive their existence and being from nature. All philosophical systems recognize some ideal state of human perfection, though it is known under different names. It seems rather unnecessary for thinkers of different schools to attack the opinions of one another, for owing to the difference of natural endowments and social surroundings, all men cannot possibly arrive at the same opinion on any subject.

Granting that there is nothing irrational in regarding the creative power of nature as parent and the pure intelligence of men as offspring, still we are hardly justified in losing sight of the relations of sovereign and

subject, parent and child, husband and wife, elder and younger brothers, and friends, and treating the whole world alike from the fact that all men are the offspring of nature. A universal love of mankind without distinction of persons, gives more to him to whom less is due, and less to him to whom more is due.

The life of man is practically limited by nature to a hundred years. What is required of him in the various relations he stands in, as sovereign and subject, parent and child, husband and wife, elder and younger brother, and friend, is so multifarious that a faithful performance of all his duties would certainly take more than a hundred years. What practical purpose does it serve, then, to engage in senseless discussions respecting the state of man previous to his coming into existence, or in foolish conjectures concerning a life of happiness or misery that may be in store for him after death, while one leaves his duties to society unperformed and allows the flitting years to go by without fear or regret, as if the precious time were thrust upon his hands against his will? On the other hand, if one has done those things that he should do, his conscience is clear both before men as well as before Heaven. Granting that the belief in Heaven and hell and the final judgment of the world is well founded, he who has tasted the pleasures derived from the fulfillment of his duties to society, has already ascended into Heaven, and he who allows the lust of the flesh to defile his heart and pervert the use of his senses has already entered into hell. What need is there of troubling the "Great Lord of the Eastern Mountains" of the Taoists, the "Yen Lo" of the Buddhists, and the Christ of the Christians, to judge the dead after death and reward every man according to his deserts? On this account for thousands of years the instructors of the people, from the Emperor down to the school teacher, have never departed from inculcating the principles of social relations. Everyone, therefore, as long as he does not attempt to throw the social order into confusion, is free to read even heretical books as well as the writings of Buddhists and Taoists, to worship such divinities of the heavens and the earth as are recognized by the Government in its ceremonial code, and to pay homage to Buddha and to the genii, inasmuch as such acts are not prohibited by law. The reason is that the capacity of each individual's intellect is fixed. It is impossible to dragoon all to an investigation of the first principles of things with a view to determine the grounds upon which the whole system of moral law is based. All that is required of every one is to hold fast that which is good, and depart from evil. As for other matters, each one can consult his own pleasure and inclination. There is no prohibition of any kind.

Toward the close of the Ming Dynasty, Matteo Ricci and other Jesuits arrived in China. They applied themselves to the study of the political institutions and educational methods of the country; and through their scientific attainments, especially their thorough knowledge of astronomy and mathematics, soon made their way into the official circles of the Empire. Some

A MUCH VENERATED TOWER AT HONGCHOW, CHINA.

of them did not make a business of propagating religious doctrines. One filled the post of Superintendent of the Astronomical Bureau with great distinction, and finally attained to the high office of Vice-President of the Board of Works. Upon his death he received the enviable honor of having the posthumous title of the Diligent and Intelligent conferred upon him by imperial decree. During his lifetime he lived on intimate terms with such distinguished men as Su Kwang Chi, Wang Keng Tang, Shen Yung Chu, Li Chi Tsao, Li Tien Ching, Wei Wen Hui, Chang Kai Kwo-sz and Lama and Yang Kwang Sien. There are still to be met with accounts of conversations and discussions which he had engaged in with those eminent statesmen of the Empire on various interesting topics.

On the other hand, the foreign missionaries that have for the past thirty years labored in China have come into contact only with the lowest element of Chinese society. Having introduced into the country a strange tongue, a strange doctrine, and a strange writing, they make no attempt to study the political institutions and educational principles of the Chinese people, and aim only to carry out their own notions of what is right. Moreover, the diplomatic agents of the foreign powers in China have supported the pretensions of the missionaries by arguments which reveal more knowledge of the political and social customs of their own country than of the customary courtesies of diplomatic intercourse. At first the cultured people of China entertained the idea that there should be no great difference in the end of education as viewed either from the Eastern or the Western standpoint, and that the missionaries might not represent the sentiments of the people at home. But since a diplomatic officer of high rank lent his powerful testimony to the support of the missionary cause, every self-respecting man has studiously avoided the sight of missionaries, knowing that their chief object is to undermine by their teaching what he holds dear. The turbulent element of the population, however, often find it to their interest to turn Christian. Fleeing from the pursuit of justice, they recognize in every missionary a powerful protector, and in every church a rock of refuge. Under such circumstances it is not strange that they should become converts and persuade the missionaries to build churches. But how impossible it is to make them understand that they ought to do good and live virtuous lives. Whenever a disturbance arises, in which the turbulent Christian and non-Christian elements of the community take part, some missionary is invariably the victim. The local authorities who are charged with the settlement of difficulty, in order to placate the injured foreigner, naturally deal out hard measures to the non-Christian offenders, who accordingly cherish a hatred not against the authorities but against the missionaries. Such hatred only increases in intensity with every subsequent offence and its consequent punishment. Missionaries take great pleasure in teaching others in the name of Christ that after death they may hope to go to heaven, but the people of the East

have the notion that after death the soul descends into Hades. When I was attached to the Board of Punishment as Lang Chung, I often had opportunity to examine the papers relating to cases of riot against missionaries which had been sent up to the board by the provincial authorities. I frequently came across expressions like "I prefer to go to Hades: let him go to Heaven," used by the defendants in their depositions. It is easy to infer the intense bitterness of their hatred from this. Those men were evidently under the impression that they were writing their hostile feelings against Christ, though they knew not who Christ was. Since I entered the military service, I have been away from the capital for over ten years and have had no occasion to examine into the criminal cases of the provinces. Year before last I was somewhat surprised to receive the intelligence that disturbances had broken out with renewed violence in various places between Christian and non-Christian portions of the people, inasmuch as I had for some time been cherishing the belief that Christian converts and the people had long lived together at peace. The cause of all the periodical outbreaks on the part of the Chinese people against the missionaries may be traced to the haste on the part of the missionaries themselves in securing proselytes without instituting a searching inquiry into their moral character first. This year a few score are gathered into the fold: next year this number increases to hundreds, and the year after to thousands. Such an increase in the number of converts is considered as a measure of the success of missionary labors, and may be made a subject of boast on the part of the missionary concerned in his reports to those that sent him. Even if there are law abiding individuals among the converts, it may be asserted with confidence that there are no intelligent and educated persons among them, forthe reason that no intelligent and educated person will embrace the religion of another people. Still such intelligent and educated persons will not attack the religious teachings of Christ. All they attempt to do is to guard the young generation under their care against the influence of such teachings by pointing out the errors.

Christian missionaries in China can do neither good nor harm to the power of Confucianism by spreading the doctrines they espouse because they associate only with the dregs of the people or educated men of loose morals. Still I cannot but pity them for they do not themselves come from the lowest stratum of society. I know that they will quote Christ's words, "I come not to save the righteous but sinners," to refute me. This idea, to be sure, is excellent but can hardly be made applicable, it seems to me, to the present state of things.

Suppose that in this wide world without regard to nationality, there are two intrinsically bad men in every hundred, it cannot be said that this number is too high. The population of China must at this rate have thousands and tens of thousands of men who are intrinsically wicked. Even Yao and Shun felt themselves unequal to the task of effecting a complete regenera-

tion of mankind, not to say the missionaries. In the deep recesses of mountains it is impossible that within the space of a square lie only such noble trees as the fir and the oak and that such fragrant plants as the sesamum and the epidendrum can find lodgment in the soil, to the entire exclusion of useless trees and noxious weeds. Such seems to be the working of nature's laws. How can man prevail against it? What wise rulers can do with men is only to lead them into the paths of virtue and propriety and at the same time deter them from wrong-doing by laws and punishments in order to secure to each individual as free an enjoyment of life as can be permitted without encroaching upon the rights of others. If all the useless trees could by any natural process be turned into firs and oaks, and all noxious weeds into sesamums and epidendrums, Christ would not have said that the sun rises on the evil and the good and the rain falls on the just and on the unjust. There is nothing new and strange in these ideas as they have been known to all nations from time immemorial.

Since I entered the diplomatic service, I have learned with a sense of thankfulness that the selection of men for missionary labors in China is carefully made with a view to obtain the best men possible. As far as the rules and regulations framed by missionaries in China for the government of their respective churches are concerned, they are clear and strict, and in some respects better than those in force in their own country, and in no respect worse. This clearly shows that the intentions of the missionaries are good and their purpose is sincere. The chief reason why the Chinese people as a whole look upon Christian converts in their midst as an element less desirable than Buddhists, Taoists and Mohammedans, is because Buddhists, Taoists and Mohammedans make no scruple of paying due homage to their parents and of offering sacrifices to their ancestors, and Mohammedans still have so much respect for public opinion as to enforce the separation of the sexes wherever they go. In regard to the character of the foreign missionaries in China, Americans are on the whole more desirable than Englishmen, and Englishmen are more desirable than Frenchmen. Such is the general opinion in China. I am not influenced in any way by my residence in this country in making this statement.

At the present time there is a tendency on the part of the nations of the earth to draw closer to each other in peace and amity. If the Pope and the Propaganda, on the one hand, and the Protestant Missionary Societies on the other, really desire to confer some lasting benefits upon the people of China, as well as to show the love they bear to Christ, I beg to suggest that such men be selected for missionary work in China as shall combine with their religious qualifications a proficiency in other branches of human knowledge, such as sociology, philosophy, political economy, natural science, chemistry, international law, astronomy, geology, mathematics and the like. International law is a study which Chinese scholars and officials have a special liking for because the principles upon which the science is based

bear a striking resemblance to the principles governing the interchange, transformation and invariability of forces as discussed in the Book of Changes, and also to the principles of holding the strong in check, and discountenancing usurpations as inculcated in the Spring and Autumn Annals. Other branches of study of course all have their peculiar advantages and may be made to supplement each other. If missionaries in China, therefore set a higher value upon scientific knowledge, be less zealous in religious matters, seek the society of respectable persons and turn away from the low and vulgar, the wicked will disappear without any attempt to hunt them down and those that had in former times avoided the sight of a missionary and had resisted his efforts to the utmost will turn around and vie with one another in inviting him to teach them. The result from such a change in missionary methods will doubtless be immediate and satisfactory. Moreover, Chinese converts to Christianity will be permitted to live in peace and in the enjoyment of the fruits of their labors and not stand so low in the opinion of their fellow men. Missionaries as a class will doubtless be held in higher esteem than the Buddhist and Taoist priests in course of time.

Dr. William A. P. Martin is the only missionary living that is accustomed to interchange visits with dukes, marquises and eminent statesmen and to mingle with scholars and officials on terms of perfect equality. Since Schaal's time he is the only missionary that has enjoyed this unique distinction. On this account all Confucianists hold him in great respect. The best thing missionaries can do is to follow such a worthy example. The next best thing they can do is to impress upon the male portion of their converts the importance of teaching the female portion at home in order not to have women and girls frequent churches. The only God is omnipresent according to the teaching of Christianity. Christ himself prayed only for others in public worship while he taught his disciples to pray in secret and never recommended that men and women should go to the house of worship together. There is no objection, however, to men teaching men and women teaching women in separate houses of worship. In the next place, Christian converts in China should be made to understand that they should look after and support their aged and infirm parents, and should be permitted neither to live apart from their parents nor to destroy the halls for the worship of their ancestors. Perhaps the customs of the Chinese people are different from the customs of the Western nations in this respect, but there is nothing in this practice that seems to run counter to the commandment given by Moses and Christ, "Thou shall honor thy father and thy mother." These two things are the most important for missionaries to bear in mind if they have the welfare of the missionary cause in China at heart and desire to secure to themselves the enjoyment of peace and freedom from molestation.

As for the images of celestial and terrestial deities, Buddhas and genii

and the like, the ceremonial code of the Empire does not recognize them as proper objects of worship by the people. The followers of Confucius would hardly know the difference if in the places of those images Christian converts should put images of God, Virgin Mary and Christ.

In case any dispute should arise between a Chinese and a foreigner, missionaries would without doubt be justified in seeing that justice should be done to the foreigner, but in case any disturbance should arise between parties that are both Chinese, a decision should be rendered only on the merits of the matter in controversy without reference to the parties being converts or non-converts, and no interference of any kind should be tolerated.

On occasions of local festivity, which generally takes the form of theatrical amusements and ceremonial processions, every member of the community has to bear his share of the expenses. Occasions of this character which have for their object the promotion of good feeling and fellowship among the individual members, are not confined to any one country or to any one people. Chinese visiting other countries and foreigners visiting China often meet with such local festivities and voluntarily and gladly lend their assistance in every way to make such occasions thoroughly enjoyable without ever troubling themselves about the religious character of those festivities. Chinese converts are still Chinese subjects. The sooner they are made to give up the notion that by turning Christians they can claim exemptions from burdens which the rest of the community have to bear, the better it is for their good. Missionaries ought to be able to find some solution for just such difficulties. The sums assessed in general contributions of this character are small in comparison with the amount of good they do.

The propagation of religious doctrines, as a rule, meets with fewer obstacles in a country that has no civilization. A people that is without knowledge and without experience can readily accept every word without questioning. A people that is already grown up in knowledge and in experience can only, with difficulty, be shaken in its deep-rooted belief. Even Lao-tz, in his own days, complained of the difficulty of governing the people because they knew too much. Confucius attempted to benefit the people only in the direction in which they desired to be benefited. For this reason I beg to commend to the careful consideration of missionaries to China two important points. The first is, that they should study the political institutions and social customs of the Empire. The second is, that they should inquire carefully into the moral character of their converts. If a rule be established by every church to the effect that any member who breeds mischief, or practices deceptions, shall be excommunicated, it will have the effect of raising the dignity of religion itself; then, in the course of years, perhaps, the people and the Christian converts may be able to live together peaceably. The missionaries at the same time will win the respect and confidence of the people and of the gentry. When the people and the

gentry are won over, they cannot but be sought after by scholars and officials. When they are sought after by scholars and officials, they will then have far more effective protection than treaty provisions can secure to them. This being the case, if difficulties should at any time arise between China and any foreign power, the missionaries would have nothing to fear. There have been Buddhists and Mohammedans in China for the last two thousand years. They have not relied for protection upon treaty provisions or upon their co-religionists elsewhere, yet they have been able to flourish and multiply. It is worth while, therefore, to give this matter a little thought.

I am not, perhaps, the proper person to discuss religious matters. As I have said before, the progress of Christianity does not concern Confucianists in the least. But as I look over the program of subjects proposed for discussion, I find among them one which reads "Duties of European and American Nations to China." Inasmuch as this will be a subject of discussion in the Parliament, I feel that I cannot pass it over without notice. In regard to the proper treatment which should be accorded by American and European nations to Chinese subjects resident in American and European countries, I am not in a position to express an opinion, but I hope that European and American nations will direct the attention of the missionaries they send out to what I have said respecting the proper treatment that should be accorded by European and American nations to Chinese subjects in China, so that they may be able to get a few ideas as to the proper measures to be adopted for securing to themselves the uninterrupted prosecution of their work, and to their converts the peaceful enjoyment of their lives and property. If one less missionary be sent to heaven, a less number of rioters will be sent to hades. Confucianists and Christians alike believe that it pleases heaven to save life. I have thus taken the liberty to discuss this subject by following the lead of so many distinguished Christian representatives.

THE RELIGION OF THE WORLD.

By Z. Noguchi.

I take much pleasure in addressing you, my brothers, on the occasion of the First World's Religious Congress, by your kind indulgence, what has come into my mind to-day, without any preparation, which I have been unable to give, as I was too busy in interpreting for the four Hijiris who came with me to attend the Religious Congress.

As you remembered Columbus for his discovery, and as you brought to completion the wonderful enterprise of the World's Fair, I also have one to remember whose knocks at the long-closed door of my country awakened us from our long undisturbed slumber and led us to open our eyes to the condition of other civilized countries, including that in which I now am, wondering at its greatness and beauty especially as it is epitomized in the World's Fair.

I refer to the famous Commodore Perry. I must do for him what Americans have done and do for Columbus. With him I have one, too, to remember, whose statue you have doubtless seen at the World's Fair. His name was Naosuke Ji, the Lord of Hikone and the great Chancellor of Bakufu. He was unfortunately assassinated by the hands of the conservative party, which proclaimed him a traitor, because he opened the door to the stranger without waiting for the permission of his master the Emperor.

Since we opened the door about thirty-six years have passed, during which time wonderful changes and progress have taken place in my country, so that now, in the midst of the White City and the World's Fair, I do not find myself wondering so much as a barbarian would do. Who made my country so civilized? He was the Knocker, as I called him, Commodore Perry. So my people owe a great deal to him and to the America that gave him to us.

I must, therefore, make some return to him for his kindness, as you are doing in the World's Fair to Columbus for his discovery. Shall I offer you who represent him Japanese teapots and teacups? No. Silk fabrics? No. Pictures and fans? No, no, no; a thousand times no. Shall I then open a World's Fair in my country in honor to his memory? No. Then what is to be done? Those things that we have just laid aside as inadequate are only materials which fire and water can destroy. In their stead I bring something which the elements cannot destroy, and it is the best of all my possessions. What is that? Buddhism! As you see, I am simply a layman, and do not belong to any sect of Buddhism at all. So I present to you four Buddhist Sorios, who will give their addresses before you and place

NANKO TEMPLE AT KOBE, JAPAN.

in your hands many thousand copies of English translations of Buddhist works, such as "Outlines of the Mahayana, as Taught by Buddha," "A Brief Account of Shin-shu," "A Shin-shu Catechism," and "The Sutra of Forty-two Sections and Two Other Short Sutras," etc. Besides these, four hundred volumes of the complete Buddha Shaka's Sutra are imported for the first time to this country, as a present to the Chairman of this Congress, by the four Buddhist Sorios. These are Chinese translations, which, of course, Japanese can read, made from the original Sanscrit by many Chinese Sorios in ancient times. I hope they will be translated into English, which can be understood by almost all the people of the world. I regret to say that there is probably no Mahayana doctrine, which is the highest order of Buddhist teaching, translated into English. If you wish to know what Mahayana doctrine is, you must learn how to read Chinese or Japanese, as you are doing in the Chautauqua system of education, otherwise Chinese or Japanese must learn English enough to translate them for English-reading people. Whichever way it be, we religionists must do this for the sake of the world. I have devoted some years and am now devoting more years to learning English, for the purpose of doing this in my private capacity. But the work is too hard for me. For example, I have translated Rev. Prof. Tokunaga's work without any help from foreigners, on account of the want of time. I am very sorry that I have not enough copies of that book to distribute them to you all, for I almost used them up in presents on my way to this city. Permit me to distribute the ten last copies that still remained in my trunk to those who happened to take seats nearest me.

I have spent too much time in introductory remarks, so I will speak about my subject very briefly. Well, then, my subject is "The Religion of the World." How many religions and their sects are there in the world? Thousands. Is it to be hoped that the number of religions in the world will be increased by thousands more? No. Why? If such were our hope we ought to finally bring the number of religions to as great a figure as that of the population of the world, and the priests of the various religions should not be allowed to preach for the purpose of bringing the people into their respective sects. In that case they should rather say, "Don't believe whatever we preach; get away from the church, and make your own sect as we do." Is it right for the priest to say so? No.

Then is there a hope of decreasing the number of religions? Yes. How far? To one. Why? Because the truth is only one. Each sect or religion, as its ultimate object, aims to attain truth. Geometry teaches us that the shortest line between two points is limited to only one; so we must find out that one way of attaining the truth among the thousands of ways to which the rival religions point us, and if we cannot find that one way among the already established religions, we must seek it in a new one. So long as we have thousands of religions, the religion of the world has not yet attained its full development in all respects. If thousands of religions

do continue to develop and reach the state of full development there will be no more any distinction between them, or any difference between faith and reason, religion and science. That is the end at which we aim, and to which we believe that we know the shortest way. I greet you, ladies and gentlemen of the World's Parliament of Religions, the gathering together of which is an important step in that direction.

THE REAL POSITION OF JAPAN TOWARD CHRISTIANITY.

By Kinza Riuge M. Hirai.

This Parliament of Religions is the realization of a long cherished dream, and its aim is to finally establish religious affinity all over the world. As I believe it my duty to try to remove any obstacle that might prevent the completion of this ultimate purpose, and to caution against an impediment toward the fulfillment of this grand desire, I wish to show to this assembly a vigorous obstacle which is ignored generally, but which really is in the way and prevents our progress towards this destiny, or at least offers a great hindrance to the promulgation of Christianity. I may perhaps find similar cases everywhere; but partly because the space of this paper does not allow a long dissertation, and partly because I belong to the nationality of Japan, this presentation of my observations refers only to my country.

There are very few countries in the world so misunderstood as Japan. Among innumerable unfair judgments, the religious thought of our countrymen is especially misrepresented, and the whole nation is condemned as heathen. Be they heathen, pagan or something else, it is a fact that from the beginning of our history, Japan has received all teachings with open mind; and also that the instructions which came from outside have commingled with the native religion with entire harmony, as is seen by so many temples built in the name of truth with a mixed appellation of Buddhism and Shintoism; as is seen by the affinity among the teachers of Confucianism and Taoism or other isms and the Buddhist and Shinto priests; as is seen by an individual Japanese who pays his or her respects to all teachings mentioned above; as is seen by the peculiar construction of the Japanese houses, which have generally two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine, before which the family study the respective scriptures; as is seen by the popular ode:

"Wake noboru
Fumoto no michi wa
Ooke redo,
Onaji takane no
Tsuki wo miru Kana,"

which translated means, "Though there are many roads at the foot of the mountain, yet, if the top is reached, the same moon is seen," and other similar ones and mottoes, which will be cited from the mouth of an ignorant country old woman, when she decides the case of bigoted religious conten-

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tion among young girls. In reality Synthetic religion, or Entitism, is the Japanese specialty, and I will not hesitate to call it Japanism.

But you will protest and say, why then is Christianity not so warmly accepted by your nation as other religions? This is the point which I wish especially to present before you.

There are two causes why Christianity is not so cordially received. This great religion was widely spread in my country, but in 1637 the Christian missionaries combined with the converts, caused a tragic and bloody rebellion against the country, and it is understood that those missionaries intended to subjugate Japan to their own mother country. This shocked all Japan, and the government of the Shogun took a year to suppress this terrible and intrusive commotion. To those who accuse us that our country prohibited Christianity, not now, but in an historical age, I will reply that it was not from religious or racial antipathy, but to prevent another such insurrection, and to protect our independence that we were obliged to prohibit the promulgation of the gospels.

If our history had had no such record of foreign devastation under the disguise of religion, and if our people had had no hereditary horror and prejudice against the name of Christianity, it might have been eagerly embraced by the whole nation. But this incident has passed, and we may forget it. Yet it is not entirely unreasonable, that the terrified suspicion, or you may say superstition, that Christianity is the instrument of depredation, is avowedly or unavowedly aroused in the Oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the Orient, and when the following circumstance is daily impressed upon our minds, reviving a vivid memory of the past historical occurrence.

The circumstance of which I am about to speak is the present experience of ourselves, to which I especially call the attention of this Parliament; not only this Parliament, but also the whole of Christendom.

Since 1853, when Commodore Perry came to Japan as the Embassador of the President of the United States of America, our country began to be better known by all western nations, and the new ports were widely opened and the prohibition of the gospel was abolished, as it was before the Christian rebellion. By the convention at Yedo, present Tokyo, in 1858, the treaty was stipulated between America and Japan, and also with the European powers. It was the time when our country was yet under the feudal government; and on account of our having had but little intercourse with other nations for over two centuries since the Christian rebellion of 1637, diplomacy was quite a new experience to the feudal officers, who put their full confidence upon western nations, and without any alteration accepted every article of the treaty presented from the foreign governments. According to this treaty we are in a very disadvantageous situation; and amongst the others there are two prominent articles, which deprive us of our

rights and advantages. One is the ex-territoriality of western nations in Japan, by which all cases in regard to right, whether of property or person, arising between the subjects of the western nations, in my country, as well as between them and the Japanese, shall be subject to the jurisdiction of the authorities of the western nations. Another regards the tariff, which, with the exception of five per cent. *ad valorem*, we have no right to impose where it might properly be done.

It is also stipulated that either of the contracting parties to this treaty, on giving one year's previous notice to the other, may demand a revision thereof, on or after the 1st of July, 1872. Therefore in 1871 our Government demanded a revision; and since then we have been constantly requesting it, but foreign Governments have simply ignored, making many excuses. One part of the treaty between the United States of America and Japan concerning the tariff was annulled, for which we thank, with sincere gratitude, the kind-hearted American nation; but I am sorry to say that as no European power has followed in the wake of America in this respect, our tariff right remains in the same condition as it was before.

We have no judicial power over foreigners in Japan, and as the natural consequence we are receiving injuries, legal and moral, the accounts of which are seen constantly in our native newspapers. As the western people live far from us, they do not know the exact circumstances. Probably they will hear now and then the reports from the missionaries and friends in Japan. I do not deny their reports being true; but if a person wants to obtain any unmistakable information in regard to his friend, he ought to hear the opinions about him from many sides. If you closely examine with your unbiassed mind what injuries we receive you will be astonished. Among many kinds of wrongs, there are some which were utterly unknown before and entirely new to us heathen, none of whom will dare to speak of them even in private conversation.

It is perfectly right and just that we reject this whole treaty, because its term has already passed, and because it is the treaty negotiated and signed by the feudal Shogun and his officers without the ratification of the Emperor; but it is not desirable to injure the feeling of good friendship which now exists between Japan and the West. Would not the people of America and Europe think that they were trampled upon and their rights ignored, if they were denied the application of their judicial power over those cases which occur at home? Would not the western nations be indignant and consider that they were deprived of independence, if they were compelled to renounce their rightful custom duty? I read in the western books and papers all sorts of treatises regarding human rights and the rights of state, and also I see innumerable works in which profound ethical reason based on the altruistic sentiment is earnestly argued to promote human happiness. Again, I observe numerous churches of Christianity and their members, together with the rest of the nation, who are sincerely looking toward the advancement of

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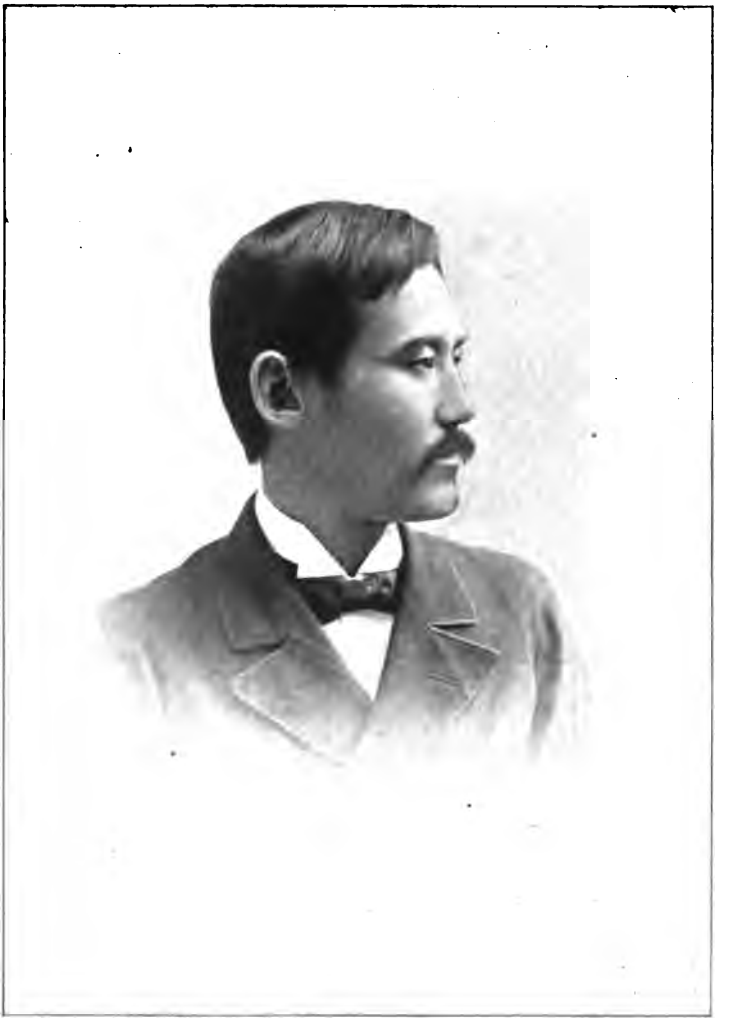

KINZA RIUGE M. HIRAI, JAPAN.

"WE CANNOT BUT ADMIRE THE TOLERANT FORBEARANCE AND COMPASSION OF THE PEOPLE OF THE CIVILIZED WEST. YOU ARE THE PIONEERS IN HUMAN HISTORY. YOU HAVE ACHIEVED AN ASSEMBLY OF THE WORLD'S RELIGIONS, AND WE BELIEVE YOUR NEXT STEP WILL BE TOWARD THE IDEAL GOAL OF THIS PARLIAMENT, THE REALIZATION OF INTERNATIONAL JUSTICE."

human good. While I admire this placing of so much importance on these topics, I do not understand why the Christian lands have ignored the rights and advantages of forty million souls of Japan for forty years since the stipulation of the treaty.

One of the excuses offered by foreign nations is that our country is not yet civilized. Is it the principle of civilized law that the rights and profits of the so-called uncivilized, or the weaker, should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and profits of the weaker against the aggression of the stronger; but I have never learned in my shallow study of law that the weaker should be sacrificed for the stronger.

Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. Whether our people are idolaters or not you will know at once if you investigate our religious view without prejudice from the authentic Japanese source. But admitting for the sake of argument that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible, "Whosoever shall smite thee on thy right cheek, turn to him the other also;" but I cannot discover there any passage which says: "Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also." Again, I read in the Bible: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" but I cannot discover there any passage which says: "If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also." You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good; and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about their advice. For when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels of seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when last year the Japanese were driven out in wholesale from one of the territories of the United States; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platform against those of us who are already here; when there are many men who go in procession hoisting lanterns marked "Japs must go;" when the Japanese in the

Hawaiian Islands were deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, "No Japanese is allowed to enter here"—just like a board upon which is written, "No dogs allowed;" when we are in such a situation, notwithstanding the kindness of the western nations from one point of view, who send their missionaries to us, that we unintelligent heathens are embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity, will not be unreasonable. If such be the Christian ethics—well, we are perfectly satisfied to be heathen. If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite, and I will frankly state that I was the first in my country who ever publicly attacked Christianity; no, not real Christianity, but false Christianity—the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong anti-Christian societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity—no, not against real Christianity, but to protect ourselves from false Christianity and the injustice which we received from the people of Christendom. Do not think that I took such a stand on account of my being a Buddhist, for this was my position many years before I entered the Buddhist Temple. But at the same time I will proudly state that if any one discussed the affinity of all religions before the public under the title of Synthetic Religion, it was I. I say this to you because I do not wish to be understood as a bigoted Buddhist sectarian. Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching. Whether Buddhism is called Christianity or Christianity is named Buddhism, whether we are called Confucianists or Shintoists, we are not particular; but we are very particular about the truth taught and its consistent application. Whether Christ saves us or drives us into hell, or whether Gautama Buddha was a real person or there was never such a man, is not a matter of consideration to us; but the consistency of doctrine and conduct is the point on which we put the greatest importance. Therefore, unless the inconsistency which we observe is removed, and especially the unjust treaty by which we are curtailed is revised upon an equitable basis, our people will never cast away their prejudice about Christianity in spite of the eloquent orator who speaks its truth from the pulpit. We are very often called barbarians, and I have heard and read that the Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn, and will not join Christianity as long as they think that it is western morality to preach one thing and practice another.

But I know this is not the morality of the civilized West, and I have

the firm belief in the highest humanity and noblest generosity of the Occidental nations toward us. Especially as to the American nation, I know their sympathy and integrity. I know their sympathy by their emancipation of the colored people from slavery. I know their integrity by the patriotic spirit which established the independence of the United States of America. And I feel sure that the circumstances which made the American people declare independence are in some sense comparable to the present state of my country. I cannot restrain my thrilling emotion and sympathetic tears whenever I read in the Declaration of Independence the passages: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such forms, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes, and accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies, and such is now the necessity which constrains them to alter their former systems of government."

You, citizens of this glorious free United States, who, when the right time came, struck for "Liberty or Death;" you, who waded through blood that you might fasten to the mast your banner of the stripes and stars upon the land and sea; you, who enjoy the fruition of liberty through your struggle for it; you, I say, may understand somewhat our position, and as you asked for justice from your mother country, we, too, ask justice from these foreign powers.

If any religion urges the injustice of humanity, I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity or I will be the warmest admirer of its gospels. To the promoters of this Parliament and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realization of the religious union not nominally, but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity.

SHINTOISM.

BY THE RT. REV. REUCHI SHIBATA.

I feel very happy to be able to attend this Congress of Religions as a member of the Advisory Council, and to hear the high reasonings and profound opinions of the gentlemen who come from various countries of the world. As for me it will be my proper task to explain the character of Shintoism, especially of my Zhikkô sect.

The word Shintô, or Kami-no michi, comes from the two words "Shin" or "Kami," each of which means Deity, and "to" or "michi"—(way), and designates the way transmitted to us from our Divine Ancestors, and in which every Japanese is bound to walk. Having its foundation in our old history, conforming to our geographical positions and the disposition of our people, this way, as old as Japan itself, came down to us with its original form, and will last forever, inseparable from the eternal Imperial House and the Japanese nationality.

According to our ancient Scriptures there were a generation of Kami, or Deities, in the beginning, who created the heavens and the earth, together with all things, including human beings, and became the ancestors of the Japanese.

Of these Deities, Izanagi-no-Kami and Izanami-no-Kami, the one a male and the other a female Deity, descending from Heaven "made and consolidated" the land. They begot numerous Deities, among whom was Amaterasu-ohomi-kami, a female Deity ("Heaven-shining-Great-August,") and ruled the "Plain of High Heaven." Having handed the three Divine treasures of Yasakami-no-magatama (gem), Yata-no-kagami (mirror) and Kusahagi-no-tsurugi (sword) to her divine grandson, Ninigi-no-mikoto, the august Deity sent him down to the land of Japan with these words of benediction: "The ever-fruitful land with its reed-covered plains and its luxuriant rice fields (Japan) is the land which our posterity shall govern. Our line shall flourish forever with the heavens and the earth;" and ordered the Deities Amero-koyane-no-mikoto, Ameno-futotama-no-mikoto and others to attend him. Thus originates the inseparable relation between the ever-unbroken line of Imperial blood, the ever loyal subjects, and the fruitful land of Japan.

Jimmu-tenno, the grandson of Ninigi-no-Mikoto, was the first of the human Emperors. Having brought the whole land under one rule, he performed great services to the Divine Ancestors, cherished his subjects, and thus discharged his great filial duty, as did all the Emperors after him. So

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also all the subjects were deep in their respect and adoration toward the Divine Ancestors and the Emperors, their descendants. Though, in the course of time, various doctrines and creeds were introduced in the country, Confucianism in the reign of the fifteenth Emperor Ôjin, Buddhism in the reign of the twenty-ninth Emperor Kimmei, and Christianity in modern times, the Emperor and the subjects never neglected the great duty of Shintô. The present forms of ceremony are come down to us from time immemorial in our history. Of the three Divine Treasures transmitted from the Divine Ancestors, the Divine Gem is still held sacred in the Imperial Palace, the Divine Mirror in the Great Temple of Isé, and the Divine Sword in the Temple of Atsuta in the province of Owari. To this day, his Majesty the Emperor performs, himself, the ceremony of worship to the Divine Ancestors; and all the subjects perform the same to the Deities of Temples which are called, according to the local extent of the festivity, the national, the provincial, the local and the birth-place Temple. When the festival day of Temples, especially of the birth-place, etc., comes, all people who, living in the place, are considered specially protected by the Deity of the Temple, have a holiday and unite in performing the ancient ritual of worship and praying for the perpetuity of the Imperial line, and for profound peace over the land and families. The Deities dedicated to the Temple are Divine Imperial Ancestors, illustrious loyalists, benefactors to the place, etc. Indeed the Shintô is a beautiful Cultus peculiar to our native land and is considered the foundation of the perpetuity of the Imperial House, the loyalty of the subjects, and the stability of the Japanese State.

Thus far I have given a short description of Shintô which is the way in which every Japanese, no matter to what creed—even Buddhism, Christianity, etc.—he belongs, must walk. Let me next explain briefly the nature and origin of a religious form of Shintô, *i. e.*, of the Zhikkô sect whose tenets I profess to believe.

The Zhikkô (practical) sect, as the name indicates, does not so much lay stress upon mere show and speculation as upon the realization of the teachings. Its doctrines are plain and simple, and teach man to do man's proper work. Being a new sect, it is free from the old dogmas and prejudices, and is regarded as a reformed sect. The scriptures on which the principle teachings of the sect are founded are Forukoto-bumi, Yamato-bumi and many others. They teach us that, before heavens and earth came into existence, there was one absolute Deity called Ame-no-minakanushi-no-kami. He has great virtue, and power to create, to reign over all things; he included everything within himself, and he will last forever without end. In the beginning the One Deity, self-originated, took the embodiments of two Deities, one with the male nature, and the other female. The male Deity is called Takami-musubi-no-kami, and the female Kami-musubi-no-kami. These two Deities are nothing but forms of the one substance, and unite again in the Absolute Deity. These three are called the "Three Deities of

Creation." They caused a generation of Deities to appear, who in their turn gave birth to the islands of the Japanese Archipelago, the sun and moon, the mountains and streams, the Divine Ancestors, etc., etc. So their virtue and power are esteemed wondrous and bountiful.

According to the teachings of our sect we ought to reverence the famous mountain Fuji, assuming it to be the sacred abode of the divine Lord, and as the brain of the whole globe. And, as every child of the Heavenly Deity came into the world with a soul separated from the one original soul of Deity, he ought to be just as the Deity ordered (in sacred Japanese "kannagara") and make Fuji the example and emblem of his thought and action. For instance, he must be plain and simple as the form of the mountain, make his body and mind pure as the serenity of the same, etc. We should respect the present world with all its practical works, more than the future world; pray for the long life of the Emperor and the peace of the country, and, by leading a life of temperance and diligence, coöperating with one another in doing public good, we should be responsible for the blessings of the country.

The founder of this sect is Hasegawa Kakugyô, who was born in Nagasaki, of the Hizen province, in 1541. About this time the whole empire was greatly disturbed by a long series of atrocious civil strifes, accompanied by famine and pestilence; and the people were deeply alarmed at frightful changes due to physical phenomena. In the eighteenth year of his age, Hasegawa, full of grief at the gloomy state of things over the country, set out on a pilgrimage to various sanctuaries of famous mountains and lakes, Shintoistic and Buddhistic temples. While he was offering fervent prayers on sacred Fuji, sometimes on its summit and sometimes within its cave, he received inspiration through the miraculous power of the mountain, and becoming convinced that this place is the holy abode of Ame-no-minakanushi-no-kami, he founded a new sect and propagated the creed all over the empire. .

After his death in the cave, in his hundred and sixth year, the light of the doctrines was handed down by a series of teachers. The tenth of them was my father, Shibata Hanamori, born at Ogi of the Hizen province in 1809. He was also in the eighteenth year of his age when he adopted the doctrine of this sect. Amidst the revolutionary war of Meiji, which followed immediately, he exerted all his power to propagate his faith by writing religious works and preaching about the provinces. He corrected and reformed the old dogmas and prejudices, and gave a new appellation "Zhikkô" to the sect formerly known as the Fuji sect. In 1891, in his eighty-second year, he returned to the Shades, and I succeeded him as president of the sect.

Now I have given a short sketch of the doctrines of our religion and of its history. In the next place let me express the humble views that I have had for some years on religion.

As our doctrines teach us, all animate and inanimate things were born from One Heavenly Deity, and every one of them has its particular mission; so we ought to love them all and also to respect the various forms of religion in the world. They are all based, I believe, on the fundamental truth of religion; the difference between them is only in the outward form, influenced by variety of history, the disposition of the people, and the physical conditions of the places where they originated. As it is impracticable now to combine them into one religion, the religionists ought, at least, to conquer hostile feelings; to try to find out the common truth which is hidden in all forms of religious thought, and to unite their strength in searching for the common object of religions.

Lastly, there is one more thought that I wish to offer here. While it is the will of Deity and the aim of all religionists, that all his beloved children on the earth should enjoy peace and comfort in one accord, many countries look still with envy and hatred toward one another, and appear to seek for opportunities of making war under the slightest pretext, with no other aim than of wringing out ransoms or robbing a nation of its land. Thus regardless of the abhorrence of the Heavenly Deity, they only inflict pain and calamity on innocent people. Now and here my earnest wish is this, that the time should come soon, when all nations on the earth will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court in order to decide the case, when a difference arises between them. In that state no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own rights and enjoy the blessings of providence. There will thus ensue, at last, the universal peace and tranquillity, which seem to be the final object of the benevolent Deity.

For many years such has been my wish and hope. In order to facilitate and realize this in the future, I earnestly plead that every religionist of the world may try to edify the nearest people to devotion, to root out enmity between nations, and to promote our common object.

RIGHT REV. REUCHI SHIBATA, JAPAN.

"I CANNOT HELP DOING HONOR TO THE PARLIAMENT OF RELIGIONS HELD HERE IN CHICAGO AS THE PARTIAL EFFORT OF THOSE PHILANTHROPIC BROTHERS WHO HAVE UNDERTAKEN THIS THE GRANDEST MEETING EVER HELD."

CONCESSION TO NATIVE IDEAS, HAVING SPECIAL REFERENCE TO HINDUISM.

By Rev. T. E. Slater, of Bangalore, India.

The Hindus, by instinct and tradition, are the most religious people in the world. They are born religiously, they eat, bathe, shave and write religiously, they die and are cremated or buried religiously, and for years afterward are devoutly remembered religiously. They will not take a house or open a shop or office, they will not go on a journey or engage in any enterprise without some religious observance. We thus appeal in our missionary effort to a deeply religious nature; we sow the gospel seed in a religious soil.

The religion of a nation is its sacred impulse toward an ideal, however imperfectly apprehended and realized it may be. The spirit of India's religions has been a reflective spirit, hence its philosophical character; and to understand and appreciate them we must look beyond the barbaric shows and feasts and ceremonies, and get to the undercurrents of native thought. Hinduism is a growth from within; and to study it we have to lay bare that inward, subtle soul which, strangely enough, explains the outward form with all its extravagances; for India's gross idolatry is connected with her ancient systems of speculative philosophy, and with an extensive literature in the Sanskrit language: her Epic, Puranic and Tantrika mythologies and cosmogonies have a theosophic basis.

India, whose worship was the probable cradle of all other similar worships, is the richest mine of religious ideas; yet we cannot speak of the religion of India. What is styled "Hinduism" is a vague eclecticism, the sum total of several shades of belief, of divergent systems, of various types and characters of the outward life, each of which at one time or another calls itself Hinduism, but which, apparently, bears little resemblance to the other beliefs. Every phase of religious thought and philosophic speculation has been represented in India. Some of the Hindu doctrines are theistic, some atheistic and materialistic, others pantheistic—the extreme development of idealism. Some of the sects hold that salvation is obtained by practicing austerities and by self-devotion and prayer; some that faith and love (bhakti) form the ruling principle; others that sacrificial observances are the only means. Some teach the doctrine of predestination; others that of free grace.

It is hard for foreigners to understand the habits of thought and life that prevail in a strange country, as well as all the changes and sacrifices

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that conversion entails; and, with our brusque, matter-of-fact Western instincts, and our lack of spiritual and philosophic insight, we too often go forth denouncing the traditions and worship of the people, and, in so doing, are apt, with our heavy heels, to trample on beliefs and sentiments that have a deep and sacred root. A knowledge of the material on which we work is quite as important as deftness in handling our tools; a knowledge of the soil as necessary as the conviction that the seed is good.

Let us glance now, in the briefest manner, at some of the fundamental ideas and aspects of Brahmanical Hinduism, that may be regarded as a preparation for the Gospel, and links by which a Christian advocate may connect the religion of the incarnation and the cross with the higher phases of religious thought and life in India. It should be borne in mind, however, throughout, that this foreshadowing relation between Hinduism and Christianity is ancient rather than modern, that these "foreshadowings" of the gospel are unsuspected by the masses of the people; and, further, that the points of similarity between the two faiths are sometimes apparent rather than real; and that the whole inquiry becomes clear only as we realize that Hinduism has been a keen and pathetic search after a salvation to be wrought by man, rather than a restful satisfaction in a redemption designed and offered by God.

The underlying element of all religions, without which there can be no spiritual worship, is the belief that the human worshiper is somehow made in the likeness of the divine. And the central thought of India, which binds together all its conflicting elements, is the revelation of life, the progress of the pilgrim soul through all finite existences to reunion with the infinite. From the opening youthful hopefulness and self-sufficiency depicted in the songs of the Rig-veda, where the spirit is bright and joyous, and homage is given to the forms and powers of nature—the mirror of man's own life and freedom—on through the dreary stage, where "the weary weight of this unintelligible world" presses upon the mind, and the soul wakes from the illusive dream of childhood to experience a bitter disappointment, to realize that the search for individual happiness in the finite or phenomenal is a futile one, to find that the world is a vain shadow, an empty show, the reverence of the Indian has not been for the material form, but for pure spirit — for his own conscious soul — whose essential unity with the divine is an axiomatic truth, and whose power to abide in the midst of all changes is the test of its everlasting being — the proof of its immortality.

The ideal, then, before which the Indian agnostic bows is the spirit of man. The soul retires within itself, in a state of ecstatic reverie, the highest form of which is called Yoga, and meditates on the secret of its own nature; and having made the discovery, which comes sooner or later to all, that the world, instead of being an elysium, is an illusion, a vexation of spirit, the speculative problem of Indian philosophy and the actual struggle of the religious man, have been how to break the dream, get rid of the impostures

of sense and time, emancipate the self from the bondage of the fleeting world, and attain the one reality — the invisible, the divine. This can only be achieved by becoming detached from material things, by ceasing to love the world, by the mortification of desire. And though this "love of the world" may have little in common with the idea of the Apostle John, yet have we not here an affinity with the affirmation of Christianity, that "the things which are seen are temporal; but the things which are not seen are eternal," (2 Cor. iv. 18); that "the world passeth away, and the lust thereof," (1 John ii. 17) ? though the Christian completion of that verse—"but he that doeth the will of God abideth forever"—marks the fundamental defect of pantheistic India and its striking contrast to the gospel.

For the God of Hinduism is a pure Intelligence, a Thinker; not a Sovereign Will as in Islâm, nor the Lord of Light and Right as in Parseeism, still less having any Paternal or Providential character. Nothing is created by his power, but all is evolved by emanation, from the one eternal Entity, like sparks from fire. No commands come from such a Being, but all things flow from him, as light from the sun, or thoughts from a musing man. Hence, while between God and the worshiper there is the most direct affinity, which may became identity, there exists no bond of sympathy, no active and intelligent coöperation, and no quickening power being exercised on the human will, and in the formation of character, the fatal and fatalistic weakness of Hindu life appears, which renders the Gospel appeal so often powerless; the lost sense of practical moral distinction, of the requirements of conscience, of any necessary connection between thought and action, convictions and conduct, of Divine authority over the soul, of personal responsibility, of the duty of the soul to love and honor God, and to love one's neighbor as one's self.

Idolatry itself, foolish and degrading as it is, seeks to realize to the senses what otherwise is only an idea; it witnesses, as all great errors do, to a great truth; and it is only by distinctly recognizing and liberating the truth that underlies the error, and of which the error is the counterpart, that the error can be successfully combated and slain. Every error will live as long, and only as long as its share of truth remains unrecognized. Adapting words that Archdeacon Hare wrote of Dr. Arnold: "We must be iconoclasts, at once zealous and fearless in demolishing the reigning idols, and at the same time animated with a reverent love for the ideas that the idols carnalize and stifle." Idolatry is a strong human protest against pantheism, which denies the personality of God, and atheism, which denies God altogether; it testifies to the natural craving of the heart to have before it some manifestation of the Unseen — to behold a humanized god. It is not, at bottom, an effort to get away from God, but to bring God near.

Once more. The idea of the need of sacrificial acts, "the first and primary rites"—eucharistic, sacramental and propitiatory — bearing the closest parallelism to the provisions of the Mosaic economy, and prompted by a sense of personal unworthiness, guilt and misery — that life is to be for-

felted to the divine Proprietor — is ingrained in the whole system of Vedic Hinduism. A sense of original corruption has been felt by all classes of Hindu, as indicated in the prayer:

"I am sinful, I commit sin, my nature is sinful. Save me, O thou lotus-eyed Hari, the remover of sin."

The first man, after the deluge, whom the Hindus called Manu, and the Hebrews Noah, offered a burnt offering. No literature, not even the Jewish, contains so many words relating to sacrifice as Sanskrit. The land has been saturated with blood.

The secret of this great importance attached to sacrifice is to be found in the remarkable fact that the authorship of the institution is attributed to "Creation's Lord" himself and its date is reckoned as coeval with the creation. The idea exists in the three chief Vedas and in the Brahmanas and Unpanishads that Prajapati, "the lord and supporter of his creatures" — the Purusha (primeval male) — begotten before the world, becoming half immortal and half mortal in a body fit for sacrifice, offered himself for the devas (emancipated mortals) and for the benefit of the world; thereby making all subsequent sacrifice a reflection or figure of himself. The ideal of the Vedic Prajapati, mortal and yet divine, himself both priest and victim, who by death overcame death, has long since been lost in India. Among the many gods of the Hindu pantheon none has ever come forward to claim the vacant throne once reverenced by Indian rishis. No other than the Jesus of the Gospels — "the Lamb slain from the foundation of the world" — has ever appeared to fulfill this primitive idea of redemption by the efficacy of sacrifice; and when this Christian truth is preached it ought not to sound strange to Indian ears. An eminent Hindu preacher has said that no one can be a true Hindu without being a true Christian.

But one of the saddest and most disastrous facts of the India of to-day is that modern Brahmanism, like modern Parseeism, is fast losing its old ideas, relaxing its hold on the more spiritual portions, the distinctive tenets, of the ancient faith. Happily, however, a reaction has set in, mainly through the exertions of European scholars and of the Arya-Somaj; and the more thoughtful minds are earnestly seeking to recover from their sacred books some of the buried treasures of the past.

For the idea of a divine revelation — a "Word of God" — communicated directly to inspired sages or rishis, according to a theory of inspiration higher than that of any other religion in the world, is perfectly familiar to Hindus, and is, indeed, universally entertained. Yet the conclusion reached is this: that a careful comparison of religions brings out this striking contrast between the Bible and all other scriptures; it establishes its *satisfying* character in distinction from the *seeking* spirit of other faiths. The Bible shows God in quest of man rather than man in quest of God. It meets the questions raised in the philosophies of the East, and supplies their only true solution.

The Vedas present "a shifting play of lights and shadows; sometimes the light seems to grow brighter, but the day never comes." For, on examining them, we note a remarkable fact. While they show that the spiritual needs and aspirations of humanity are the same—the same travail of the soul as it bears the burdens of existence—and contain many beautiful prayers for mercy and help, we fail to find a single text that purports to be a Divine answer to prayer, an explicit promise of Divine forgiveness, an expression of experienced peace and delight in God, as the result of assured pardon and reconciliation. There is no realization of ideas. The Bible alone is the Book of Divine Promise—the revelation of the "exceeding riches of God's grace"—shining with increasing brightness till the dawn of perfect day. And for this reason it is unique, not so much in its ideas as in its vitality; a living and regulating force, embodied in a personal, historic Christ, and charged with unfailing inspiration.

HUSBAND AND WIFE, PROFESSING THE SHINTO FAITH, ON A PILGRIMAGE,

THE SUPREME END AND OFFICE OF RELIGION.

By the Rev. Walter Elliott, O.S.P.

The end and office of religion is to direct the aspirations of the soul toward an infinite good, and to secure a perfect fruition. Man's longings for perfect wisdom, love and joy are not aberrations of the intelligence, or morbid conditions of any kind; they are not purely subjective, blind reachings forth toward nothing. They are most real life, excited into activity by the infinite reality of the Supreme Being, the most loving God, calling his creature to union with himself. In studying the office of religion we therefore engage in the investigation of the highest order of facts, and weigh and measure the most precious products of human conduct—man's endeavors to approach his ideal condition.

Reason, if well directed, dedicates our best efforts to progress toward perfect life; and if religion be of the right kind, under its influence all human life becomes sensitive to the touch of the divine life from which it sprung. The definition of perfect religious life is, therefore, equivalent to that of most real life; the human spirit moving toward perfect wisdom and joy by instinct of the divine Spirit acting upon it both in the inner and outer order of existence.

Regeneration.—But man's ideal is more than human. Man would never be content to strive after what is no better than his own best self. The longing toward virtue and happiness is for the reception of a superior, a divine existence. The end of religion is regeneration.

The final end of all created existence is the glory of God in his office of Creator. As man is a micro-cosmos, so the human nature of the God-man, Jesus Christ, is the culminating point at which the creative act attains to its summit and receives its last perfection. In that humanity, and through it in the Deity with which it is one person, we all are called to share. The supreme end and office of religion is to bring about that union and to make it perfect.

The New Life.—"The justification of a wicked man is his translation from the state in which man is born as a son of the first Adam, into the state of grace and adoption of the sons of God by the second Adam, Jesus Christ our Saviour." These words of the Council of Trent affirm that the boon of God's favor is not merely restoration to humanity's natural innocence. God's friendship for man is elevation to a state higher than nature's highest, and infinitely so, and yet a dignity toward which all men are drawn by the unseen attraction of divine grace, and toward which in their better moments they consciously strive, however feebly and blindly.

Religion, as understood by Christianity, means new life for man, different life, additional life, a superior and transcendent life, which is nothing less than the natural life of God, given to man to elevate him to a participation in the Deity—into a plane of existence which naturally belongs to God alone.

ATONEMENT FOR SIN.—It may be asked, why does Christ elevate us to union with his Father through suffering? The answer is, that God is dealing with a race which has degraded itself with rebellion and with crime, which naturally involve suffering.

God's purpose is now just what it was in the beginning, to communicate himself to each human being, and to do it personally, elevating men to brotherhood with his own divine Son, making them partakers of the same grace which dwells in the soul of Christ, and sharers hereafter in the same blessedness which he possesses with the Father. To accomplish this purpose God originally constituted man in a supernatural condition of divine favor. That lost by sin, God, by an act of grace yet more signal, places his Son in the circumstances of humiliation and suffering due to sin. This is the order of atonement, a word which has come to signify a mediation through suffering, although the etymological meaning of it is bringing together into one.

In the present order of things atonement is first, but originally mediation, as it was the primary need of imperfect nature, was likewise God's initial work. As things are, too, the righteousness through sharing the cross of Christ elevates man to a degree of merit impossible if the gift were purely and simply a boon.

A mistaken view of this matter of atonement is to be guarded against. For if there is any calamity surpassing the loss of consciousness of sin, it is the loss of consciousness of human dignity. If I must believe a lie, I had rather not choose the monstrous one that I am totally depraved. I had rather be a Pelagian than a Predestinarian. But neither of these is right. Christ and his church are right; and they insist that the divine life and light are communicated to us as being sinners, and in an order of things both painful to nature and superior to it, and yet will allow no one to say that any man is or can be totally depraved.

Religion is positive. It makes me good with Christ's goodness. Religion does essentially more than rid me of evil. In the mansions of the Father, Sorrow opens the outer door of the atrium in which I am pardoned, and Love leads to the throne-room. If forgiveness and union be distinct, it is only as we think of them, for to God they are one. And this is to be noted: all infants who pass through the laver of regeneration have had no conscious experience of pardon of any kind, and yet will consciously enjoy the union of filiation for ever. Nor can it be denied that there are multitudes of adults whose sanctification has had no conscious process of the remission of grave sin, for many such have never been guilty of it. To

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excite them to a fictitious sense of sinfulness is untruthful, unjust and unchristian. Hounding innocent souls into the company of demons is false zeal and is cruel. Yet with some it seems the supreme end and office of religion. This explains the revolt of many, and their bitter resentment against the ministers and ordinances of religion, sometimes extending to the God whose caricature has been seated before their eyes on the throne of false judgment. No order of life needs truthfulness, strict and exact in every detail, so much as that known as the religious. The church is the pillar and ground of truth. The supreme end and office of religion is not the expiation of sin, but elevation to union with God.

PARDON AND LOVE.—The expiation of sin is the removal of an obstacle to our union with God. Nothing hinders the progress of guileless or repentant souls, even their peace of mind, more than prevalent misconceptions on this point. Freed from sin, many fall under the delusion that all is done; not to commit sin is assumed to be the end of religion. In reality pardon is but the initial work of grace, and even pardon is not possible without the gift of love.

The completion of man's being is his glorification in the Godhead: this is the answer to those who are shocked at the thought that Christ came into the world as a mere sin-victim. Christ's sorrow is indeed our atonement, but the end he had in view is the ecstatic joy of the union of human nature with the divine nature.

THE PROCESS.—The process, on man's part, of union with God, is free and loving acceptance of all his invitations, inner and outer, natural and revealed, organic and personal. This is affirmed by the dogma of Trent: "Justification is not solely the remission of sins, but is the sanctification and renewal of the inner man *by the voluntary reception of grace and gifts.*" The main practical lesson of which is that love, the unitive virtue, reigns supreme in Christian life, which is the union of the divine and human. Love is a virtue as supremely necessary for pardon as for perfection. And if obedience be required it should be perfect or instinctive obedience. The instinct of rational obedience is love.

Loving God is the practical element in our reception of the Holy Spirit. The fruition of love is union with the beloved. If to be regenerated means to be born of God, then what is to be sought after is newness of life by the immediate contact with life's source and centre in love. The perfection of any finite being is the closest possible identity with its ideal. The supreme end and office of religion is to cause men by love personally to approximate the ideal, not merely of humanity, but of humanity made one with the Deity.

The carrying out of this process by a dual nature such as man's, is menaced by one of two dangers: either divorce from the bodily and external life of man, or slavery to it and divorce from the spiritual. The former is false mysticism, and the latter is formalism. The one endeavors to etherealize a being who is part of, if monarch of, a visible realm; and this leads to

delusions, not seldom ending in the wild dream that one is irresponsible for deeds done in the flesh—a spectral man. The other is degeneration into externalism, and absorbs the soul in thoughts of the outward means rather than the spiritual ends of religion, forming an unspiritual character.

But Christ, the Son of God and the Son of Man, is the synthesis. As a method or process of human betterment, religion is the fulness of all outer and inner, visible and invisible aids to bring the mind and heart of man under the immediate influence of the Divine Spirit in the union of love. Organizations and authorities and discipline, sacraments and worship, are external channels, helps and incitements to love, instituted by the Son of God, as the extension of his own external divine life.

Religion taken, then, at the highest development, which is Christianity, is the elevation of man to union with God, in an order of life transcending the natural. It attains this end by elevating the soul to heavenly wisdom in divine faith, heavenly life in divine love. This attests itself not only by the outward criterion of unity with Christ's Church, but also by the inner witness of the Spirit; it exalts and extends the consciousness of God; it pervades daily life and transforms it with Christ's heroism; it infuses into the soul the fullest confidence in God's fatherly oversight; it imparts deep tranquillity, and bestows the most joyous sense of loving intercourse with that benign power which alone can secure us the victory over death and hell.

It will be seen that the ideal religious character is not formed by constant absorption in thoughts of the Deity's attribute of sovereignty, but rather by meditation on all the attributes, loving kindness being supreme. For the same reason it is not obedience that holds the place of honor among the virtues; in forming the filial character love is supreme. Love outranks all virtues. The greatest of these is charity.

It never can be said that it is by reason of obedience that men love, but it must always be said of obedience that it is by reason of love that it is made perfect. Obedience generates conformity, but love has a fecundity which generates every virtue, for it alone is wholly unitive. The highest boast of obedience is that it is the first-born of love. As the Humanity said of the Divinity, "I go to the Father, because the Father is greater than I," so obedience says of love, "I go to my parent-virtue, for love is greater than I."

Hence not the least fault we find with the religious separation of the last three hundred years is, that it has unduly accentuated the sovereignty of God.

THE ARGUMENT FOR IMMORTALITY.

By Philip S. Moxom, D.D.

It is impossible, of course, within the limits of this brief paper, even to state the entire argument for the immortality of man. The most that I can hope to do is to indicate those main lines of reasoning which appeal to the average intelligent mind as confirmatory of a belief in immortality already existent.

Three or four considerations should be noticed at the outset.

First, It is doubtful if any reasoning on this subject would be intelligible to man if he did not have precedently at least a capacity for immortality. However we may define it, there is in man's nature that which makes him susceptible to the tremendous idea of unending existence as an attribute of his own spirit.

> Here sits he, shaping wings to fly;
> His heart forebodes a mystery,
> He names the name Eternity!

It would seem as if only a *deathless* being, in the midst of a world in which all forms of life perceptible by his senses are born and die in endless succession, could think of himself as capable of surviving this universal order. The capacity to raise and discuss the question of immortality has, therefore, implications that radically difference man from all other creatures about him. Just as he could not think of virtue without a capacity for virtue, so he could not think of immortality without at least a capacity for that of which he thinks.

The *second* preliminary consideration is that immortality is inseparably bound up with theism. Theism makes immortality rational, if not necessary. Atheism makes it incredible, if not unthinkable. The highest form of the belief in immortality inevitably roots itself in, and is part of, the soul's belief in God. Most reasonably has Rothe said: "Wer an einem Gott glaubt, der *muss* auch an die Fortdauer des Menschen nach dem Tode glauben. Ohne eine solche, gäbe es keine Welt die als Zweck Gottes denkbar wäre."[1]

A *third* consideration is that a scientific proof of immortality, in the ordinary sense of the phrase, "scientific proof," is, at present, impossible. The life of the human spirit is a transcendent fact. It cannot be coördinated with the phenomena of nature on which the scientific mind is turned.

[1] "He who believes in a God *must* believe in the continuance of man after death. Without such a faith there is no world that would be thinkable as an end of God."

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Even the miracle of a physical resurrection, while it would be demonstration of revival from death, would not prove immortality; for it would be a transaction quite as much on the plane of the material as revival from a swoon, and as death supervened once it might supervene again. Demonstration of immortality lies solely in the sphere of personal experience. The man who from blindness attains sight has demonstration of the reality of vision, but even he could not demonstrate that reality to blind men. So only the soul that has entered upon immortality has demonstration of that supreme reality; and, "though one should rise from the dead," yet would he be incapable of demonstrating immortality to mortal men.

It is both interesting and immensely suggestive that, while St. Paul evidently argues immortality from the attested resurrection of Jesus, Jesus himself utters no word basing the doctrine of immortality on the mere fact of his return from death into the sphere of sense — perception. True, he said to his disciples: "Because I live ye shall live also,"[1] but that was an affirmation entirely apart from the implication of physical resurrection.

None of the highest, the essentially spiritual facts of man's knowledge and experience fall within the scope of what is known as scientific proof. God, the soul, truth, love, righteousness, repentance, faith, beauty, the good,—all these are unapproachable by scientific tests; yet these, and not salts and acids and laws of cohesion and chemical affinity and gravitation, are the supreme realities of man's life, even in this world of matter and force. Immortality is the conscious experience of the essential and indestructible life of the spirit. In the nature of the case it cannot be subjected to scientific tests.

When one demands scientific proof of immortality, then it is as if he demanded the linear measurement of a principle, or the Troy-weight of an emotion, or the color of an affection, or as if he should insist upon finding the human soul with his scalpel or microscope.[2]

Another (*fourth*) consideration is that immortality is inseparable from personality. The whole significance of man's existence lies ultimately in its discreteness—in the evolution and persistence of the self-conscious ego. Men cheat themselves with phrases who talk about the re-absorption of the finite soul in the infinite soul, and call that immortality. The finite and the infinite co-exist in this world; that of itself is proof that they may co-exist in the next world, and forever. The absorption of the conscious finite into the infinite is unthinkable save as the annihilation of the finite. Martineau says with great force: "We are here in contact with something greater than the succession of the seasons and the phases of the moon, with the very

[1] Better: "Because I live and ye shall live."

[2] "It is to a thinking being quite impossible to think himself non-existent, ceasing to think and live; so far does everyone carry in himself the proof of immortality, and quite spontaneously. But as soon as the man will be objective and go out of himself, so soon as he will dogmatically grasp a personal duration to bolster up, in cockney fashion, that inward assurance, he is lost in contradiction."—*Goethe.*

crown and culmination of the world's process; and though its scale be finite, yet in comparison with it the *impersonal* power in the universe is immeasurably lower; so that if, in virtue of its infinity, it really swallowed up the personal life at the end of the mortal term, it would be more like the sacrifice of children to Moloch than the taking of Enoch by God. Personality is not the largest, but it is the highest fact in the known cosmos: and if death has power over it, there is nothing which death spares; it can undo the utmost which the Divine will has wrought."

Equally do they stultify themselves with a false ideal, who, in the beautiful, melancholy prayer of George Eliot, cry:

> O, may I join the choir invisible,
> Of those immortal dead who live again
> In minds made better by their presence; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end with self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence urge man's search
> To vaster issues.
> So to live is heaven:
> To make undying music in the world.

In plain prose, interpreted in accordance with the author's express avowal,[1] this means that the supreme aim of life is to distill aspiration and effort and even personality itself into force that shall feed the life of the coming generation, which, in its turn, shall pour itself in self-effacing tribute into the life of the next, and so on and on, with no result save the bettered phenomenal life of each succeeding generation, generation following generation in eternal prelude to something that never arrives. A thousand ages perish to give a brighter bloom to the thousand and first, which also perishes for the transient benefit of its successor.

With the semblance of deeply religious self-abnegation, this idea of human destiny mocks the heart and hope of man by eternally frustrating the supreme end of a spiritual creation. The treasures of life — of its struggle and passion and pain — are inseparable from personality, from the ever-unfolding and perfecting being in whom the continuity of experience conserves the results of all the divine education of man. The whole movement of human history is toward the perfected individual consciously fulfilling himself in the perfected society—the realized and manifest Kingdom of God.

The destruction of personality is for man the extinction of being. Extinction is remediless waste. In nature there is no waste. Individuals

[1] F. W. H. Myers, in his Essays, says: "I remember how, at Cambridge, I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet-call of men — the words God, Immortality, Duty — pronounced with terrible earnestness how inconceivable was the first, how unbelievable the second, and yet how peremptory and absolute the third."

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perish, but the type remains in perpetually recurring forms that but repeat the antecedent forms by absorbing their disorganized substance. There is succession, and there is economy, but no advance. In man, because he is a spiritual personality, there is the possibility and the realization of endless progress, not the mere recurrence of types nourished on the decay of preceding types.[1]

The loss of personality is utter loss of being, and such self-abnegation as the poetess contemplates, were it possible, would be final suicide and the lapse of human life into absolute, hopeless failure. The plea that the desire for "personal immortality" (as if there were or could be an impersonal immortality) is selfish, is at once specious and false. The greatest service which we can render to our kind, present or future, is by and through the fulness and strength and sweetness of personality to which we attain. To covet this is the supreme passion of unselfishness. Being makes doing forever precious and fruitful. "One sows and another reaps," said Jesus, but in order "that both he that sows and he that reaps may rejoice together."

There is no standing-ground between personal immortality and annihilation, as there is none between theism and atheism, between a spiritual faith and the blank negations of materialism. The deepest philosophy underlies the verse of Tennyson when he sings:

> That each, who seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall
> Remerging in the general Soul,
> Is faith as vague as all unsweet:
> Eternal form shall still divide
> The eternal soul from all beside,
> And I shall know him when we meet.

1. The argument for immortality presents as its first, if not its weightiest consideration the fact that the belief in the survival of the soul after death is well-nigh universal. Practically it is co-extensive and co-etaneous with the human race. In this respect it is like the belief in God. Within the bounds of our knowledge there is no people, nor even a considerable tribe, entirely destitute of some idea of God. Quatrefages and other anthropologists make this affirmation. In the case of rare apparent exceptions it is safe to assume that these are due to a lack of adequate and accurate knowledge on the part of investigators. So intimately are these two ideas related

[1] "Psychologically, there can be no greater descent than the steps from the personal to the impersonal."—*Martineau.* "I do not know that there is anything in nature (unless it be the reputed blotting out of suns in the stellar heavens) which can be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their luminous insight, their unfailing tact, are not like instincts that can be handed down; they are absolutely personal and inalienable; grand conditions of future power, unavailable for the race, and perfect for an ulterior growth of the individual. If that growth is not to be, the most brilliant genius bursts and vanishes as a fire-work in the night."—*Ibid.*

—the idea of God and the idea of the perdurable soul—that it is not surprising to find them held co-extensively by mankind.

We must not exaggerate the weight of this universal belief as an argument; yet we should not, like even so acute and profound a thinker as Martineau, attach to it less importance than it merits. That an idea is universal at some particular period of time is not necessarily evidence of its truth. Nor is even antiquity a guaranty of truth. Superstitions are old. Still, even in the case of superstitions, we find that they have a core of truth, and it is this which gives them persistence. But when an idea, and an idea of such significance and seriousness as the idea of immortality, is not only universal, but also co-existent with the entire ascertainable history of the race, when that idea gathers strength and clearness and elevation with the progress of mankind, and when that idea is, in part at least, the expression of an aspiration as well as an instinct or intuition, and works as an ennobling energy upon the springs of motive and purpose, allying itself with all that is loftiest and purest in human feeling and hope and endeavor, then its universality takes on a very high evidential value.

Immortality is not merely an idea to which man in his progress upward from the brute has attained; it is also and increasingly a desire.

> Thou madest man, he knows not why,
> He thinks he was not made to die.

There is in humanity an instinctive revolt against death. This is far more than our natural recoil from the pain of physical dissolution. There is a vague fear of what may be beyond:

> The dread of something after death,
> The undiscovered country from whose bourne
> No traveler returns, puzzles the will,
> And makes us rather bear those ills we have
> Than fly to others that we know not of.

The fear of death is due in part also to the still imperfect discrimination in the minds of most men between the fact of mere physical dissolution and complete extinction of being. Death is the palpable contradiction of life. Man thinks he was not made to die, and instinctively revolts from the threatened termination of his existence.

The belief in immortality and the aspiration for immortality, notwithstanding apparent exceptions which a particular time, when special moods are dominant, seems to present, grow stronger with the growth of men, and they are strongest in the best. The wisest and the most spiritual may be the least dogmatic, but they hold the firmest and the most efficacious faith in the persistence of the human spirit through and beyond the death of the body. We are dealing here with a broad and multiform fact of experience and observation. Man does believe that he was not made to die, and that belief, allying with itself the most of the faiths and hopes and purposes that

make life worth living, becomes a reasonable evidence that the belief is a result and reflex of the possession of immortality.[1]

Moreover, the universality and strength of the desire suggest its fulfillment. There is prophecy in pure and persistent desire, if we believe in God. The principle of correlation in nature gains in significance and scope as it is carried up to the spiritual plane. The adaptation of supply to need in the whole realm of creature-life surely does not cease the moment we rise above the level of sense. It is a fair inference that if a man has an appetite and a need for an existence beyond the material life which he shares with plants and animals, there is provision for that appetite and need in the divine ordering of the universe.

In the experience of men we see instinct growing into idea, and idea ripening into conviction, and conviction shaping not only philosophy but the entire conduct of life That conviction gives steadiness and scope to the thinker, patience to the sufferer, and energy and inspiration to the toiler, for it makes life intelligible when otherwise it would sink in confusion and hopelessness. "For my own part," says John Fiske, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." Man is God's creature, the evolution of his thought and the product of his love, and his instinctive belief that life is life forevermore is but his "faith in the reasonableness of God's work."

The denial of immortality is always an artificial product of human thinking; it is not a natural stage in the progress of thought, but the corollary of that philosophy which regards humanity not as an end, but as "a local incident in an endless and aimless series of cosmical changes."

2. An argument for immortality is grounded in the nature of the human mind — that is, in the nature of man as an intelligent being. I cannot pause here to consider the materialistic conception of mind which precludes the possibility of life after the organism has perished, because it identifies mind with organism. It will suffice to quote these trenchant sentences from Fiske:

"The only thing which cerebral physiology tells us, when studied with the aid of molecular physics, is against the materialist, as far as it goes. It tells us that, during the present life, although thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter. Nothing could be more grossly unscientific than the famous remark of Cabanis, that the brain secretes thought as the liver secretes bile. It is not

[1] "Jeder fühlt, dass er etwas Anderer ist, als ein von einem Andern einst belebtes Nichts. Daraus entsteht ihm die Zuversicht, dass der Tod wohl seinem Leben, jedoch nicht seinem Daseyn ein Ende machen kann."—*Schopenhauer.*

"Everyone feels that he is something other than a nothing animated by another. From this arises in him the confidence that death, through it may end his life, cannot make an end of his being."

even correct to say that thought goes on in the brain. What goes on in the brain is an amazingly complex series of molecular movements, with which thought and feeling are in some unknown way correlated, not as effects or as causes, but as concomitants. . . . . The materialistic assumption . . . that the life of the soul accordingly ends with the life of the body, is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy."

Observe (1) *Man's power of thought.* In the midst of the physical universe, he is, in comparison, by all material measurements, an insignificant mote. Yet within him resides a power to know that universe, to study its structure, phenomena and laws, to discover and subject to his service its forces, and to know himself as at once a part of it and above it. Vast as it is it shrinks into insignificance compared with himself, for search as he will he finds nothing so great so himself, an invisible, imponderable intelligence looking out upon things and recreating them in his imagination—nothing save as he discovers the infinite mind which is the perfect archetype of his own. With his mathematics he measures distances that exhaust the power of symbols to express. With his eye pressed to the telescope that his own genius has invented he penetrates illimitable space and studies the star so remote that its light has sped through millenniums before it reached his pedestal, the earth, and yet, as Parker said, "The biggest star is at the little end of the telescope." "He finds as little bar to his mind in time as he finds in space, and actually existent only in the present moment, dwells familiarly amid scenes and events long past, or pushes forward with imaginative insight into ages and experiences in the far future.[1] Subject in common with crystal and plant and beast to the laws and forces of matter, he yet transcends all laws of the material world and is independent of them. Fulfilling his allotted cycle of birth, growth, maturity and decay, like the lower organisms that surround him, he is yet conscious that his mind has no measurable or perceptible cycle, but ever expands and advances and ascends as if possessed of infinite and eternal capabilities. "All our intellectual action," says Emerson, "bestows a feeling of absolute existence."

Between this nature and experience of unlimited intelligence, and the idea of extinction at the end of seventy or eighty years, there is a contrast and contradiction so violent and surprising that the perpetual existence of the mind becomes a necessity of rational thought.[2] The perishability of

[1] "The mind has the faculty of compressing, by one mighty effort, the incidents of a life, even of centuries, into a flash-like re-enactment."—*Lew Wallace in the Prince of India.*

[2] "Some of the philosophers who were least divine denied generally the immortality of the soul, yet came to this point, that whatever motions the spirit of man could act and perform without the organs of the body, might remain after death; which were only those of the understanding, and not of the affections, [affections in the philosophical sense] so immortal and incorruptible a thing did knowledge seem to them to be."—*Lord Bacon.*

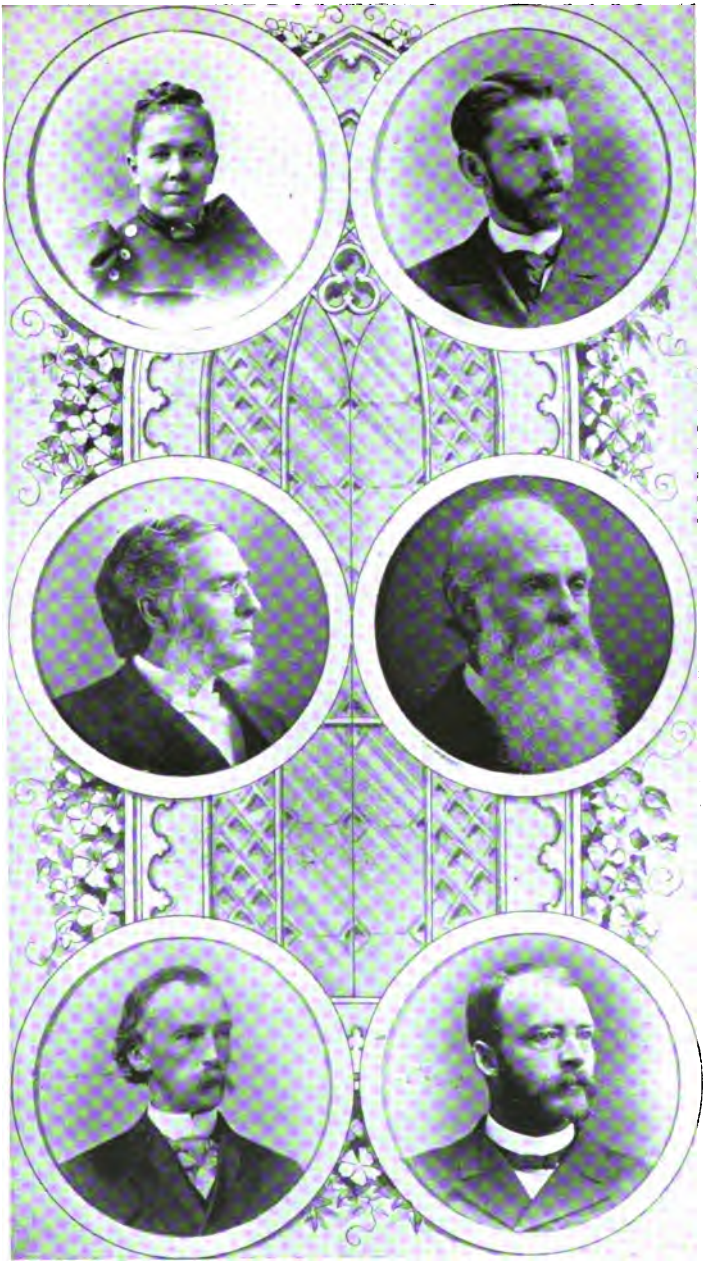
"To me the eternal existence of my soul is proved from my idea of activity."—*Goethe.*

things raises no difficulty to our minds, but from the idea of the perishability of pure intelligence the mind recoils as from something inherently monstrous and incredible.

Observe (2) *Man's capacity for ideals.* A universal characteristic of man, and one that increases with astonishing rapidity as he grows in mental and moral attainments, is his power of conceiving better than he has realized or apparently can realize. He lives a prophetic life. Each step forward brings him to larger promise than fulfilment. He is never satisfied, because every attainment which fulfills his aspiration deepens and broadens his power and impulse to aspire. Every height of knowledge gained discloses other and loftier heights. The future forever beckons him to a larger good. Every life, even the best, is but a prophecy of what it may become. A flower, a tree, or an animal attains completeness; but man does not. His life is a perpetual education. He lives less and less in the realm of mere facts, and more and more in the realm of ideals, continually stimulating himself with the forecasts of his growing capacity to see the true, the beautiful and the good. Day by day he is sweetly tormented by the visions of an ideal excellence that rise in ever new loveliness before him. "We are adapted to infinity; we are hard to please, and love nothing which ends."

Man's capacity for ideals appears prominently in his *ideals of culture.* There is no limit to his desire for knowledge and his aspiration for increasing fullness of being. His daily life, amidst all its sordidness and sluggish or feverish toil for near and low ends, is yet illuminated with glimpses of higher and highest ends. How much of man's labor is absurdly impractical if he be but an ephemeron. The poet, the artist, the thinker, the man or woman who makes bread-winning the avocation and the winning of thoughts and insights, treasures of knowledge and virtue, the vocation, lives not for time, but for eternity. We acquire much that is not only useless, but even cumbersome if death ends all. We begin to know, and die. We begin to be, and perish. Our life is a glorious vestibule that leads to — nothing, unless it be true that our existence here is but a schooling for larger existence hereafter. "We must infer our destiny from the preparation." The culture of which we conceive and for which we aspire and strive derives its entire significance from its everlasting utility.

Even more important than his ideals of culture are man's *ideals of character.* His growth in knowledge and capacity for truth, is not more remarkable than his growth in moral sense, in perception of moral good, in ideals of justice and holiness. He sees a possible excellence of character, and aspires to its attainment. He conceives a moral order of human life and strives to realize it. With every step of advance in power to perceive moral excellence he becomes more vividly conscious of defeat within him and about him. There is a finer justice in his highest thought than is executed in life. There is a richer beneficence in his best feeling than is manifest in human society. Life is full of apparent contradictions of the



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ideal goodness which he cherishes in his mind. A Nero is crowned and a St. Paul is beheaded; a Borgia receives the tiara and a Savonarola is burned at the stake; an Augustus wins an empire and a Christ is crucified. Slowly comes the reversal of human judgments, and succeeding generations right the wrongs of their predecessors; but only because the moral ideals of men rise and expand and develop ever increasing power in the ineradicable faith of an immortality which gives scope to the Divine purpose in the education of man. Immortality is necessary to the perpetuation of man's moral ideals and to save him from falling into utter confusion and despair, in view of the inequalities of human life. "A moral world," says Martineau, "cannot be final unless it be everlasting." Here, as in the realm of pure intelligence, man has no cycle, but a vista of perpetual progress. Goodness and blessedness alike are dreams unrealized, and but for immortality, unrealizable. The soul is cheated of its most splendid heritage if the aspirations and ideals of this life are not prophetic of ultimate experience.

From the moral view of man's nature and life, even more powerfully than from the intellectual view, the mind is turned to the conviction that death is but an incident in the unending life of the soul. "Das höchste Gut ist, praktisch, nur unter der Voraussetzung der Unsterblichkeit der Seele möglich; mithin diese, als unzertreunlich mit dem moralischen gesetz verbunden, ein *Postulat* der reinen praktischen Vernunft." [1]

Observe (3) *Man's capacity for love.* Like his capacity for knowledge this is presumptive evidence of immortality, because it has no adequate, no complete satisfaction in this narrow earthly sphere. On the lowest plane of savage life, man shares with the beasts the passions that insure self-preservation and the continuation of the species. But as he slowly rises in the scale of being he develops domestic affections. These pass outward and upward into love of community, tribe, nation, and finally humankind. Philanthropy appears—an unselfish regard for the good of all others. With the growth of religion, he comes to a consciousness of spiritual beings and spiritual relations. He becomes capable not only of self-denial, but also of self-sacrifice. His heart grows large, and the impulse to serve passes into a principle and law of his being. With increasing power to love arises increasing need of love. His nature craves response. The response of his fellow-creatures does not entirely meet his need. Man must have something more than man. His perception of God as the absolute good quickens in his soul an ever-deepening aspiration for divine communion. He feels, often vaguely and intermittently, but with even greater force what Augustine has expressed in his passionate cry: "O God, thou hast made us for thyself, and the heart is disquieted until it rests in thee!"

[1] "The highest good, practically, is possible only under the presupposition of the immortality of the soul; consequently this, as inseparably bound up with the moral law, is a postulate of the pure practical reason."—*Kant.*

As, in the development of his intellectual life, he eagerly pressess his way from the diversity and multiplicity of phenomena to the unity and simplicity of law, and cannot rest short of the universal and absolute Law —the effluence and expression of the absolute mind, so, in his moral and spiritual life, he seeks the coördination and fulfilment of all his moral perceptions and affections in the absolute Good. The Hebrew psalmist has given voice to this deepest human longing: "My heart crieth out for God, for the living God. When shall I come and appear before God?" The goal of his desire is the divine Life and Love in which he feels his being had its spring. In the love of God his love for man is not lost nor lessened. On the contrary it is clarified and strengthened, and carried up to a higher plane. But his capacity both to give and to receive outstrips all power of earthly relationships and experiences to fill. His love and need are greater than the world and time and death. He must have verge in a life that is without bounds. He feels within himself the surge of the infinite sea. In his dreams he hears the music of its waves. He hungers and thirsts for the illimitable and would fain mingle his conscious life with the life of all beings in a blessed reciprocity of perfect and unending love.

Like the exercise of pure reason, the experience of pure love takes him out of all limitations and gives him a sense of absolute being. It is an affirmation —an experience—of immortality.

The supposition that death suddenly reduces man's being to nonentity, quenches the flame of his soaring aspiration, and puts an eternal period to the prophetic out-reach of his heart toward the infinite good, is a denial of the reasonableness of creation and an impeachment of God.

3. An argument for immortality, to many the strongest argument of all, is that which is drawn from revelation. Naturally this argument appeals chiefly to those whose minds have been nourished on the Scriptures of the Old and New Testaments. The implications of the most spiritual utterances of the Hebrew prophets and psalmists are on the side of man's immortality. The teachings of the New Testament are surcharged with the idea and the atmosphere of immortality. Whoever accepts these needs no other argument. To expound them here in detail is unnecessary, even were there time. Revelation, indeed, is broader than the Bible, for it is the communication of spiritual truth to man by the immediate action of the divine spirit, and that is not limited even to the great and incomparable writings of Hebrew prophet and Christian seer. But were we confined to the sacred Scriptures we should have ample ground and reason for the faith

> That those we call the dead
> Are breathers of an ampler day
> For ever nobler ends.

Whatever the Scriptures contain with respect to the triumph of the soul over death reaches highest expression in the personality and teachings of Jesus. Nowhere does Jesus explicitly affirm the abstract truth of man's

immortality, but it is the ever present assumption that is absolutely necessary to the intelligibility of his doctrines and his life and death. Many are his sayings which imply the deathlessness of the human spirit. Many and strong are his affirmations of life eternal.

But more impressive even than his words is his constant air and temper. He speaks out of a consciousness of indwelling life to which death, save as an incident in physical experience, is absolutely foreign. These three words that are predominantly expressive of that consciousness are "light," "life" and "God." So domesticated is he in the sphere of eternal moral being, that we feel no shock when he speaks of himself as "the Son of Man who is in heaven." The consciousness of Jesus, as revealed in his speech, approaches as near to a demonstration of immortality as is possible to souls that have not passed through the gate of death. In his last hours before the betrayal, fully aware of what awaited him, with the seriousness that imminent death must ever give to the calm and thoughtful soul, he spoke to his disciples words, the significance of which lies even less in their explicit sense, weighty as that is, than in the time and situation and manner in which they were spoken: "Let not your heart be troubled. Believe in God, and believe in me. In my Father's house are many abiding places; if it were not so I would have told you, because I go to prepare a place for you. I am coming again, and will receive you to myself; that where I am ye may be also."

One cannot read those words, even at this remote day, without feeling the calm certainty as of impregnable faith and clear insight which breathes through them to infect the heart with happy confidence.

The teaching of Jesus, in its entire scope, is unintelligible apart from the faith in immortality, and the unique person of Jesus and his transcendent life among men, and his profound and ever-deepening influence on human lives, are inexplicable apart from the fact of immortality. Out of a full consciousness of an indwelling divine life which could not know death, He said: "Because I live, ye shall live also." Such a personality and such a life would make man immortal by contagion. With true insight Emerson exclaimed: "Jesus explained nothing, but the influence of him took people out of time, and they felt eternity."

Of revelation as a subjective experience, in its bearing on the argument for immortality, little has been said, but somewhat has been implied, in the preceding discussion. There remains space only for a suggestive word. The communication of God with man is not limited to objective means and forms. In the deeper and simpler spiritual natures there is a witness of the ever immanent God. In man's experience there are moments of illumination that compensate for weary years of doubt and struggle and pain. There are crises in our lives when we suddenly grow conscious of the real greatness of our nature through the disclosure within us of capacities that nothing but the infinite and the eternal can satisfy. Then the soul recognizes itself in God,

and, through communion with him, immortality passes from a faith into an experience—an actual participation in the eternal thought and love and being of God.

Experience of this sort makes clear the truth that immortality is not only a divine gift, but also a moral achievement of man. In other worlds as well as in this the fit survive, and the fit are they who, perceiving the prize, press their way into fulness of life by the avenues and processes of the spirit.

On the subject of man's immortality the science that deals with the facts and forces of matter has nothing to say, either for or against. To immortality a life of sensual indulgence is insensible or oppugnant. To the soul that knows God and strives toward the ideals of culture and character which rise in divine beckonings before us, immortality dawns in growing reasonableness and attractiveness, grows from a hope into an assurance, and from a serene faith deepens into a conscious experience which neither time nor death can bring to an end.

THE SOUL AND ITS FUTURE LIFE.

By Rev. Samuel M. Warren.

The doctrine set forth in this paper is the doctrine of the New Church, that the soul is substantial—though not of earthly substance—and is the very man; that the body is merely the earthly form and instrument of the soul; and that every part of the body is produced from the soul, according to its likeness, in order that the soul may be fitted to perform its functions in the world, during the brief but important time that this is the place of man's conscious abode.

If, as all Christians believe, man is an immortal being, then the longest life in the world is, comparatively, but as a point, an infinitesimal part of his existence. In this view, it is not rational to believe that that part of man which is for his brief use in this world only, and is left behind when he passes out of this world, is the most real and substantial part of him. Every rational mind perceives that it cannot be so. That is more substantial which is more enduring; and that is the more real part of a man in which his characteristics and his qualities are. All the facts and phenomena of life confirm the doctrine that the soul is the real man. What makes the quality of a man? What gives him character as good or bad, small or great, lovable or detestable? Do these qualities pertain to the body? Every one knows that they do not. But they are the qualities of the man. Then the real man is not the body, but is "the living soul."

The body has absolutely no human quality but what it derives from the soul—not even its human form; and all that is human about it departs when the soul leaves it; even its human form quickly vanishes, and it returns to its common dust. As between the soul and the body, then, there can be no rational question as to which is the substantial and which the evanescent thing.

Again, if the immortal soul is the real man, and is substantial, what must be its *form?* It cannot be a formless thing and be a man. Can it have other than the human form? Reason clearly sees that if formless, or in any other form, he would not be a man. The soul of man, or the real man, is a marvelous assemblage of powers and faculties of will and understanding and the human form is such as it is because it is perfectly adapted to the exercise of these various powers and faculties. In other words, the soul forms itself, under the Divine Maker's hand, into an organism by which it can adequateiy and perfectly put forth its wondrous and wondrously varied powers, and bring its purposes into acts.

The human form is then primarily and especially the form of the soul,

which is the perfection of all forms, as man, at his highest, is the consummation and fullness of all loving and intelligent attributes.

But when does the soul itself take on its human form? Is it not until the death of the body? Manifestly, if it is the very form of the soul, the soul cannot exist without it, and it is put on in and by the fact of its creation and the gradual development of its powers. It could have no other form and be a human soul. The soul is omnipresent in the material body, not by diffusion, formlessly; but each organ of the soul is within and is the soul of the corresponding organ of the body. Thus the saying of the Apostle Paul is literally and exactly true, that "If there is a natural body there is also a spiritual body" (1 Cor. xv. 44), and that "If the earthly house of our tabernacle be dissolved, we *have* a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1).

That the immortal soul is the very man involves the eternal preservation of his identity. For in the soul are the distinguishing qualities that constitute the individuality of a man,—all those certain characteristics, affectional and intellectual, which make him such or such a man, and distinguish and differentiate him from all other men. He remains, therefore, the same man to all eternity. He may become more and more, to endless ages, an angel of light, even as here a man may advance greatly in wisdom and intelligence, and yet is always the same man.

This doctrine of the soul involves also the permanency of established character. The life in this world is the period of character-building. It has been very truthfully said that a man is a bundle of habits. What manner of man he is depends on what his manner of life has been. This is meant by the words of Scripture, "Their works do follow with them" (Rev. xiv. 13), and "He shall render unto every man according to his deeds" (Matth. xvi. 27).

If evil and vicious habits are continued through life, they are fixed and confirmed and become of the very life, so that the man loves and desires no other life, and does not wish to—will not —be led out of them, because he loves the practice of them. On the other hand, if from childhood a man has been inured to virtuous habits, these habits of virtue become fixed and established and of his very soul and life. In either case the habits thus fixed and confirmed are of the immortal soul and constitute its permanent character. The body, as to its part, has been but the pliant instrument of the soul.

With respect to the soul's future life, the first important consideration is what sort of a world it will inhabit. If we have shown good reasons for believing the doctrine that the soul is not a something formless, vague and shadowy, but is itself an organic human form, substantial, and the very man, then it must inhabit a substantial and very real world. It is a gross fallacy of the senses, that there is no substance but matter, and nothing substantial but what is material. Is not God, the Divine, Omnipotent Creator

of all things, substantial? Can Omnipotence be an attribute of that which has no substance and no form? Is such an existence conceivable? Yet He is not material, and not visible or cognizable by any mortal sense. But we know that he is substantial; and if—as we have shown that reason clearly confirms—the soul is substantial, there is spiritual substance. And of such substance must be the world wherein the soul is eternally to dwell. It is the reality of the spiritual world that makes this world real, just as it is the reality of the soul that makes the human body a reality and a possibility. As there could be no body without the soul, there could be no natural world without the spiritual. It is not rational to believe that the body which the soul briefly inhabits and which is then dissolved is more substantial than the soul itself which endures forever.

Not only is that world substantial, but it must be a world of surpassing loveliness and beauty.

Is it reasonable that this material world should be so full of life and loveliness and beauty, where

"Nature spreads for every sense a feast,"

to gratify every exalted faculty of the soul, and not the spiritual world wherein the soul is to abide forever?

And the life of that world is human life. The same laws of life and happiness obtain there that govern here, because they are grounded in human nature. Man is a social being, and everywhere in that world, as in this, desires and seeks the companionship of those that are congenial to him, that is, who are of similar quality to himself. Men are thus mutually drawn together by spiritual affinity.

And so it is for a time and in a measure, in the first state and region into which men come when they enter into the spiritual world. They go into that world as they are; and are at first in a mixed state, as in this world. This continues until the real character is clearly manifest, and good and evil are separated. When this state of separation is complete there can be no successful dissimulation; the good and the evil are seen and known as such, and the law of spiritual affinity becomes perfectly operative by their own free volition and choice. Then the evil and the good become entirely separated into their congenial societies. The various societies and communities of the good thus associated constitute heaven; and those of the evil constitute hell, not by any arbitrary judgment of an angry God, but of voluntary choice, by the perfect and unhindered operation of the law of human nature that leads men to prefer and seek the companionship of those most congenial to themselves.

As regards the permanency of the state of those who by established evil habit are fixed and determined in their love of evil life, it is not of the Lord's will, but of their own. We are taught in his holy Word, that he is ever "gracious and full of compassion." He would that they should turn from their evil ways and live, but they will not; as he said of those of

ENTRANCE GATEWAY TO A SHINTO TEMPLE.

Jerusalem—"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. *Therefore* your house is left unto you desolate." There is no moment, in this or in the future life, when the infinite mercy of the Lord would not that an evil man should turn from his evil course and live a virtuous and upright and happy life; but they will not in that world for the same reason that they would not in this, because when evil habits are once fixed and confirmed they love them and will not turn from them even "as the sow that is washed returns to her wallowing in the mire" (2 Peter ii. 22). "Can the Ethiopian change his skin, or the leopard his spots? Then may they also do good that are accustomed to do evil" (Jer. xiii. 23). Heaven is a heaven of men: and the life of heaven is human life. The conditions of life in that exalted state are greatly different from the conditions here, but it is *human* life, adapted to such transcendent conditions; and the laws of life in that world, as we have seen, are the same as in this. Man was created to be a free and willing agent of the Lord to bless his kind. His true happiness comes, not in seeking happiness for himself, but in seeking to promote the happiness of others. Where all are animated by this desire, all are mutually and reciprocally blest. Such a state is heaven, according to the day in which it is attained, whether measurably in this world or fully and perfectly in the next. Then must there be useful ways in heaven by which they can contribute to each others happiness. And of such kind will be the employments of heaven; for they must be useful employments There could be no happiness without them to beings who are designed and formed for usefulness to others. What the employments are in that exalted condition, we cannot well know except as some of them are revealed to us; and of them we have faint and feeble conception. But undoubtedly one of them is attendance upon men in this world. It is written—and the words apply to every man—"He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. xci 2); and "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (Heb. i. 14).

FOURTH DAY.

THE NEEDS OF HUMANITY SUPPLIED BY THE CATHOLIC RELIGION.

By James, Cardinal Gibbons, Archbishop of Baltimore.

[On being introduced to read part of the paper prepared by Cardinal Gibbons, Bishop Keane said:

Cardinal Gibbons has requested me to express his sincere regret that he is not able to be present this morning. He showed his sympathy in the Parliament of Religions by being here at the opening; he would gladly show his sympathy by being here every day during its continuance. He is here with you in spirit and affection, and his prayer is offered up to Almighty God that the Parliament may lead to God's own results. Now, as it is the desire of the Parliament, and as I trust it will be recognized all through, His Eminence desires to adhere strictly to the program, to treat only the theme suggested by the Parliament to-day—that is to say, the relation between God and man, Religion, the link between the Creator and the created. Whoever has watched the career of Cardinal Gibbons must have remarked that he is pre-eminently a practical man. He always takes a practical view of things; even in regard to the supernatural he always asks "Will it work?"

Profoundly blessed as he is in what I may call the divine philosophy of religion, he prefers always to regard it with practical eyes. Knowing that religion is the gift of the Creator to his creatures, he knows that religion was given by the Creator in order to benefit and bless his creatures. So Cardinal Gibbons looks and asks: How does religion bless mankind? That is the way he is going to view the great subject this morning. How does the Christian religion, how does the Catholic Church, as the divinely appointed exponent of the Christian religion, bless mankind, enlightening man, purifying man, comforting man, improving man's condition here below and leading him to happiness hereafter? It is in this practical light, therefore, the Cardinal will now answer the question, — "The Needs of Humanity Supplied by the Catholic Religion."]

We live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion. The blessings resulting from our Christian civilization are poured out so regularly and so abundantly on the intellectual, moral and social world, like the sunlight and the air of heaven and the fruits of the earth, that they have ceased to excite

any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our favored situation, we should transport ourselves in spirit to ante-Christian times and contrast the condition of the Pagan world with our own.

Before the advent of Christ the whole world, with the exception of the secluded Roman Province of Palestine, was buried in idolatry. Every striking object in nature had its tutelary divinities. Men worshiped the sun and moon and stars of heaven. They worshiped their very passions. They worshiped everything except God only to whom alone divine homage is due. In the words of the Apostle of the Gentiles, "They changed the glory of the incorruptible God into the likeness of the corruptible man, and of birds and beasts and creeping things. They worshiped and served the creature rather than the Creator who is blessed forever." But at last the great light for which the prophets of Israel had sighed and prayed, and toward which even the Pagan sages had stretched forth their hands with eager longing, arose and shone unto them "that sat in darkness and the shadow of death." The truth concerning our Creator, which had hitherto been hidden in Judea, that there it might be sheltered from the world-wide idolatry, was now proclaimed, and in far greater clearness and fullness, unto the whole world. Jesus Christ taught all mankind to know the one true God, a God existing from eternity unto eternity, a God who created all things by his power, who governs all things by his wisdom, and whose superintending providence watches over the affairs of nations as well as men, "without whom not even a bird falls to the ground." He proclaimed a God infinitely holy, just and merciful. This idea of the Deity so consonant to our rational conceptions, was in striking contrast with the low and sensual notions which the Pagan world had formed of its divinities.

The religion of Christ imparts to us not only a sublime conception of God, but also a rational idea of man and of his relations to his Creator. Before the coming of Christ, man was a riddle and a mystery to himself. He knew not whence he came or whither he was going. He was groping in the dark. All he knew for certain was that he was passing through a brief phase of existence. The past and the future were enveloped in a mist which the light of philosophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining it. He has rescued man from the frightful labyrinth of error in which Paganism had involved him.

The Gospel of Christ as propounded by the Catholic Church has brought not only light to the intellect, but comfort also to the heart. It has given us "that peace of God which surpasseth all understanding," the peace which springs from the conscious possession of truth. It has taught us how to enjoy that triple peace which constitutes true happiness as far as it is attainable in this life — peace with God by the observance of his commandments, peace with our neighbor by the exercise of charity and justice towards him, and

peace with ourselves by repressing our inordinate appetites and keeping our passions subject to the law of reason, and our reason illumined and controlled by the law of God.

All other religious systems prior to the advent of Christ were national like Judaism, or state religions like Paganism. The Catholic religion alone is world-wide and cosmopolitan, embracing all races and nations and peoples and tongues.

Christ alone of all religious founders, had the courage to say to his disciples; "Go, teach all nations." "Preach the Gospel to every creature." "You shall be witnesses to me in Judea and Samaria, and even to the uttermost bounds of the earth." Be not restrained in your mission by national or state lines. Let my Gospel be as free and universal as the air of heaven. "The earth is the Lord's and the fullness thereof." All mankind are the children of my Father, and my brethren. I have died for all, and embrace all in my charity. Let the whole human race be your audience and the world be the theatre of your labors.

It is this recognition of the Fatherhood of God and the Brotherhood of Christ, that has inspired the Catholic Church, in her mission of love and benevolence. This is the secret of her all-pervading charity. This idea has been her impelling motive in her work of the social regeneration of mankind. I behold, she says, in every human creature a child of God and a brother or sister of Christ, and therefore I will protect helpless infancy and decrepit old age. I will feed the orphan and nurse the sick. I will strike the shackles from the feet of the slave, and will rescue degraded woman from the moral bondage and degradation to which her own frailty and the passions of the stronger sex had consigned her.

Montesquieu has well said that the religion of Christ, which was instituted to lead men to eternal life, has contributed more than any other institution to promote the temporal and social happiness of mankind. The object of this Parliament of Religions is to present to thoughtful, earnest and inquiring minds the respective claims of the various religions, with the view that they would "prove all things, and hold that which is good," by embracing that religion which above all others commends itself to their judgment and conscience. I am not engaged in this search for truth, for by the grace of God, I am conscious that I have found it, and instead of hiding this treasure in my own breast, I long to share it with others, especially as I am none the poorer in making others the richer.

But for my part, were I occupied in this investigation, much as I would be drawn towards the Catholic Church by her admirable unity of faith which binds together in a common worship 250 millions of souls; much as I would be attracted towards her by her sublime moral code, by her world-wide catholicity and by that unbroken chain of Apostolic succession which connects her indissolubly with Apostolic times, I would be drawn still more forcibly towards her by that wonderful system of organized benevolence

which she has established for the alleviation and comfort of suffering humanity.

Let us briefly review what the Catholic Church has done for the elevation and betterment of society.

1. The Catholic Church has purified society in its very fountain, which is the marriage bond. She has invariably proclaimed the unity and sanctity and indissolubility of the marriage tie by saying, with her Founder, "What God hath joined together let no man put asunder." Wives and mothers, never forget that the inviolability of the marriage contract is the palladium of your womanly dignity and of your Christian liberty. And if you are no longer the slave of man and the toy of his caprice, like the wives of Asiatic countries, but the peers and partners of your husbands; if you are no longer tenants at will, like the wives of Pagan Greece and Rome, but the mistresses of your household; if you are no longer confronted by usurping rivals, like Mohammedan and Mormon wives, but the queens of the domestic kingdom, you are indebted for this priceless boon to the ancient Church, and particularly to the Roman Pontiffs, who inflexibly upheld the sacredness of the nuptial bond against the arbitrary power of kings, the lust of nobles, and the lax and pernicious legislation of civil governments.

2. The Catholic Religion has proclaimed the sanctity of human life as soon as the body is animated by the vital spark. Infanticide was a dark stain on Pagan civilization. It was universal in Greece with the possible exception of Thebes. It was sanctioned and even sometimes enjoined by such eminent Greeks as Plato and Aristotle, Solon and Lycurgus. The destruction of infants was also very common among the Romans. Nor was there any legal check to this inhuman crime except at rare intervals. The father had the power of life and death over his child. And as an evidence that human nature does not improve with time and is everywhere the same, unless it is fermented with the leaven of Christianity, the wanton sacrifice of infant life is probably as general to-day in China and other heathen countries as it was in ancient Greece and Rome. The Catholic Church has sternly set her face against this exposure and murder of innocent babes. She has denounced it as a crime more revolting than that of Herod because committed against one's own flesh and blood. She has condemned with equal energy the atrocious doctrine of Malthus who suggested unnatural methods for diminishing the population of the human family. Were I not restrained by the fear of offending modesty, and of imparting knowledge where "ignorance is bliss," I would dwell more at length on the social plague of ante-natal infanticide which is insidiously and systematically spreading among us in defiance of civil penalties and of the divine law which says, "Thou shalt not kill."

3. There is no phase of human misery for which the Church does not provide some remedy or alleviation. She has established infant asylums for the shelter of helpless babes who have been cruelly abandoned by their

HIS EMINENCE JAMES, CARDINAL GIBBONS, BALTIMORE.

"OUR BLESSED REDEEMER CAME UPON THIS EARTH TO BREAK DOWN THE WALL OF PARTITION THAT SEPARATED RACE FROM RACE AND PEOPLE FROM PEOPLE AND TRIBE FROM TRIBE, AND HAS MADE US ONE PEOPLE, ONE FAMILY, RECOGNIZING GOD AS OUR COMMON FATHER AND JESUS CHRIST AS OUR BROTHER."

own parents, or bereft of them in the mysterious dispensations of Providence before they could know and feel a mother's love. These little waifs, like the infant Moses, drifting in the turbid Nile, are rescued from an untimely death, and are tenderly raised by the daughters of the Great King, those consecrated virgins who become nursing mothers to them. And I have known more than one such motherless babe who, like Israel's lawgiver in after years, became a leader among his people.

4. As the Church provides homes for those yet on the threshold of life, so too does she secure retreats for those on the threshold of death. She has asylums in which the aged, men and women, find at one and the same time a refuge in their old age from the storms of life, and a novitiate to prepare them for eternity. Thus from the cradle to the grave she is a nursing mother. She rocks her children in the cradle of infancy, and she soothes them to rest on the couch of death.

Louis XIV. erected in Paris the famous Hotel des Invalides for the veteran soldiers of France who had fought in the service of their country. And so has the Catholic Religion provided for those who have been disabled in the battle of life, a home in which they are tenderly nursed in their declining years by devoted Sisters.

The Little Sisters of the Poor, whose congregation was founded in 1840, have now charge of two hundred and fifty establishments in different parts of the globe; the aged inmates of those houses numbering thirty thousand, upward of seventy thousand having died under their care up to 1889. To these asylums are welcomed not only the members of the Catholic religion, but those also of every form of Christian faith, and even those without any faith at all. The Sisters make no distinction of person or nationality or color or creed; for true charity embraces all. The only question proposed by the Sisters to the applicant for shelter is this: Are you oppressed by age and penury? If so, come to us and we will provide for you.

5. She has Orphan Asylums where children of both sexes are reared and taught to become useful and worthy members of society.

6. Hospitals were unknown to the Pagan world before the coming of Christ. The copious vocabularies of Greece and Rome had no word even to express that term.

The Catholic Church has hospitals for the treatment and cure of every form of disease. She sends her daughters of Charity and of Mercy to the battle-field and to the plague-stricken city. During the Crimean war I remember to have read of a Sister who was struck dead by a ball while she was in the act of stooping down and bandaging the wound of a fallen soldier. Much praise was then deservedly bestowed on Florence Nightingale for her devotion to the sick and wounded soldiers. Her name resounded in both hemispheres. But in every Sister you have a Florence Nightingale with this difference, that like ministering angels they move without noise

along the path of duty, and like the Angel Raphael who concealed his name from Tobias, the Sister hides her name from the world.

Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of their devoted associates who had fallen at the post of duty in the fever-stricken cities of the South. Their departure for the scene of their labors was neither announced by the press nor heralded by public applause. They rushed calmly into the jaws of death, not bent on deeds of destruction, like the famous six hundred, but on deeds of mercy. They had no Tennyson to sound their praises. Their only ambition was — and how lofty is that ambition — that the recording angel might be their biographer, that their names might be inscribed in the Book of Life, and that they might receive their recompense from Him who has said, "I was sick and ye visited Me, for as often as ye did it to one of the least of My brethren, ye did it to Me." Within a few months after their arrival six of the eight Sisters died victims to the epidemic.

These are a few of the many other instances of heroic charity that have fallen under my own observation. Here are examples of sublime heroism not culled from the musty pages of ancient martyrologies, or books of chivalry, but happening in our own day and under our own eyes. Here is a heroism not aroused by the emulation of brave comrades on the battle-field or by the clash of arms or the strains of martial hymns or by the love for earthly fame, but inspired only by a sense of Christian duty and by the love of God and her fellow-beings.

The Catholic Religion labors not only to assuage the physical distempers of humanity, but also to reclaim the victims of moral disease. The redemption of fallen women from a life of infamy was never included in the scope of heathen philanthropy; and man's unregenerate nature is the same now as before the birth of Christ.

He worships woman as long as she has charms to fascinate; but she is spurned and trampled upon as soon as she has ceased to please. It was reserved for Him who knew no sin to throw the mantle of protection over sinning woman. There is no page in the Gospel more touching than that which records our Saviour's merciful judgment on the adulterous woman. The Scribes and Pharisees, who had perhaps participated in her guilt, asked our Lord to pronounce sentence of death upon her in accordance with the Mosaic law. "Hath no one condemned thee?" asked our Saviour. "No one, Lord," she answered. "Then," said he, "neither will I condemn thee. Go, sin no more."

Inspired by this divine example, the Catholic Church shelters erring females in homes not inappropriately called Magdalen Asylums and Houses of the Good Shepherd. Not to speak of other institutions established for the moral reformation of women, the Congregation of the Good Shepherd at Angers, founded in 1836, has charge to-day of one hundred and fifty

houses, in which upwards of four thousand sisters devote themselves to the care of over twenty thousand females, who had yielded to temptation, or were rescued from impending danger.

8. The Christian Religion has been the unvarying friend and advocate of the bondman. Before the dawn of Christianity, slavery was universal in civilized as well as in barbarous nations. The Apostles were everywhere confronted by the children of oppression. Their first task was to mitigate the horrors and alleviate the miseries of human bondage. They cheered the slave by holding up to him the example of Christ who voluntarily became a slave that we might enjoy the glorious liberty of children of God. The bondman had an equal participation with his master in the sacraments of the Church, and in the priceless consolation which religion affords.

Slave-owners were admonished to be kind and humane to their slaves by being reminded with Apostolic freedom that they and their servants had the same Master in heaven who had no respect of persons. The ministers of the Catholic Religion down the ages sought to lighten the burden and improve the condition of the slave as far as social prejudices would permit, till at length the chains fell from their feet.

Human slavery has at last, thank God, melted away before the noon-day sun of the Gospel. No Christian country contains to-day a solitary slave. To paraphrase the words of a distinguished Irish jurist,—as soon as the bondsman puts his foot on a Christian land, he stands redeemed, regenerated and disenthralled on the sacred soil of Christendom.

9. The Saviour of mankind never conferred a greater temporal boon on mankind than by ennobling and sanctifying manual labor, and by rescuing it from the stigma of degradation which had been branded upon it. Before Christ appeared among men, manual and even mechanical work was regarded as servile and degrading to the freemen of pagan Rome, and was consequently relegated to slaves. Christ is ushered into the world not amid the pomp and splendor of imperial majesty, but amid the environments of an humble child of toil. He is the reputed son of an artisan, and his early manhood is spent in a mechanic's shop. "Is not this the carpenter, the son of Mary?" The primeval curse attached to labor is obliterated by the toil-some life of Jesus Christ. Ever since he pursued his trade as a carpenter, he has lightened the mechanic's tools and has shed a halo around the work-shop.

If the profession of a general, a jurist and a statesman is adorned by the example of a Washington, a Taney and a Burke, how much more is the calling of a workman ennobled by the example of Christ. What De Tocqueville said sixty years ago of the United States is true to-day, that with us every honest labor is laudable, thanks to the example and teaching of Jesus Christ.

To sum up. The Catholic Church has taught man the knowledge of God and of himself; she has brought comfort to his heart by instructing

him to bear the ills of life with Christian philosophy. She has sanctified the marriage bond; she has proclaimed the sanctity and inviolability of human life from the moment that the body is animated by the spark of life till its extinction. She has founded asylums for the training of children of both sexes and for the support of the aged poor. She has established hospitals for the sick and homes for the redemption of fallen women. She has exerted her influence towards the mitigation and abolition of human slavery. She has been the unwavering friend of the sons of toil. These are some of the blessings which the Catholic Church has conferred on society.

I will not deny, on the contrary, I am happy to avow that the various Christian bodies outside the Catholic Church have been, and are to-day, zealous promoters of most of those works of Christian benevolence which I have enumerated. Not to speak of the innumerable humanitarian houses established by our non-Catholic brethren throughout the land, I bear cheerful testimony to the philanthropic institutions founded by Wilson and Shepherd, by Johns Hopkins, Enoch Pratt and George Peabody, in the City of Baltimore.

But will not our separated brethren have the candor to acknowledge that we had first possession of the field, that these beneficent movements have been inaugurated by us, and that the other Christian communities, in their noble efforts for the moral and social regeneration of mankind, have in no small measure been stimulated by the example and emulation of the ancient Church?

Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow being. Though we differ in faith, thank God there is one platform on which we stand united, and that is the platform of charity and benevolence. We cannot, indeed, like our Divine Master, give sight to the blind and hearing to the deaf and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving the distress of our suffering brethren. And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more God-like than when we bring sunshine to hearts that are dark and desolate. Never are we more like to God than when we cause the flowers of joy and of gladness to bloom in souls that were dry and barren before. "Religion," says the Apostle, "pure and undefiled before God and the Father, is this: To visit the fatherless and the widow in their tribulation, and to keep oneself unspotted from this world." Or, to borrow the words of the Pagan Cicero: "Homines ad Deos nulla re propius accedunt quam salutem hominibus dando." "There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow creatures."

RELIGION ESSENTIALLY CHARACTERISTIC OF HUMANITY.

By the Rev. Lyman Abbott, D.D.

I shall not occupy your time in any words of introduction or peroration, nor shall I attempt to demonstrate the truth of the proposition which I have been asked to speak to. I shall simply endeavor, in a series of statements, to elucidate and interpret, and, in some small measure, apply it.

Religion, then, is essential to humanity. It is not a something or a somewhat external to man, which has been imposed upon him by priest or hierarch here or anywhere. It is not a fungus growth that does not belong to his nature. The power, the baneful power of superstition, lies in the very fact that man is religious, and that his religious nature, inherent in him, has been too often played upon by evil or ignorant men for base or selfish purposes. But this does not countervail the truth that religion itself is an essential, integral part of his own nature.

Religion is the mother of all religions, not the child. The White City at yonder end of Chicago is not the parent of architecture; architecture is the parent of the White City. And the temples and priests and rituals that cover this round globe of ours have not made religion; they have been born of the religion that is inherent in the soul. Religion is not the exceptional gift of exceptional geniuses. It is not what men have sometimes thought poetry or art or music to be, a thing that belongs to a favored few great men, so that the many, strive they never so hard to conform their lives to the light of nature, unless aided by some supernatural or extraordinary acts of grace, can never attain to it. Religion belongs to man, and is inherent in man.

If I may be allowed to use the terms of our own theology, it is not conferred upon man in redemption, it is conferred in creation. It was not first brought into existence at Sinai nor at Bethlehem. Christ came not to create religion, but to develop the religion that was already in the human soul. In the beginning God breathed the breath of life into man, and all men have something of that divine breath in them. They may stifle it, they may refuse to obey that to which it calls them, but still it is in them. They are children of God whether they know it or not. And to their God they are drawn by a power like that which draws the earth to the sun.

Man is a wonderful machine. This body of his is the most marvelous mechanism in the world. Man is an animal, linked to the animal race by

his instincts, his appetites, his passions, his social nature. He has all that the animal possesses, only in a higher and larger degree; but he is more than a machine, more than an animal. He is linked to more than the earth from which he was formed; he is linked to the divine and the eternal. He has in him faith, hope, love—a faith which, if it does not always see the Infinite, at all events always tries to see the Infinite, groping after him if haply he may find him—a hope which if it be sometimes elusive, nevertheless beckons him on to higher and higher achievements in character and condition—a love which beginning in the cradle, binding him to his mother, widens in ever broadening circles as life enlarges, including the children of the home, the villagers, the tribe, the nation, at last reaching out and taking in the whole human race, and in all of this learning that there is a still larger life in which we live and move and have our being, toward which we tend and by which we are fed and inspired.

Max Müller has defined religion as the perception of such a manifestation of the infinite as produces an effect upon the moral character and conduct of man. It is not merely the moral character and conduct: that is ethics. It is not merely a perception of the infinite: that is theology. It is such a perception of the infinite as produces an influence on the moral character and conduct of man. That is religion.

My proposition then is this, that in every man there is an inherent capacity so to perceive the infinite, and that to every man on this round globe of ours God has so manifested himself in nature and in inward experience, as that, taking that manifestation on the one hand, and that power of perception on the other, the moral character and the conduct of man, if he follows the light that he receives, will be steadily improved and enlarged and enriched in his upward progress to the infinite and the eternal. Man is conscious of himself and he is conscious of the world within himself. He is conscious of a perception that brings him in touch with the outer world. He is conscious of reason by which he sees the relation of things. He is conscious of emotions, feelings of hope, of fear, of love. He is conscious of will, of resolve, of purpose; sometimes painfully conscious of resolves that have been broken; sometimes gladly conscious of resolves that have been kept. And in all of this life he is conscious of these things; that he is a perceiving, thinking, feeling, willing creature.

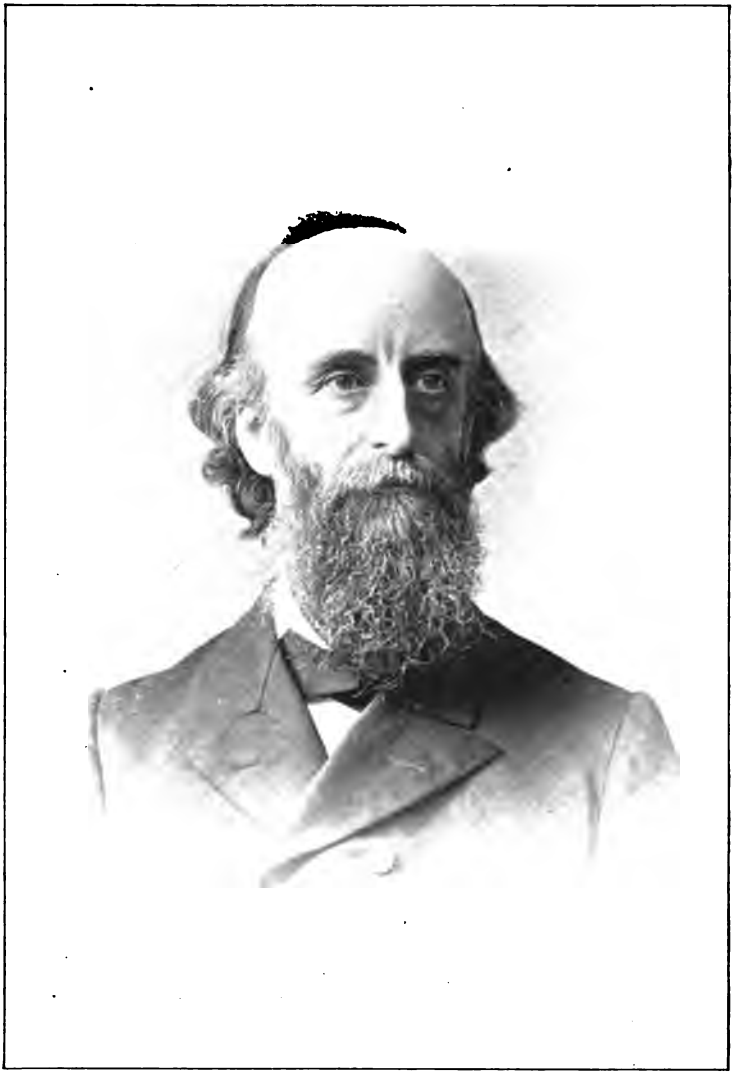
He is also conscious of the world outside of himself, a world of form, of color, of material, of phenomena. They are borne in upon him by his perceiving faculties. And he is also conscious of a relation between himself, the thinking, willing creature that he is, and this outward world that impinges upon him. He is conscious that the fragrance of the rose gives him pleasure and the fragrance of the bone-boiling establishment does not give him pleasure. He is conscious that fire warms him, and he is conscious that fire burns and stings him. He is conscious of hunger; he is conscious of the satisfaction that comes through the feeding of himself when hungry.

He is brought into perpetual contact with this outer world, so he becomes conscious of three things: first, himself; second, the not-self; third, the relation between himself and this not-self. And this relationship is forced upon him by every movement of his life. It begins with the cradle and does not end until the grave. Life is perpetually impinging upon him. He himself is coerced, whether he will or no, to ascertain what is the relationship between this thinking, feeling creature that he calls self, and this outward, material, phenomenal world in the midst of which he lives.

In the pursuit of this inquiry he begins by attributing to all the phenomena that impinge upon him the continuous life that is within him. He thinks that all things are persons. He groups them in classes, he produces them in provinces, he becomes polytheistic. He goes but a very little way through life before he learns there is a larger unity of life than at first he thought. He learns that all phenomena of life are bound together in some one common bond. He learns that behind all the phenomena of nature there is a cause, that behind the apparent there is the real, behind the shadow there is the substance, behind the transitory there is the eternal. The old teachers of the old religions saw that truth which Herbert Spencer has put in axiomatic form in these later days: "Midst all mysteries by which we are surrounded, nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed."

Now he begins to study this energy; for the well-being of his life here, even if there were no hereafter, depends on his understanding what are his relations, not only to the related phenomena of life, but to the infinite and eternal energy from which all these phenomena spring. And in the study of this energy he very soon discovers that it is an intellectual energy. All the phenomena of life have behind them thought-relations. The world has not happened; life is not a chapter of mere accidents; the universe is not a heap of *disjecta membra;* there is a unity which makes life what it is. It is summed up in the very word by which we endeavor to describe all things, "Universe," all forces combined in one.

The relation of these phenomena one to the other he seeks to learn. He talks of laws and forces. Science is not merely the gathering of phenomena here and there; it is the discovery of the relations which exist between phenomena and have existed through eternity. The scientist does not create those relations; he discovers them. He does not make the laws; he finds them. Science is a thought of man trying to find the divine reality that is behind all this transitoriness. Science is the thinking of the thoughts of God after him. He perceives art, the relations of beauty in form, in color, in music. He does not create these relations; he discovers them. They existed before he came upon the stage, and they will continue to exist if by some cataclysm all humanity should be swept off the stage. And in this search for beauty he finds that there, too, he has perceived the infinite. Bach knocks at one door and out there issues one form of music,



REV. LYMAN ABBOTT, D.D., BROOKLYN.

"WE WELCOME IN THIS MOST COSMOPOLITAN CITY OF THE MOST COSMOPOLITAN RACE ON THE GLOBE, THE REPRESENTATIVES OF ALL THE VARIOUS FORMS OF RELIGIOUS LIFE FROM EAST TO WEST AND NORTH TO SOUTH. WE ARE GLAD TO KNOW WHAT THEY HAVE TO TELL US, BUT WHAT WE ARE GLADDEST OF ALL ABOUT IS THAT WE CAN TELL THEM WHAT WE HAVE FOUND IN OUR SEARCH, AND THAT WE HAVE FOUND THE CHRIST."

Mozart another, Mendelssohn another, Beethoven another, Wagner another; each one interprets something of the beauty that lies wrapt up in the possibility of sound, and still the march goes on, still the doors swing open, still the notes come tripping out, still the music grows and grows and grows, and will grow while eternity goes on, for in music we are searching for the infinite and eternal, whether we know it or know it not.

He perceives, however, not only the outward world of things. He perceives an outward world of sentient beings like himself. He sees about him his fellow-men, that they also perceive, reason, hope and fear and love and hate, that they also resolve and break their resolves or keep them. He sees that he is but one of the great company marching along the same highway out of the great unknown in the past toward the same great unknown goal in the future; and he discerns that there is a unity in this humanity. First, he sees it in the family, then in the tribes, then in the nations, and last of all in the whole race. If there were no unity in the human race, there could be no history. History is not the mere narration of things that have happened; history is the evolution of the progress of a united race, coming from the egg into the full-fledged bird of the future. There could be no political economy if there were no unity in the human race, no science, no religion, nothing. We are not a mere set of disintegrated, separate grains of sand in one great heap which we are building up to be blown away. All humanity is united together by unmistakable ties —united with a power that far transcends the local temple, the temple of tribes or nations or creeds or circumstances.

History, political economy, sociology, the whole course of the development of the human race are witnesses that there is not only an infinite energy from which all outward things proceed, but an infinite and eternal moral energy from which all human life proceeds, and in which all human life in its last analysis has its unifying element. Man is compelled to study what this bond of union is. He must know what are the right relationships between himself and his fellow-men. If he fails, all sorts of distresses and calamities come upon him. He must find out what are the right relationships between employer and employed, between governor and governed, between parent and children. He does not make them, but finds out what they are. Let Congress, with a power of thirty millions of people behind it, enact slavery in the American constitution; let the thirty millions say, "We will make a law that the blacks shall be the hewers of wood and the drawers of water, and the white men shall be served by them," and the law that Congress makes, with thirty millions of people behind it, impinges against the divine, eternal and infinite law of human liberty, and goes down with one great crash and is buried forever.

So man is compelled by the very nature of his social and civil organization to seek for an infinite and eternal behind humanity, behind the material and behind the æsthetic. Unconsciously he has been seeking for

the divine, but he awaits the consciousness. He knows that there is a divine, eternal, infinite somewhat, an ideal somewhat, behind all material and all spiritual phenomena, and his emotions are stirred toward that somewhat, stirred to awe, to fear, to reverence, to curiosity, but stirred. So with temple and worship, and ritual and priest, he endeavors consciously to learn who and what this somewhat is that draws him in his moral resolutions to his fellow-man, that speaks the inward voice of righteousness in the conscience of the individual.

Thus we get out of Religion religions—religions that vary according as curiosity or fear or hope or the ethical element or the personal reverence predominates. Religious curiosity wants to know about the infinite and eternal, and it gives us creeds and theologies; the religion of fear gives us the sacrificial system, with its atonements and propitiations; the religion of hope expects some reward or recompense from the great Infinite, and expresses itself in services and gifts, with the expectation of rewards here or in some Elysium hereafter. Then there is the religion which, although it can never learn the nature of the law-giver, still goes on trying to understand the nature of his laws; and, finally, the religion which more or less clearly sees behind all this that there is One who is the ideal of humanity, the infinite and eternal Ruler of humanity, and therefore reveres and worships, and last of all learns to love.

If, in this brief summary, I have carried you with me, you will see that the object of man's search is not merely religion; he is seeking to know the infinite and the eternal. The whole current of human life is a search for the infinite and the divine. All science, all art, all sociology, all business, all government, as well as all worship, are in the last analysis, an endeavor to comprehend the meaning of the great words: Honesty, justice, truth, pity, mercy, love. In vain does the atheist or the agnostic try to stop our search; in vain does he tell us it is a useless quest. Still we press on and must press on. The incentive is in ourselves, and nothing can blot it out of us and still leave us men and women.

God made us out of himself and God calls us back to himself. It would be easier to kill the appetite of man and let us feed by merely shoveling in carbon as into a furnace; it would be easier to blot ambition out of man and to consign him to endless and nerveless content; easier to blot love out of man and banish him to live the life of a eunuch in the wilderness; than to blot out of the soul of man those desires and aspirations which knit him to the infinite and the eternal, give him love for his fellow men and reverence for God. In vain does the philosopher of the barnyard say to the egg, "You are made of egg; you always were an egg; you always will be an egg; don't try to be anything but an egg." The chicken pecks and pecks until he breaks the shell and comes out to the sunlight.

We welcome here to-day, in this most cosmopolitan city of the most cosmopolitan race on the globe, the representatives of all the various forms

of religious life from East to West and North to South. We are glad to welcome them. We are glad to believe that they, as we, have been seeking to know something more and better of the Divine from which we issue, of the Divine to which we are returning. We are glad to hear the message they have to bring to us. We are glad to know what they have to tell us, but what we are gladdest of all about is that we can tell them what we have found in our search, and that we have found the Christ.

I do not stand here as the exponent, the apologist, or the defender of Christianity. In it there have been the blemishes of human handiwork. It has been too intellectual, too much a religion of creeds. It has been too fearful, too much a religion of sacrifices. It has been too selfishly hopeful; there has been too much a desire of reward here or hereafter. It has been too little a religion of unselfish service and unselfish reverence. No! It is not Christianity that we want to tell our brethren across the sea about; it is the Christ.

What is it that this universal hunger of the human race seeks? Is it not these things—a better understanding of our moral relations, one to another, a better understanding of what we are and what we mean to be, that we may fashion ourselves according to the idea of the ideal being in our nature, a better appreciation of the Infinite One who is behind all phenomena, material or spiritual? Is it not more health and added strength and clearer light in our upward tendency to our everlasting Father's arms and home? Are not these the things that most we need in the world? We have found the Christ and loved him and revered him and accepted him, for nowhere else, in no other prophet, have we found the moral relations of men better represented than in the Golden Rule, "Do unto others that which you would have others do unto you." We do not think that he furnishes the only ideal the world has ever had. We recognize the voice of God in all prophets and in all time. But we do think we have found in this Christ, in his patience, in his courage, in his heroism, in his self-sacrifice, in his unbounded mercy and love an ideal that transcends all other ideals written by the pen of poet painted by the brush of artists, or graven into the life of human history.

We do not think that God has spoken only in Palestine and to the few in that narrow province. We do not think he has been vocal in Christendom and dumb everywhere else. No! We believe that he is a speaking God in all times and in all ages. But we believe no other revelation transcends and none other equals that which has been made to man in the one transcendent human life that was lived eighteen centuries ago in Palestine. And we think we find in Christ one thing that we have not been able to find in any other of the manifestations of the religious life of the world. All religions are the result of man's seeking after God. If what I have portrayed to you this morning so imperfectly has any truth in it the whole human race seeks to know its eternal and divine Father. The message of the Incarnation—the glad tidings we have to give to Africa, to Asia, to China, to

the isles of the sea—is this: The everlasting Father is also seeking the children who are seeking him. He is not an unknown, hiding himself behind a veil impenetrable. He is not a being dwelling in the eternal silence; he is a speaking, revealing, incarnate God. He is not an absolute justice, sitting on the throne of the universe and bringing before him imperfect, sinful man and judging him with the scales of unerring justice. He is a father coming into human life and, in coming into one transcendent human life, so coming into all human life for all time. Perhaps we have sometimes misrepresented our own faith respecting this Christ. Perhaps, in our metaphysical definitions, we have sometimes been too anxious to be accurate, and too little anxious to be true. He himself has said it—he is a door. We do not stand merely to look at the door for the beauty of the carving upon it. We push the door open and go in. Through that door God enters into human life; through that door humanity enters into the Divine life; man seeking after God, the incarnate God seeking after man—must the mutual quest be evermore in vain? Must we not find the end at last, if not in this world, then in that great future after life's troubled dream shall be over, and we shall awake satisfied because we awake in his likeness?

THE DIVINE BASIS OF THE COÖPERATION OF MEN AND WOMEN.

By Mrs. Lydia Fuller Dickinson.

[Seeking the nature of the original bond between men and women, we get no light from secular history, but in sacred history we find it a relation of essential oneness, in which there can be no subjection. But this relation presupposes that each individual is at one with himself.]

According to sacred history, then, marriage, a relation of perfect oneness or equality, a complementary relation, precluding the idea of separation or subjection, is the original bond between individual men and women, because it is the bond between the masculine and the feminine principles in the individual mind. But marriage as we have seen, means harmony, and we have discord in ourselves and in our relations with each other. How then came the departure from the true ideal?

The mind is at variance with itself, One part rules, the other must obey. For the mind, like man and woman, is dual, and is one only in marriage. It is a discordant two when we love what the truth forbids, and a harmonious complementary one when we love what the truth enjoins. By common perception love is the feminine and truth the masculine principle. Love when it is the love of self, leads us astray. It leads us astray as a race. It blinded us to the real good. Truth brings us back to our moorings. But it can only do so by its temporary supremacy over love. This we all know. Our desires must be subject to our knowledge. History repeats the story of our individual experience in larger characters in the relation between man and woman Each is an individual, that is, each is both masculine and feminine in himself and herself, but in their relations to each other man stands for and expresses truth in his form and activities, while woman stands for and expresses love. Here also as in the individual, the original bond is marriage implying no subjection on the part of either wife or husband, implying on the contrary perfect oneness, mutual and equal helpfulness. But except in the symbolic story of Edenic peace and happiness, none the less true, however, because merely symbolic, we have no historic record of that infantile experience of the race. As I have said, we find man and woman separated when history begins—the woman subject to the man, thus at variance with each other, and by consequence with all others, the original bond broken, discord and strife the rule, might calling itself right wherever it could prevail. The paradise of unreasoning infancy is lost through perverted love. And so, having gone astray, love, the feminine, woman, and perforce women since they stand for woman in both men and women, fall in

OLD CHURCH OF BORGUND, IN NORWAY.

the Divine Providence under subjection. Love blind to the highest good can no longer lead. Truth takes the helm. And man who stands for the truth comes to the front.

Love, when it is the love of good, unites the truth in herself. But when it is the love of evil or self, she divorces truth and unites herself with the false. This briefly is the meaning of the separation between man and woman in the past, namely: 1. The degeneration of love into self-love, and the consequent separation between love and truth in the individual mind, a separation that, blinding us to the highest good, makes it no longer safe for us to follow our desires. 2. The separation between man and woman in the marriage relation, and as a farther consequence, between man and man socialiy.

[From these premises the writer draws an argument for Woman Suffrage. "Creatively one, man and woman cannot be permanently separated."]

A relation of marriage, or in other words of mutual coöperation all the way through in all the work of both, is the creative relation between man and woman. It follows that as this truth is seen and realized by individual men and women, society will see the same truth as its own law of life, to be expressed, ultimated in all human relations and in the work of the world. This truth alone will lead us back to harmony in all the planes of our associated life, and the dawning recognition of this truth explains, as I believe, the growing interest in the modern question of Woman Suffrage.

Imperfectly as she now apprehends it, Woman Suffrage does, nevertheless, mean for woman a consistent, rational sense of personal responsibility, and it means this so preëminently that I could almost say it means nothing else; because upon this new and higher sense of personal responsibility is to be built all the new and higher relations of woman in the future with herself, with man and with society. This is a theme in itself. I will only say in passing that we are ready for new and higher relations between men and women, that women must inaugurate these relations, that an institution of this truth is the secret of the so-called Woman Movement, of the intellectual awakening of women, of their desire for personal and pecuniary freedom, their laudable efforts to secure such freedom, the sympathy and coöperation of the best men in these efforts, and that the bearing of all these aspects of the movement upon the future of society gives us the vision of the poet, true poet and true prophet in one:

> "Then comes the statelier Eden back to men,
> Then reign the world's great bridals chaste and calm,
> Then springs the crowning race of humankind."

I wish to emphasize the point that without the consent of woman, her subjection could never have been a fact of history. Nothing is clearer to my mind than that man and woman (and because of her, let me insist) have all along been one in their incompleteness as they originally were, and will one day again be one in their completeness. In any relation between

man and woman, the most perfect, as well as the most imperfect, man stands for the external or masculine principle of our common human nature. Thus, of course, women always have, do now, and always will, delight in his external leadership. It is the crowning joy and glory of a true woman's life to find in man an embodiment of her own intuition of the highest wisdom. It is her life to do so. She does not really live except in so far as she can do so. She delights to crown him king, and *her* king, who goes before her to execute her will of perfect love. Therefore, in the past when the work to be done has been predominantly masculine, thus apparently separating him from her, although her will has not been the will of perfect love, yet her internal sight of the truth has kept her true to him, even truer than she has always been to herself. She has maintained his assumed supremacy, his external leadership, too often at the expense of the highest truth for both. But in so doing she has preserved the form of the true relation between them for the future, and in this has consisted her leadership from the internal and higher plane.

Now, however, we are confronting another aspect of the relation between man and woman. Under a new impulse derived from woman herself, man is abdicating his external leadership, his external control over her. This he must do because his leadership and control in the past have expressed separation and not union. He must do it for his own as well as her education into a higher idea of marriage. He must make the law in all its aspects toward her conform to this higher idea of the truth that they are complementary of each other quite equally. Not "He for God only, she for God and him," but both alike for God and each other. He must be willing to have her come down into the arena and share his contact with the world, since this is manifestly the providential school in which she is to learn her long-neglected lesson of personal responsibility. She is to learn not only that she has feet of her own upon which she must stand. She must also learn for both their sakes how to stand upon them. The questions before us for solution to-day are preëminently social rather than political. They relate to the well-being of society, not merely to the success of party. They are questions of the very life of man, and of man in the act of taking an upward step in his spiritual development. How will woman meet the responsibilities for which during the last quarter of a century she has been manifestly preparing? This is the question to which she is to-day writing her answer in characters so large that he who runs may read. Past all doubt she is learning her lesson of personal responsibility. She is becoming self-supporting, self-sustaining, self-reliant. She is learning to think and to express her thought, to form opinions and to hold to them. In doing this she is apparently separating herself from man as in the past he has separated himself from her. *Really* separating herself, some say. But we need not fear. We have seen that this cannot be, since love conjoins, not separates. What then? She is sim-

ply doing her part, making herself ready for the new and higher relation with man to which both are divinely summoned.

It is for him to do his part. The end to be attained, a perfect relation between man and woman, symbolized by, but as yet imperfectly realized in, the divine institution of marriage, involves for its realization equal freedom for both. Not independence on the part of either. No such thing is possible. But personal freedom from outward constraint to express one's inward aspirations toward the true and the good—this is absolutely needful to base any genuine relation either between man and man or man and God. This freedom we know we have in our relation with God. We can compel ourselves to obey his law of life for us. But he compels no one either to accept good or to refuse evil. He states the law of our life, and lets us take the consequences of violation. We do the same in society. *With a difference.* God's ways toward man are, as he says, "equal." Man's way toward man is unequal. God's laws of the Divine Providence ordain and secure perfect equality of spiritual opportunity for all. Man's law, through his ignorance, ordains inequality of natural opportunity. But God is All-wise, and man can learn—is learning.

The bearing of this truth upon the relations between man and woman is all with which we have to do at present. Inequality of natural opportunity operates hardly against woman. It is against this inequality that she is now struggling on the material and intellectual plane—that they are struggling, let me say, for no reflecting person can for an instant suppose that the Woman Movement does not include men quite equally with women. They are one, man and woman, let us continue to repeat, until we have effectually unlearned the contrary supposition. The Woman Movement means in the Divine Providence "the hard-earned release of the feminine in human nature from bondage to the masculine." It means the leadership henceforth in human affairs of truth no longer divorced from, but one with, love. It is the last battle-ground of Freedom and Slavery. We are in the dawn of a new and final dispensation. We have succeeded largely in the past—that is, God has succeeded by us. Many forms of slavery have disappeared; but we have also failed. Other forms remain to be dealt with in the new spirit of the New Age. Man has failed as an exponent of wisdom, woman of love. We have gone as far as we can go in the light of past inspiration. That light has become darkness to us. Now we are thrown back upon God for a new illumination. And God, as he always does, has answered our call. He has given a new impulse to the human mind, the impulse to inaugurate the reign of justice or love among men.

This, as I see it, is the inmost secret of the Woman Movement, a movement that includes both men and women, as partakers alike of the woman principle. We are indeed all feminine to the divine, all receptive to the new impulse toward, the new belief in, the brotherhood of man. And this is why

UNIVERSITY OF CALIFORNIA

I welcome the struggle for personal freedom on the part of woman, including her struggle for the right of citizenship. It is altogether a new recognition by what is highest in man of the sacredness of the individual, and it insures the triumph of the new impulse.

The personal freedom of woman when achieved on all planes, material, mental and spiritual, will not separate her from man. It will not harm the woman nature in woman. It will on the contrary tend to develop that nature as the fitting complement of the nature of man. It will give her the same opportunity that he has to exercise all her faculties free from outward constraint. It is distinctive character that we want in both men and women, to base true relations between them, and freedom is the only soil in which character will grow. We are still measurably ignorant of the nature of woman in women, of her real capacities, inclinations, and powers, nor shall we know these until women are free to express them in accordance with their own ideas, and not as hitherto, in accordance with man's ideas of them.

In conclusion, there could, of course, be no legal act disenfranchising woman, since she was never legally enfranchised. But as it is her *divinely* conferred privilege to be one with man, the law as it has come to be understood, simply stands for something that could not be, and is therefore misleading and vicious. It stands not only for the subjection of woman, which it has had a right to stand for, but it has also come to mean a real and not apparent separation between man and woman. We must bear in mind that this apparent separation is always of the man from the woman, the masculine from the feminine, truth from love.

The aspect of truth is many and diverse. It sometimes separates, and sometimes conjoins. But "love strikes one hour" only. It always consciously conjoins, and, such is its power, that in the earlier days while the race was still in its immaturity, there was probably no sense of separation between man and woman. By and by, however, the growth of self-love necessitated human government in families, tribes, and finally in states. Even then it is likely that in its beginning, masculine representation was merely an attempt to formulate the perception that man and woman being one should express themselves as one. But in time, such is the blinding love of power inspired by self-love, men, holding the reins, easily came to imagine themselves that one, until at last the law stood for the superior power and intelligence of man apart from woman. Thus the separation between truth and love, man and woman, was fixed in ultimate forms of law. Divorce for any cause became possible. The marriage relation being, as was supposed, primarily legal, the law could destroy as well as create it. This view of marriage is, I hold, the logical outcome of the present legal position of woman, which, "all power being in ultimates," holds the mind away from the truth of the creative oneness of man and woman. The legal enfranchisement of woman, being as it will be the ultimate expression of

their creative oneness, will open the mind to a reception of the truth, thus furthering the inauguration of the true marriage relation between them, which in its turn will give us "the new and crowning race of humankind," developing whence we shall have

> "New churches, new economies, new laws
> Admitting freedom; new societies
> Excluding falsehood,"

And this because "He that sat upon the throne said, Behold I make all things new."

THE RELIGIOUS INTENT.

By Rev. E. L. Rexford, D.D., of Boston.

Venerable Brothers,—By the leading of that beneficent Providence which has always attended the fortunes of men, we are brought to this most significant hour in the history of religious fellowship, if indeed it be not the most significant hour in the history of the religious development of the race. What event in the earlier or the later centuries has ever transcended or even closely approached in its import the meaning of this assembly? What day in all the fragmentary annals of good will ever witnessed a fraternity so manifold or a Congress whose constituency was so essentially cosmopolitan? This is a larger *Pentecost* in which a greater variety of people than of old are telling in their various language, custom and achievement, of the wonderful works and ways of God. The Emperor Akbar, in overreaching the special limits of his chosen sect, that he might pay a fitting tribute to the Spirit of Religion in its several forms, displayed a noble catholicity of spirit; but unsupported by the popular sympathies of his age, his generosity was largely personal and resulted in no representative movement. We have had our national and international Evangelical Alliances among Christians, and likewise our national and international Young Men's Christian Associations with assemblies filling the largest halls in Europe and America, but these fellowships have embraced only a slight diversity of opinions and practices in only one division of the religious world, while large numbers of even fellow Christians have been excluded. Great multitudes of people have been gathered to the meeting places of these bodies, but numbers are no test or proof of religious generosity or practice. "Do not even the publicans so?" The portals of the Divine Kingdom have been held but slightly ajar by such untrained Christian hands, while it has been left to the mightier spirit of this day to throw those gates wide open, creaking and groaning on their long rusted and unwilling hinges, it may be, but wide open, and to bid every sincere worshiper in all the world, of whatever name or form, "*Welcome* in the great and all-inclusive name of God, the common Father of all souls."

Those gates may be closed again if ever the shrunken genius of the *small* shall recover the sceptre fallen from its palsied hand in this noble year of unwonted grace, but, closed and bolted and barred and rusted in their ancient sockets, they can never shut out from the living soul the holy and inspiring vision of a Humanity united in spirit and bending in reverence before the God of the whole earth, worshiping the Highest that is known

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and seeking still the Infinite Mystery which ever rewards as it ever retreats, though it be a perpetual Presence.

This is a day and an occasion sacred to the sincere spirit in man, and it is devoutly to be hoped that out of its generosity and its justice a new and self-vindicating definition of true and false religion, of true and false worship, may appear. I would that we might all confess that a sincere worship anywhere and everywhere in the world is a true worship, while an insincere worship anywhere and everywhere is a false worship before God and man The unwritten but dominant creed of this hour I assume to be that, whatever worshiper in all the world bends before The Best he knows, and walks true to the purest light that shines for him, has access to the highest blessings of Heaven, while the false-hearted and insincere man, whatever his creed or form may be, has equal access if not to the flames, then at least to the dust and ashes and darkness of—hell.

I doubt if at any period very long anterior to this such an assembly could have been convened. Those great aggregations of the world's interests at Paris and London and Philadelphia had no such feature. Men sought to have the world's activities as completely represented in those expositions as possible, but no man had the courage or the inclination to suggest a scheme so daring as that of a Congress of Religions. The tides were not strong enough to sweep the ancient religious bodies from their isolated moorings where they were dreaming the dream of a separate infallibility, out into the great and wide sea where the ever enriching commerce of the world's religious life might endow all souls with an unheard-of wealth of charity and mutual sympathy. This achievement was left to the closing years of a wonderful century wherein a mightier spirit seems swaying the lives of men to higher issues, a time when the very gods seem crowning all the doctrines of the past with the imperial dogma of the *Solidarity of the Race*. The time-spirit has largely conquered, though we cannot close our ears entirely to the sullen cry of a baffled and retreating anger charged with the accusation that the whole import of this Congress is that of infidelity to the only divine and infallible religion. Doubtless such a cry of distress might be heard from some souls in nearly every country and every party represented here, for the reason that nearly everybody is persuaded that he holds the only true and divine faith. Indeed, has not Constantinople joined with Canterbury in chanting a double requiem over the decay and death of all real devotion to the true faith? Every man is the true believer, himself being the judge, while nobody is the true believer if somebody else is permitted to decide. Thus by the traditional methods; but a more helpful charity will concede a divine quality to every man's faith who cherishes it as his best. Let him not forget, however, that there are other men in the world. I revere the father and the mother who begat me, but I revere them the more as I think of them as types of that universal parentage that has begotten all souls. So do I revere the religion into which I was born, but I revere it all

TIBETAN LAMAS.

the more as I think of it as an expression of that universal religious Spirit that holds its eternal seat in the heart of God. I am not willing to stand within the limits of my sect or party and from thence judge of the world. I prefer rather to stand in the world as a part of it, and from thence judge of my party or sect, and even of that great religious division of the world's faith and life in which my lot has fallen. And if Religion as a world-problem be worthy of our study, that worthiness will be found in the great organizing fact that we ourselves have been, are, and forever must be involved in that sacred process which embraces in its mysterious workings not only the rudest primitive beginnings of the religious life of man, but the progressive destinies of all souls. There is no separableness in the providence of that Infinite Being who is over all and through all and in us all.

The primary fact or condition which justifies this Congress in the minds of all reverent and rational men is, that among all the sincere worshipers of all ages and lands, *the religious intent* has always been the same. Briefly but broadly stated, that intent has been to establish more advantageous relations between the worshiper and the being or beings worshiped. The reverse of this is practically unthinkable. To substitute any other motive would be impossible. This one fact lies at the foundation of every religious structure in the world. We have all builded upon it, and this common purpose it is which makes all the varying worships of the world one worship in their primary intention. Here is our basis of fellowship. Claude Lorraine once said that the most important thing for a landscape painter to know is, where to sit down. With a hint so wise as to the choice of an outlook, a man who would faithfully reproduce in art a scene from nature, would choose a place which should command a full and fair view of every determining feature in the landscape. No one object should be allowed to conceal another, but each and all should have faithful recognition. Such a rule must be essential in art but it is not less imperative in the treatment of that spectacle which Religion presents to us in its wide fields; and this observation-point of the identity of the religious intent in all the world, commands the permanent features of every religion in the history of mankind. Some men may, some men will, some men do, shrink from this choice and deny its necessity and much more its desirableness. They will stand aloof and scorn and scoff the thought that there is any possible relation between their religion and that of widely diverse types, but this anchor will hold amid all the tempests of religious wrath that may rage. It grips the immovable rocks. The chains will not break, though an unsympathetic arrogance may corrode them. Ignorance and pride will deny, but intelligence and a living sense of humanity will assert and prove. And after the storm of vituperation shall have spent its fury, and editors shall have written leading articles, and Archbishops and Sultans shall have predicted dire calamities, it will be found that the religious world as well as the scientific and the commercial world is in the relentless grasp of a divine

purpose that will not let the people separate in the deep places of their lives.

Men in the lesser stages of development have been alienated in their religion and by their religion, as if they had been thrust upon this earth from worlds created by hostile gods forever at war with each other, and whose children should legitimately fight in the names of their parent deities. If the history of religion in this world could have commenced with the monotheistic conception, that history would have been very different though productive possibly of lesser results. The bitter chapters of alienation would have been omitted. But history could not begin on that high level in a world where humanity was destined to work out its own salvation, not only with fear and trembling, but with strife and sorrow and vast misapprehension, from an almost helpless ignorance to the freedom and grace of self-poised and masterful souls. The Infinite Wisdom of this universe seems to have decreed that man shall have a great part in the noble task of making himself. A human being fashioned and completed by a foreign power, could never be what man has already become by his failures and his successes in the struggle to win the best results of character. A diadem made of the celestial jewels by the combined skill of all the angels in heaven could not compare with that crown which the human being himself shall create by his own heroic and persistent determination to wrest victory from defeat, success from failure—the determination to pluck the truth out of its mysterious disguises and at last to "think God's thoughts after him." This struggle hints the avenues along which God purposes to walk with his children, not only in those fields where the transient things appear, but in those greater fields where the eternal things do not appear save to the eternal spirit.

It has been a difficult problem for the interpreters of man to solve—this fact of frailty and imperfection in the hands of an imperfect deity. Plato could not understand how perfection could create imperfection, and hence his dogma that there was a grading down or a degrading of the deities till one should be reached at last, sufficiently bereft of perfection to create a being as faulty as man is. The Hebrew tradition reports a different solution. Man was created perfect by the perfect God, but he fell from that high original estate and thus became the poor creature he is. The Greek reports a fall of the gods, while the Hebrew reports the fall of man, to explain the existing condition of human necessities. But a better, because truer, account is being reported by a very large and increasing number of students and interpreters: that man was created a being perfect in his possibilities but not in his achievements, and that by a perfect wisdom which even now clothes the lack of achievement with the prophetic glory of the Infinite. This judgment is buttressed by the fact that the highest saints that ever illumined the world have become such by the development and right use of possibilities resting in the nature God gave

them, possibilities touched and quickened by the immanent God who has never forsaken this world.

This Infinite Man was destined to commence at the bottom of the scale, in weakness and ignorance and darkness, a god though he was, not wrecked but undeveloped, and the measureless task before him was and is and forevermore will be, to rise to his ever-waiting but ever-enriching fortunes. He did not live very long in the world without discovering that he was subject to higher powers than himself, and powers, too, that were hostile to him and to each other as he thought; and in his bewildering surprise and fear he invested these powers with a vague personality and treated them very much as he would treat a being like himself who might injure him by stealth, or in the darkness, as from a hidden covert. He saw violence and destruction around him. He suffered personal loss. He met with hardship. His plans were defeated. He encountered sickness and had witnessed death; and he remembered his own mood and saw that when he was violent and inflicted any pain or destruction upon others he was angry, and extending this mood to nature around him — which, however, he had not learned to call "nature"— he said "The spirits are enraged." And, reasoning from himself again, as he had nothing else to reason from, he remembered how his own wrath had been appeased by gifts from others, and by the same method he sought to placate the anger of his gods. He offered gifts where the most signal displays of violence had been observed, and soon he built altars whereon his sacrifices were offered. And here we find our Infinite Man beginning the first sad but prophetic chronicle of a religion that was, and still is, destined to write the most fascinating chapters in the history of the world. He began the great history of religion in fear. How else could he begin? He did the best he knew. He could not relate the diverse movements of the world around him in any helpful and beneficial unity. Everything was individualized and apparently hostile, and wishing to secure the favor of whatever powers could make or destroy his fortunes, his sacrifices were many. His gods impoverished him while they inspired his hopes. If the fields yielded him no return for his labor, the earth-gods were angry and he would win them even by blood. He goes to his priest who has power with the deities, and does not hesitate to offer even a human being. He procures a shred of human flesh, takes it to his barren ground and offering it there he says, "The harvest will be abundant next year." If primitive men were defeated in battle it was because the sacrifices were not made on the altars of the gods of battle. These gods were fierce in their demands. Prescott tells us that the followers of Cortez found a pyramid of fifty thousand human skulls of victims offered on the altars of the Aztec war-gods. The aborigines of this country are reported to have sacrificed their fairest maidens by placing them in canoes and sending them over the brink at Niagara to appease the anger of the Great Spirit, seen in the fierce violence of the flood.

It is a long and tragic record, but in every scene where costly sacrifices have been made, even the sacrifices of human life and of divine life, ever the same purpose repeats itself, viz.: that man may come into more sympathetic relations with the gods.

It is observable, however, that as human intelligence has increased, the number of deities has diminished. The larger grouping of nature's movements and forces under the direction of one deity permitted the retirement of the separate gods. The child mind does not classify; it individualizes. The instructed mind classifies, and as knowledge has increased the world has grown toward Monotheism. In this growth it has successively dismissed its personal, family, tribal and national gods, slowly discovering the One God who includes the lesser gods—the manifold *eloahs* combining to form the conception in the human mind of the *Elohim*, and finding the noblest utterance of its thought in the word of Paul that, "Of God, and through God and to God are all things,"—a word more easily spoken than fully believed, even now.

The distance between the first blind and helpless groping after God, with its characteristic griefs, failures and fallings, and the intelligent comprehension of God and man and religion and duty, and the fellowship of to-day, is almost immeasurable, and yet in all the tragic though ever brightening way there is no point where the line of succession breaks off. There has never been a revolution in the world violent enough to utterly sever any age from its antecedent thought, life or custom, nor is there any great interest in the world appearing to-day so fair and so efficient; no science, no discovery, no art, whose devotees can say of it that it has no such uncouth ancestry. Even the Great Worker in this insensate world around us, does not disdain this method or law by which the fairest things are developed from the most forbidding, and to our ignorance, the most unpromising. That seeming fairest of all fair things—the lotus lily—springs from, and is nourished by, the offensive ooze at the bottom of the lake. The offense is converted into the most exquisite loveliness of color and fragrance. God does not refuse to make diamonds out of soot. He has nothing else to make them of. These in one substance are defilement and beauty. The crown jewels of Victoria are created of the same substance that blackens and begrimes the faces of her subjects in the thousand forges and smithies of industrial England. One final purpose dominates in all the black masses. They are shot through and through in every line of crystallization with the purpose of God that the soot, when all its particles shall come into the closest possible relation, shall glow with all the combined lights of the sun. There is not a great similarity between opals and sand, but they are one and the same substance. Sapphires and clay do not seem as similar, but they are not only similar but identical, and so it is discovered that one brilliant possibility makes the entire life of the soot, the sand and the clay, one with the diamond, the opal and the sapphire.

A thousand years may pass before a single line of the crystallizing forces may appear, and yet it may be that if God should commence making diamonds of soot at the same time a human being should commence making himself or herself a king or queen such as God would have, the diamonds would be ready for the coronation when the kingship or the queenship should be fully prepared for its crown. In our estimates we ought certainly to allow as much time for the bejewelling of a soul through the development of its powers, as we allow for the diamondizing of soot that royal crowns may be made.

God's working is by development, and we have only to look into this magic White City to see that man's work follows the same law and method. Not a single excellence is there that has not had its imperfection, that it might be even as perfect as it is. Not a science exists to-day, in all its beautiful adaptations, that was not an offensive vulgarism at an earlier day. Astronomy has its chapters of Astrology; Chemistry has its chronicles of Alchemy, while the ideal perfection of Geometry had its inception in the homely business of measuring ground. But a persistent purpose, a growing thought-life, traverses the entire history. One purpose always insists, from the tom-tom of the Hindu to the completest organ in the great cathedral; from the flint arrow-head of the primitive Indian to the one hundred and twenty ton gun of Herr Krupp; from the kite of Franklin to the dynamo of Edison, that is moving and illuminating half the world.

And Religion — shall we say of it that here is a fact in human life that reverses in its movement and method all the human and divine ways with everything else? Does this sweep backward or remain stationary, while everything else in life, every fact in nature, and art and industry has its history of growth? There is certainly no history of religion that warrants such a claim. If there be one preëminent fact in the history of religion, that fact is the growth of religion. There is no religion in the world, if it be a living religion, that is to-day what it was one, two, or ten centuries ago. The Christian Religion is not to-day what it was five centuries ago in the thought of the people; and what a religion or anything else is in the actual thought of the people, that the thing practically is. Its ideal may be higher, but the actual is determined by the people's judgment.

And if this great Exposition is wanting in one of the most significant exhibits conceivable, it is a hall that should contain a historic illustration of religion. What an avenue would that be through which to walk—an avenue bordered on either side with the successive altars, forms and customs of religion, beginning with its primitive forms, continuing through the long ages of sacrifice, and blossoming out at last into the multiplied philanthropies of the world—its schools and colleges, its laws, its governments, its homes, its hospitals, its industries, its manifold civilizations, with the eternal undertone or overtone of *worship* of the Great Spirit who is the life and inspiration of every good. Max Müller would be one of the few men who

INTERIOR OF THE MOSQUE OF ST. SOPHIA.

could arrange the order of such a hall. And who could visit it without feeling a great uplift of faith and love and joy that we have been what we have, and have become what we are? I repeat that this suggestion of an evolutionary unity of Religion may disturb some classes of men, but you shall see no man in all the retreating centuries performing his devotions with whatever of tragic or forbidding accompaniment, without saying, and being compelled to say, "That man might have been myself, or I might have been as he, and should have been had I lived in his country and been educated as he." I remember when I was a mere lad that I studied my geography in a book that had various illustrations of the customs of people in different countries. I remember the picture of a man prostrating himself before the image of a huge serpent. I remember how I shrank from him with a mingled feeling of pity and contempt. The pity remains, but the contempt is gone. Instead of scorning him I have taken him into my most religious fellowship, and that transfer has been made easy by the memory again that if I had lived in his country in his age, and had I been trained to think as he was trained to think, I should have done the same thing. And it is quite too superficial for us to suppose that the Great Spirit bestows his blessings on the score of the geography and the century. I think I would love to experience every Religion known to mankind, and by this I mean that I would like to look at the Religions successively just as they have appeared to every worshiper in all the centuries. And in so doing I know I should learn how to sympathize with men, and my sympathies would be increased by recalling that sense of weakness and imperfection that still trembles in my life to-day, and the shadow that still rests upon many a problem, notwithstanding the multiplied lights of this great assembly. Who indeeed has so completely emerged from all shadows that he can dismiss the dying prayer of Goethe, "More light! More light!"

Personal infallibility is not yet attained by any one, inasmuch as personal fortunes are related to the Infinite, and that sense of a lingering weakness which must be felt by all men must ally them with the world-wide necessity of a rugged and persistent sympathy. The lines do not break off, and we shall do well if we do not convert our religion into an instrument for breaking humanity in pieces, as has too often been done. The world has been wounded by the fragments of truth, whereas no man can ever be wounded by an entire truth. We have seen students come from chemical laboratories with their hands bleeding, and we know at once what has occurred; some tube or pipe has been broken and the wound has been made by the severed parts. If the instruments had been preserved as wholes, the blood would have been saved. Analogous misfortunes have been observed at the doors of great religious council chambers where the world of humanity has been made to bleed by the flying fragments of God's truth. We may not trace any living truth to its terminal point. It never terminates indeed, but it is far better to let the unknown sections remain covered with mys-

tery than to sever the line in our own thinking and then say "It cannot reach beyond our knowledge." A mere fragment of truth gives but meagre report. A severed fathom's length of the Atlantic cable will tremble with no message from afar. It is a silent and lifeless thing; but connect it with the living economy of the great world and it will speak to us. Through storm and tempest, unheeding all their fury, it brings its message. It will sing and sigh; it will pray and praise; it will bring us the story of all the children—a story which every child of the Infinite ought to hear, and ought to be willing to hear, nay, eager to hear. A detached truth fallen even from heaven would be voiceless, but relate it to the economy of God's purposes and immediately it becomes vital and vocal. It bears in its joyous or its tremulous tone the varying fortunes of every soul that God has made, and tells the story of the Divine Spirit working in and for all. There are no alien provinces in God's kingdom. There are no alien facts. There are no alien fortunes in the wide-reaching Commonwealth of Heaven, and if Religion shall win the sympathies of the enlightened world, its supreme and abiding genius must see in every sincere worshiper, before whatever altar, an eternal child of God. And if the various and multiplied systems of Theology had been written while the theologians were looking in the faces of their human brothers, many a judgment and conclusion would have been greatly modified. If one hand had written while the other clasped a human hand, the verdict would have been changed. Words that will wither like the lightning's stroke will dart from a theologian's pen easily enough while he is surrounded by dusty volumes whose leaves will give no cry even if they are mutilated, but they will be arrested on a man's tongue as he walks among his fellows and realizes that every word-thrust is followed by blood. The Word made flesh, or the Divine Spirit set forth in human form and fashion, gleaming out from human faces and palpitating in human sympathies, becomes very tender and very considerate, while the mere theories of men lay no check upon those severities of judgment which have shattered this human world and rent it asunder in the name of Religion.

Back to the primal unity where man appears as a child of God before he is Christian or Jew, Brahman or Buddhist, Mohammedan or Parsee, Confucian, Taoist or aught beside—back to this must we go if we will be loyal to our kind and loyal to that imperishable Religion that is born of human souls in contact with the Spirit. Back to this, and thence we must follow the struggle of the Infinite Child upward along his perilous ascent through the sometimes weary centuries, the ineffable light and glory that await him, led by the patient hand of God.

I am perfectly well aware that this idea of religious unity, and at the base, religious identity, must fight its way through the great fields of religious traditions if it will gain recognition—fields preoccupied and bristling with inveterate hostility. It must meet the warlike array of "Special Providences" and "Divine Elections" and "Sacred Books" and "Revelations" and

"Inspirations" and "The Chosen People" and "Sacraments" and "Infallibilities" and institutionalisms of nameless and numberless kinds, but it is not timid and it has resources of great endurance. Who will say that any man ever sincerely chose any religion for any other than a good purpose? It is incredible. And before the spectacle of an immortal soul seeking for and communing with its God, all hostilities must pause. No missile must be discharged. All the angers and furies must wait on that mood and fact of worship, for an immortal soul talking with God is greater than a King. And while we wait in this divine silence let us read the profound and befitting word which Heaven has vouchsafed to the people of the Orient, and which has been preserved to us through the ages in one of the "Sacred Books of the East." The great Deity said to the inquiring Arguna concerning the many forms of worship: "Whichever form of deity any worshiper desires to worship with faith, to that form I render his faith steady. Possessed of that faith he seeks to propitiate the deity in that form, and he obtains from it those beneficial things which he desires, though they are really given by me." (Bhagavad Gita, Chap. VII.) If we could duly regard the charitable philosophy of such a word, the hostilities would never be resumed. No ruthless hand shall justly destroy any form of deity while yet it arrests the reverent mind and heart of man. There is only one being in the world who may legitimately destroy an idol, and that being is the one who has worshiped it. He alone can tell when it has ceased to be of service. And assuredly the Great Spirit who works through all forms and who makes all things his ministers, can make the rudest image a medium through which he will approach his child.

There is no plea of "Revelation" or "Providence" or the "Sacred Book" that may not be interpreted in perfect accord with this greater plea of the religious unity of mankind. Nothing is a revelation until its meaning is discovered. God's revelations are made to the world by man's discovery of God's meaning to the world. Revelation by discovery is the eternal law. Were the Almighty to speak audibly to the world it would be no revelation until man discovered what God meant. Nothing that God has ever done has been a revelation till man has discovered its meaning; and the "Sacred Books" of the world, instead of being a revelation from God, are the records of a revelation, or the report of the human understanding of what God has done. Not a truth of life in any or all the holy books was ever written until it had been experienced. Somebody has lived it before anybody ever wrote it. It was and is the report of an antecedent fact, but not a complete report; for what word, though spoken by an angel, ever conveyed the entire meaning and depth and height and tenderness of a living experience? Not all the meaning of any great soul-life has ever been set down in words. The divine "Word" was made flesh; it was not made a book. And all the holy books of the world must fall short of that holiest experience of the soul in communion with God. They are at best

but hints of the holiest. Max Müller says that what the world needs is "a bookless religion." It is precisely this bookless religion that the world already has, but does not realize it as it should. There is, I repeat, an experience in human souls that lies deeper than the province of any book—a religious sense, a holy ecstasy that no book can create or describe. The book doesn't create the religion—the religion creates the book. And hence, to the altar of that "bookless religion" all sacred books should be brought as so many tokens or signs of a spirit and a life vaster and deeper and more lasting than any book can ever be. We should have religion left if all the books should perish. The eternal emphasis must be placed upon that living spirit that lies back of all bibles, back of all institutions, and is the eternal reality, forever discoverable but never completely discovered. Man in every field of research has been receiving revelations through his discoveries, and if his life and his industries have been rendered more efficient by his achievements, that efficiency has been secured by his nearer approach to, and his larger use of, the thought of God that was long concealed in the economy and law of things. There is not a piece of mechanism in all this Columbian Exposition that does not owe its effectiveness to a nearer approach to the idea which God concealed in the mechanical laws of the universe. The revelation came through somebody's discovery of it, and the same law holds good from the dust beneath our feet to the star-dust of all the heavens; from the trembling of a forest leaf to the trembling ecstasies of the immortal soul.

The "Special Providences" that are pleaded by those who are unwilling to take their places in the common ranks of men are wholly admissible if it be meant that the specialties are created from the human side. A florist uses the sunlight for his flowers; the photographer uses it to paint his pictures; the world uses the light for a thousand purposes, but the light is one and the specialty is on the human side. The "Divine Election" is on the human side, and to-day it largely means the right of any man to elect himself to the highest offices in the kingdom of God. This is a noble doctrine of election; but to place the electing mind on the divine side, and to say that the common Father elects some and rejects others, forgets some and remembers others in the sense of finality, is to proclaim a fatherhood little needed on this earth. Because I am a Christian and my brother is a Buddhist is not construed by me as a proof that God loves me better than he does him. I am not willing to be so victimized by love. He is no more cursed by such divine forgetfulness than I am by such capricious remembrance. Let the specialties be human and let love be one, and our faith remains in the eternal benignity.

And the great religious teachers and founders of the world—have they not secured their immortal places in the love and veneration of mankind by teaching the people how to find and use this large beneficence of heaven? They have not created: they have discovered what existed before. Some

have revealed more, others less, but all have revealed some truth of God by helping the world to see. They have asked nothing for themselves as finalities. They have lived and taught and suffered and died and risen again, that they might bring us to themselves? No; but that they might bring us to God. "God-Consciousness," to borrow a noble word from Calcutta, has been the goal of them all. It is still before all nations. There in the distance—is it so great?—is the mountain of the Lord, rising before us into the serene and cloudless heaven. Let all the kingdoms and nations and religions of the world vie with each other in the rapidity of the divine ascent. Let them cast off the burdens, and break the chains which retard their progress. Our fellowship will be closer as we approach the radiant summits, and there on the heights we shall be one in love and one in life, for God, the Infinite Life is there, "of whom, and through whom and to whom are all things, and to whom be the glory forever."

SPIRITUAL FORCES IN HUMAN PROGRESS.

By Rev. Edward Everett Hale, D.D

All that the world owes to America it owes to the spiritual forces which have been at work in the United States in the last 100 years.

I do not think you will expect me, in the brief time at my disposal, to state exhaustively what these spiritual forces are. I had rather allude in more detail to one alone and let the others speak for themselves at the lips of other speakers here. I do not believe that Americans of to-day sufficiently appreciate the strength which was given to this country when every man in it went about his own business and was told that he must "paddle his own canoe," that he must "play the game alone," that he must get the best, and that he must not trust to anybody about him to work out these miracles and mysteries. And the statement of these duties, these necessities to each man and to every man in the Declaration of Independence, gave an amount of power to the United States of America which the United States of America does not enough realize to-day. It is power given to America that the European writers never could conceive of, and, with one or two exceptions, do not conceive of to this hour.

When you send a man off into the desert and tell him he is to build his own cottage and break up his own farm, make his own road, and that he is not to depend for these things on any priest or bishop or on any prefect or mayor or council, that he is not to write home to any central board for an order for proceeding, but that he is to work out his own salvation and that he himself, by the great law of promotion, is to ascend to the summit to add incalculably to your national power, it is a thing which the earlier travelers in this country never could understand.

The man who speaks the word which some miner in his humble cabin read last night when he took down from his bookshelf Emerson's Essays; the man who wrote the poem which some poor artist read in Paris last night, to his comfort; the man whose works were read last Sunday as the Scriptures are read in some rude log-house in the mountain, is Ralph Waldo Emerson—he of the country which is said to know nothing of ideals. His philosophy was not German in its origin. He did not study the English masters in style. He is not troubled by the traditions of the classics of the Greeks and the Romans. Our friends in Oxford, as they put back the Plato which they have been reading for a little refreshment in their idealism, resort to the Yankee Plato of this clime, Ralph Waldo Emerson.

The lessons which America has learned, if she will only learn them well and remember them, are lessons which may well carry her through this

twentieth century which is befor us. We have built up all our strength, all our success on the triumph of ideas and those ideas for the twentieth century are very simple.

God is nearer to man than he ever was before, and man knows that, and knows that because men are God's children, they are nearer to each other than they ever were before. And so is life on a higher plane than it was. Men live in higher altitudes because they are children of God, living for their brothers and sisters in the world, a life with God for man in Heaven. At the end of the nineteenth century we can state all our creeds as briefly as this. It is the statement of the Pope's encyclical, as he writes another of his noble letters. It is the statement on which is based the action of some poor come-outer, who is so afraid of images that he won't use words in his prayers.

Life with God for man in Heaven—that is the religion on which the light of the twentieth century is to be formed. The twentieth century, for instance, is going to establish peace among all the nations of the world. Instead of these temporary arbitration boards, such as we have now occasionally, we are going to have a permanent tribunal, always in session, to discuss and settle the grievances of the nations of the world. The establishment of this permanent tribunal is one of the illustrations of life with God for man in a present Heaven. Education is to be universal. That does not mean that every boy and girl in the United States is to be taught how to read very badly and how to write very badly. We are not going to be satisfied with any such thing as that. It means that every man and woman in the United States shall be able to study wisely and well all the works of God, and shall work side by side with those who go the farthest and study the deepest. Universal education will be best for everyone—that is what is coming. That is life with God for man in Heaven

And the twentieth century is going to care for everybody's health; going to see that the conditions of health are such that the child born in the midst of the most crowded parts of the most crowded cities has the same exquisite delicacy of care as the babe born to some President of the United States in the White House. We shall take that care of the health of every man, as our Religion is founded on life with God for man in heaven.

As for social rights, the statement is very simple. It has been made already. The twentieth century will give to every man according to his necessities. It will receive from every man according to his opportunity. And that will come from the religious life of that century, a life with God for man in heaven. As for purity, the twentieth century will keep the body pure —men as chaste as women. Nobody drunk, nobody stifled by this or that poison, given with this or that pretense, with everybody free to be the engine of the almighty soul.

All this is to say that the twentieth century is to build up its civilization

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"THE WORLD NEEDS TO KNOW WHEN IT SPEAKS OF PHYSICAL DISCOVERY AND MATERIAL PROGRESS, THAT DISCOVERY ITSELF IS NEVER PHYSICAL, AND THAT PROGRESS ITSELF IS ALWAYS SPIRITUAL."

on ideas, not on things that perish; build them on spiritual truths which endure and are the same forever; build them on faith, on hope, on love, which are the only elements of eternal life. The twentieth century is to build a civilization which is to last forever, because it is a civilization founded on an idea.

ORTHODOX OR HISTORICAL JUDAISM.

By Rev. Dr. H. Pereira Mendes.

Our history may be divided into three eras,—1st, the Biblical era; 2d, the era from the close of the Bible record to the present day; 3d, the Future.

The first is the era of the announcement of those ideals which are essential for mankind's happiness and progress. The Bible contains for us and for humanity all ideals worthy of human effort to attain. I make no exception.

The attitude of Historical Judaism is to hold up these ideals for mankind's inspiration and for all men to pattern life accordingly.

The first divine message to Abraham contains the ideal of righteous Altruism,—"Be a source of blessing." And in the message announcing the Covenant is the ideal of righteous ego-ism. "Walk before me and be perfect." "Recognize me, God, be a blessing to thy fellow-man, be perfect thyself!" Could religion ever be more strikingly summed up?

The life of Abraham, as we have it recorded, is a logical response, despite any human failing. Thus he refused booty he had captured. It was an ideal of warfare not yet realized,—that to the victor the spoils do *not* necessarily belong. Childless and old, he believed God's promise that his descendants should be numerous as the stars. It was an ideal faith! That also, and more, was his readiness to sacrifice Isaac,—a sacrifice ordered to make more public his God's condemnation of Canaanite child-sacrifice. It revealed an ideal God, who would not allow Religion to cloak outrage upon holy sentiments of humanity.

To Moses next were high ideals imparted for mankind to aim at. On the very threshold of his mission the ideal of "the fatherhood of God" was announced,—"Israel is my son, my first born," implying that other nations are also his children. Then at Sinai were given him those ten ideals of human conduct, which, called the "Ten Commandments," receive the allegiance of the great nations of to-day. Magnificent ideals! Yes, but not as magnificent as the three ideals of God revealed to him,—1st, God is Mercy! 2d, God is Love! 3d, God is Holiness!

"The Lord thy God loveth thee." The echoes of this are the commands to the Hebrews and to the world. "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart; ye shall love the stranger."

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God is Holiness! "Be holy! for I am holy;" "it is God calling to man to participate in His Divine nature."

To the essayist on Moses belongs the setting forth of other ideals associated with him. The historian may dwell upon his "Proclaim freedom throughout the land to its inhabitants." It is written on that Liberty Bell, which announced "Free America!" The politician may ponder upon his land-tenure system, his declaration that the poor have rights; his limitation of priestly wealth; his separation of church and state. The preacher may dilate upon that Mosaic ideal, so bright with hope and faith,—wings of the human soul as it flies forth to find God,—that God is the God of the *spirits* of all flesh! It is a flash-light of Immortality upon the storm-tossed waters of human life. The physician may elaborate his dietary and health laws, designed to prolong life and render man more able to do his full duty to society,

The moralist may point to the ideal of personal responsibility—not even a Moses can offer himself to die to save sinners! The exponent of Natural Law in the spiritual world is anticipated by his "Not by bread alone does man live, but by obedience to Divine Law." The lecturer on ethics may enlarge upon moral impulses, their correlation, free-will and such like ideas; it is Moses who teaches the quickening cause of all is God's revelation—"our wisdom and our understanding," and who sets before us "Life and death, blessing and blighting," to choose either, though he advises "choose the life." Tenderness to brute creation, equality of aliens, kindness to servants, justice to the employed! What code of ethics has brighter gems of ideals than those which make glorious the Law of Moses?

As for our other prophets, we can only glance at their ideals of purity in social life, in business life, in personal life, in political life, and in religious life. We need no Bryce to tell us how much, or how little, they obtain in our commonwealth to day.

So, also, if we only mention the ideal relation which they hold up for ruler and people, that the former "should be servant to the latter," it is only in view of its tremendous results in history.

For these very words licensed the English revolution. From that very chapter of the Bible the cry, "To your tents, O Israel," was taken by the Puritans who fought with the Bible in one hand. Child of that English revolt, which soon consummated English liberty, America was born, herself the parent of the French Revolution, which has made so many kings the servants of their peoples. English Liberty! America's birth! French Revolution! Three tremendous results truly! Let us, however, set even these aside, great as they are, and mark those three grand ideals which our prophets were the first to preach.

1st. Universal Peace, or settlement of National disputes by arbitration.

When Micah and Isaiah announced this ideal of Universal Peace, it

was the age of war, of despotism. They may have been regarded as lunatics. Now all true men desire it, all good men pray for it. And bright among the jewels of Chicago's coronet this year, is her recent Universal Peace Convention.

2d. Universal Brotherhood. If Israel is God's first-born, and other nations are therefore his children, Malachi's "Have we not all one Father," does not surprise us. The ideal is recognized to-day. It is prayed for by the Catholics, by Protestants, by Hebrews, by all men.

3d. Universal Happiness. This is the greatest. For the ideal of Universal Happiness includes both Universal Peace and Universal Brotherhood. It adds being at peace with God, for without that, happiness is impossible. Hence the prophet's bright ideal that one day "All shall know the Lord, from the greatest to the least," "Earth shall be full of the knowledge of the Lord as the waters cover the sea," and "All nations shall come and bow down before God and honor his name."

Add to these prophet ideals, those of our *Ketubim*. The "Seek wisdom" of Solomon, of which the "Know thyself" of Socrates is but a partial echo; Job's "Let not the finite creature attempt to fathom the infinite Creator;" David's reachings after God! And then let it be clearly understood that these and all ideals of the Bible era, are but a prelude, an overture. How grand, then, must be the music of the next era which now claims our attention:

The era from Bible days to these.

This is the era of the formation of religious and philosophic systems throughout the Orient and the classic world.

What grand harmonies, but what crashing discords, sound through these ages! Melting and swelling in mighty diapason they come to us to-day as the music which once swayed men's souls, now lifting them with holy emotion, now mocking, now soothing, now exciting. For those religions, those philosophies were mighty plectra in their day to wake the human heart-strings!

Above them all rang the voice of historical Judaism, clear and lasting, while other sounds blended or were lost. Sometimes the voice was in harmony; most often it was discordant, as it clashed with the dominant note of the day. For it sometimes met sweet and elevating strains of morality, of beauty, but more often it met the debasing sounds of immorality and error.

Thus if Kuenen speaks of "the affinity of Judaism and Zoroastrianism in Persia, as the affinity of a common atmosphere of lofty truth, of a simultaneous sympathy in their view of earthly and heavenly things;" if Max Müller declares Zoroastrianism originally was monotheistic, so far Historic Judaism could harmonize. But it would raise a voice of protest when Zoroastrianism became a dualism of *Ormuzd*, light or good, and *Ahriman*, darkness or evil. Hence the anticipatory protest proclaimed by Isaiah in God's very message to Cyrus, King of Persia, "*I* am the Lord and there is

none else." "*I* form the light and create darkness." "*I* make peace and create evil." "*I* am the Lord and there is none else," that is, "*I* do these things, not *Ormuzd* or *Ahriman*."

Interesting as would be a consideration of the mutual debt between Judaism and Zoroastrianism, with the borrowed angelology and demonology of the former compared with the "ahmi yat ahmi Mazdan nama" of the latter manifestly borrowed from the "I am that I am" of the former, we cannot pause here for it.

Similarly, Historical Judaism would harmonize with Confucius' insistance of belief in a Supreme Being, filial duty, his famous "What you do not like when done to you, do not unto others," and with the Buddhistic teachings of universal peace. But against what is contrary to Bible ideal, it would protest, and from it, it would hold separate.

In 521 B.C., Zoroastrianism was revived. Confucius was then actually living. Gautama Buddha died in 543. Is the closeness of the dates mere chance? The Jews had long been in Babylon. As Gesenius and Movers observe, there was traffic of merchants between China and India via Babylonia with Phœnicia; and not unworthy of mark is Ernest Renan's observation, that Babylon had long been a focus of Buddhism and that *Boudasp* was a Chaldean sage. If future research should ever reveal an influence of Jewish thought on these three great Oriental faiths, all originally holding beautiful thoughts, however later ages have obscured them, would it not be partial fulfilment of the prophecy, so far as concerns the Orient—"that Israel shall blossom and bud, and fill the face of the earth with fruit?"

In the West as in the East, Historical Judaism was in harmony with any ideals of classic philosophy which echoed those of the Bible. It protested where they failed to do so, and because it failed most often, Historical Judaism remained separate.

Thus, as Dr. Drummond remarks, Socrates was "In a certain sense monotheistic, and in distinction from the other gods, mentions Him who orders and holds together the entire Kosmos;" "in whom are all things beautiful and good," "who from the beginning makes men." Historical Judaism commends.

Again, Plato, his disciple, taught that God was good, or that the planets rose from the reason and understanding of God. Historical Judaism is in accord with its ideal "God is good," so oft repeated, and its thought hymned in the almost identical words—"Good are the luminaries which our God created, he formed them with knowledge, understanding and skill." But when Plato condemns studies except as mental training and desires no practical results; when he even rubukes *Arytas* for inventing machines on mathematical principles, declaring it was worthy only of carpenters and wheelwrights; and when his master Socrates says to *Glaucon*, "It amuses me to see how afraid you are lest the common herd accuse you of recommending useless studies"—the useless study in question being

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"IF ISRAEL IS GOD'S FIRST-BORN, OTHER NATIONS ARE THEREFORE HIS CHILDREN. MALACHI'S 'HAVE WE NOT ALL ONE FATHER?' DOES NOT SURPRISE US. THE IDEAL IS RECOGNIZED TO-DAY. IT IS PRAYED FOR BY CATHOLICS, BY PROTESTANTS, BY HEBREWS, BY ALL MEN."

astronomy — Historical Judaism is opposed and protests. For it holds that every *Bezaleel* and *Aholiab* is filled with the spirit of God. It bids us study astronomy to learn of God thereby. "Lift up your eyes on high and see who hath created these things, who bringeth out their host by number. He calleth them all by name, by the greatness of his might, for he is strong in power, not one faileth;" even as later sages practically teach the dignity of labor by themselves engaging in it. And when Macaulay remarks, "From the testimony of friends as well as of foes, from the confessions of Epictetus and Seneca as well as from the sneers of Lucian and the invectives of Juvenal, it is plain that these teachers of virtue had all the vices of their neighbors with the additional one of hypocrisy," it is easy to understand the relation of Historical Judaism to these, with its ideal "Be perfect."

Similarly the sophist school declared "There is no truth, no virtue, no justice, no blasphemy, for there are no gods; right and wrong are conventional terms;" the sceptic school proclaimed "We have no criterion of action, or judgment, we cannot know the truth of anything, we assert nothing, not even that we assert nothing; if religion is belief we have none;" the Epicurean school taught pleasure's pursuit. But Historical Judaism solemnly protested. What are those teachings of our *Pirke Avoth* but protests, formally formulated by our religious heads? Said they, "The Torah is the criterion of conduct. Worship instead of doubting. Do philanthropic acts instead of seeking only pleasure,— Society's safeguards are Law, Worship and Philanthropy." So preached Simon Hatzadik. "Love labor," preached Shemangia to the votary of Epicurean ease. "Procure thyself an instructor," was Gamaliel's advice to any one in doubt. "The practical application, not the theory is the essential," was the cry of Simon, to Platonist or Pyrrhic. "Deed first, then Creed." Yes, added Abtalion —"Deed first, then Creed, never Greed." "Be not like servants who serve their master for price, be like servants who serve without thought of price and let the fear of God be upon you." "Separation and protest" was thus the cry against these thought-vagaries.

Brilliant instance of the policy of separation and protest was the glorious Maccabean effort to combat Hellenist philosophy.

If but for Charles Martel and Poictiers, Europe would long have been Mohammedan, then but for Judas Maccabeus and Bethoron or Emmaus, Judaism would have been strangled. But no Judaism, no Christianity! Take either faith out of the world and what would our civilization be?

Christianity was born,— originally and as designed and declared by its founder, not to change or alter one tittle of the law of Moses.

If the Nazarean teacher claimed, tacitly or not, the title, "Son of God" in any sense save that which Moses meant when he said: "Ye are children of your God" (Deut.) can we wonder that there was a Hebrew protest?

Presently the Crescent of Islâm rose. From Bagdad to Granada Hebrews

prepared protests which their Christian students carried to ferment in their distant homes.

For through the Arabs and Jews the old classics were revived and experimental science was fostered. The misuse of the former made the methods of the Academicians the methods of Scholastic Fathers. But it made Aristotelian philosophy dominant. Experiment widened men's views. The sentiment of protest was imbibed; sentiment against scholastic argument, against bridling research for practical ends; against the supposition "that syllogistic reasoning could never conduct men to the discovery of any new principle," or that such discoveries could be made except by induction, as Aristotle held; against official denial of ascertained truth, as, for example, earth's rotundity. This protest sentiment in time produced the Reformation. Later it gave that wonderful impulse to thought and effort which has substituted modern civilization with its glorious conquests, for mediæval semi-darkness.

Here the era of the past is becoming the era of the present. Still Historical Judaism maintained its attitude.

We march in the van of progress, but our hand is always raised, pointing to God. That is the attitude of Historical Judaism. And now to sum up. For the future opens before us.

1. The "separatist" thought. Genesis tells us how Abraham obeyed it. Exodus elaborates it. We are "separated from all the people upon the face of the earth" (xxxiii. 16.), Leviticus proclaims it: "I have separated you from the peoples" (xx. 25). "I have severed you from the peoples" (26). Numbers illustrates it: "Behold the people shall dwell alone" (xxiii. 9). And Deuteronomy declares it: "He hath avouched thee to be His special people" (xxiv. 18).

And who are the Hebrews of to-day here and in Europe? The descendants of those who preferred to keep separate, and who therefore chose exile or death, or those who yielded and were baptized? The course for Historic Judaism is clear. It is to keep separate.

2d. The protest thought.

We must continue to protest against social, religious or political error with the eloquence of reason. Never by the force of violence. No error is too insignificant, none can be too stupendous for us to notice. The cruelty which shoots innocent doves for sport—the crime of duelists who risk life which is not theirs to risk—for it belongs to country, wife or mother, to child or to society; the militarianism of modern nations; the transformation of patriotism, politics, or service of one's country into a business for personal profit;—until these and all wrongs be rectified, we Hebrews must keep separate, and we must protest.

And keep separate and protest we will, until all error shall be cast to the moles and bats. We are told that Europe's armies amount to 22,000,000 of men. Imagine it! Are we not right to protest that arbitration, and not the rule of might should decide? Yet, let me not cite instances which

render protest necessary. "Time would fail, and the tale would not be told," to quote a Rabbi.

How far separation and protest constitute our Historical Jewish policy is evident from what I have said. Apart from this, socially, we unite whole-heartedly and without reservation with our non-Jewish fellow citizens; we recognize no difference between Hebrew and non-Hebrew.

We declare that the attitude of Historical Judaism, and, for that matter, of the Reformed School also, is to serve our country as good citizens, to be on the side of law and order and fight anarchy. We are bound to forward every humanitarian movement; where want or pain calls, there must we answer; and condemned by all true men be the Jew who refuses aid because he who needs it is not a Jew. In the intricacies of science, in the pursuit of all that widens human knowledge, in the path of all that benefits humanity the Jew must walk abreast with non-Jew, except he pass him in generous rivalry. With the non-Jew we must press onward, but for all men and for ourselves, we must ever point upward to the Common Father of all. Marching forward as I have said, but pointing upward, this is the attitude of Historical Judaism.

Religiously, the attitude of Historical Judaism is expressed in the creeds formulated by Maimonides, as follows:

We believe in God the Creator of all, a unity, a Spirit who never assumed corporeal form, Eternal, and He alone ought to be worshiped.

We unite with Christians in the belief that Revelation is inspired. We unite with the founder of Christianity that not one jot or tittle of the Law should be changed. Hence we do not accept a First-Day-Sabbath, etc.

We unite in believing that God is omniscient and just, good, loving and merciful.

We unite in the belief in a coming Messiah.

We unite in our belief in immortality. In these Judaism and Christianity agree.

As for the development of Judaism, we believe in change in religious custom or idea only when effected in accordance with the spirit of God's Law, and the highest authority attainable. But no change without. Hence we cannot, and may not, recognize the authority of any conference of Jewish Rabbis or ministers, unless those attending are formally empowered by their communities or congregations to represent them.

Needless to add they must be sufficiently versed in Hebrew law and lore; they must lead lives consistent with Bible teachings and they must be sufficiently advanced in age, so as not to be immature in thought.

And we believe heart, soul and might, in the restoration to Palestine, a Hebrew state, from the Nile to the Euphrates,—even though, as Isaiah intimates in his very song of restoration, some Hebrews remain among the Gentiles.

We believe in the future establishment of a court of arbitration above

suspicion, for settlement of nations' disputes, such as could well be in the shadow of that temple which we believe shall one day arise, to be a "house of prayer for all peoples," united at last in the service of the one Father.

How far the restoration will solve present pressing Jewish problems, how far such spiritual organization will guarantee man against falling into error, we cannot here discuss. What if doctrines, customs and aims separate us now?

There is a legend that when Adam and Eve were turned out of Eden or earthly Paradise, an angel smashed the gates, and the fragments flying all over earth, are the precious stones. We can carry the legend further.

The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of Heaven, forgetting the settings and the incrustations which time has added. Patience, my brothers. In God's own time we shall, all of us, fit our fragments together and reconstruct the gates of Paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in At-one-ment, or atonement with God. Through the gates shall all people pass to the foot of God's throne. The throne is called by us the mercy-seat. Name of happy augury, for God's mercy shall wipe out the record of mankind's errors and strayings, the sad story of our unbrotherly actions. Then shall we better know God's ways and behold his glory more clearly, as it is written, "They shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more." (Jer. xxxi. 34.)

What if the deathless Jew be present then among earth's peoples? Would ye begrudge his presence? His work in the world, the Bible he gave it, shall plead for him. And Israel, God's first-born, who, as his prophet foretold, was for centuries despised and rejected of men, knowing sorrows, acquainted with grief, and esteemed stricken by God for his own backslidings, wounded besides through others' transgressions, bruised through others' injuries, shall be but fulfilling his destiny to lead back his brothers to their Father. For that were we chosen; for that we are God's servants or ministers. Yes, the attitude of historical Judaism to the world will be in the future, as in the past, helping mankind with his Bible, until the gates of earthly paradise shall be reconstructed by mankind's joint efforts, and all nations whom thou, God, hast made shall go through and worship before thee, O Lord, and shall glorify thy name.

STRATEGIC CERTAINTIES OF COMPARATIVE RELIGION.

By the Rev. Joseph Cook.

It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live. And even the most determined and superficial skeptic knows that we have begun.

On the faces of this polyglot, international audience I seem to see written, as I once saw chiseled on the marble above the tomb of the great Emperor Akbar, in the land of the Ganges, the hundred names of God. Let us beware how we lightly assert that we are glad that those names are one. How many of us are ready for immediate, total, irreversible self-surrender to God as both Saviour and Lord? Only such of us as are thus ready can call ourselves in any deep sense religious. I care not what name you give to God if you mean by him a Spirit omnipresent, eternal, omnipotent, infinite in holiness and every other attribute of perfection. Who is ready for coöperation with such a God in life and death and beyond death? Only he who is thus ready is religious.

William Shakespeare is supposed to have known something of human nature and certainly was not a theological partisan. Now Shakespeare, you will remember, tells us in "The Tempest" of two characters who conceived for each other a supreme affection as soon as they met. "At the first glance they have changed eyes," he says. The truly religious man is one who has "changed eyes" with God. It follows from this definition and as a certainty dependent on the unalterable nature of things that only he who has changed eyes with God can look into his face with peace. A religion of delight in God, not merely as Saviour but as Lord also, is scientifically known to be a necessity to the peace of the soul whether we call God by this name or the other, whether we speak of him in the dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea. It is a certainty, and a strategic certainty, in all religion that we must love what God loves and hate what God hates, or we can have no peace in his presence. If we love what God hates and hate what he loves, it is ill with us and will continue to be ill until the dissonance ceases.

What is the distinction between morality and religion, and how can the latter be shown by the scientific method to be a necessity to the peace of the soul? I do not undervalue morality and the philanthropies, but this is a Parliament of Religions strictly so called, and I purpose to speak of the strategic certainties of comparative religion.

From the very center of the human heart and in the presence of all the hundred names of God, conscience demands that what ought to be should be chosen by the will, and it demands this universally. Conscience is that faculty within us which tastes intentions. A man does unquestionably know whether he means to be mean, and he inevitably feels mean when he knows that he means to be mean. If we say "I will not" to that still, small voice which we call conscience, and that whispers "Thou oughtest," there is a lack of peace in us. Until we say "I will," and delight to say it, there is no harmony within our souls. Delight in saying "I will," whenever the still, small voice whispers "Thou oughtest," is a correct general definition of religion. Merely calculating, selfish obedience to that still, small voice saves no man. This is the first commandment of absolute science: "Thou shalt LOVE the Lord thy God with all thy mind and might and heart and strength."

When Shakespeare's two characters met, curiosity as to each other's qualities did not constitute the changing of eyes. That mighty capacity which exists in human nature to give forth a supreme affection was not the changing of eyes. Let us not mistake a capacity for religion, which every man has, for religion itself. Natural sonship and moral sonship of man are often confused with each other in our careless speech. We must not only have a capacity to love God; we must adore and obey God. Half the loose, limp, lavender liberalisms of the world mistake mere admiration of God for adoration of God. It is narrowness to refuse mental hospitality to any scientific truth. Assembled in the name of science, and of every grave purpose, we ought to be ready to promote such self-surrender to God as shall amount to delight in all known duty and in all his attributes, and make us affectionately and irreversibly choose God, not as Saviour only, but as Lord also, and not as Lord only, but as Saviour also.

But choice in relation to persons means love. What we choose we love. Conscience reveals a holy Person, the author of the moral law, and conscience demands that this Person should not only be obeyed but loved. This is the unalterable demand of an unalterable portion of our nature. As personalities, we must keep company with this part of our nature and its demands while we exist in this world and in the next. The love of God by man is inflexibly required by the very nature of things. Conscience draws an unalterable distinction between loyalty and disloyalty to the ineffable, holy Person whom the moral law reveals, and between the obedience of slavishness and that of delight. Only the latter is obedience to conscience. Religion is the obedience of affectionate gladness. Morality is the obedience of selfish slavishness. Only religion, therefore, and not mere morality, can harmonize the soul with the nature of things. A delight in obedience is not only a part of religion, but is necessary to peace in God's presence. A religion consisting in the obedience of gladness is, therefore, scientifically known to be indispensable to the peace of the soul with itself.

It will not be to-morrow or the day after that these propositions will

cease to be scientifically certain. Out of them multitudinous inferences flow, as Niagaras from the brink of God's palm.

Demosthenes once made the remark that every address should begin with an incontrovertible proposition. It is a certainty and no guess that a little while ago we were not in the world, and that a little while hence we shall be here no longer. Lincoln, Garfield, Seward, Grant, Beecher, Gough, Emerson, Longfellow, Tennyson, Lord Beaconsfield, George Eliot, Carlyle, Keshub Chunder Sen, Okubo, I know not how many Mohammeds—are gone, and we are going. Man's life means tender 'teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God. The self-evident truths in religion are certainties that will endure unchanged

> "Till the heavens are old, and the stars are cold,
> And the leaves of the judgment book unfold."

The world expects to hear from us in this Parliament no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. I hold that it is a certainty, and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape: my conscience, my God, and my record of sin in an irreversible past. How am I to be harmonized with that unescapable environment? Such harmonization is the condition of my place.

Here is Lady Macbeth.

> "See how she rubs her hands."
> "Out, damned spot! Will these hands ne'er be clean?
> All the perfumes of Arabia could not sweeten this little hand."

And her husband in a similar mood says:

> "This red, right hand, it would
> The multitudinous seas incarnadine,
> Making the green, one red."

What religion can wash Lady Macbeth's right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that inquiry you have not come hither with a sufficiently serious purpose to a Parliament of Religions.

I take Lady Macbeth on my right arm and her husband on my left and we three walk down here to the benches of the skeptics of our time who are not represented in this Parliament. Anti-Christian literature in our day is usually half-chaff and half-chaffing. But I put to infidels the question: "Can you wash our red, right hands?" All that skepticism or average liberalism says, or has ever said, in answer to this supreme inquiry is as insufficient to meet man's deepest spiritual necessities as a fishing rod would be to bridge this great lake or the Atlantic.

I turn to Mohammedanism. Can you wash our red, right hands? I turn to Confucianism and Buddhism and Brahmanism. Can you wash our

REV. JOSEPH COOK, BOSTON.

"WHAT RELIGION CAN WASH LADY MACBETH'S RED RIGHT HAND? THAT IS A QUESTION I PROPOSE TO THE FOUR CONTINENTS AND ALL THE ISLES OF THE SEA. UNLESS YOU CAN ANSWER THAT YOU HAVE NOT COME HERE WITH A SERIOUS PURPOSE TO A PARLIAMENT OF RELIGIONS."

red, right hands? So help me God, I mean to ask a question this afternoon that shall go in some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be an absolutely self-evident truth that unless a man is washed from the love of sin and the guilt of sin, he cannot be at peace in the presence of Infinite Holiness.

Old man and blind, Michael Angelo in the Vatican used to go to the Torso, so-called—a fragment of the art of antiquity—and he would feel along the marvelous lines chiseled in by-gone ages, and tell his pupils that thus and thus the outline should be completed. I turn to every faith on earth except Christianity, and I find every such faith a Torso. But if its lines were completed it would be a full statue corresponding in expression with Christianity.

The necessary truths recognized everywhere as self-evident, if carried out consistently in theory and practice by the non-Christian faiths, would inevitably enlarge those systems into an assertion of the indispensableness of man's deliverance from the love and the guilt of sin. The occasion is too grave for mere courtesy without candor. Some of the faiths of the world are marvelous as far as they go, but if they were completed along the lines of the certainties of the religions themselves they would go up and up to an assertion of the necessity of the new birth to deliver the soul from the love of sin, and of an atonement, made of God's grace, to deliver the soul from the guilt of sin.

There is no peace anywhere in the universe for a soul with bad intentions, and there ought not to be. We are all capable of changing eyes with God, but until we do change eyes with him, it is impossible for us to meet him in peace. Nothing can ever deliver us from the necessity of good intentions if we would attain the peace of the soul with its environments, nor from exposure to penalty for deliberately bad intentions.

It is clear that we cannot escape from conscience and God and our record of sin. It is a certainty and a strategic certainty that, except Christianity, there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with itself, its God, and its record of sin.

I am the servant of no clique or clan. For more than a quarter of a century, if you will allow me this personal reference, it has been my fortune to speak from an entirely independent platform, and I am quite as much at liberty to change my course as the wind its direction; but I maintain with a solemnity which I cannot express too strongly, that it is a certainty, and a strategic certainty, that the soul can have no intelligent peace until it is delivered from the love of sin and the guilt of it. It is a certainty, and a strategic certainty, that, except Christianity, there is no religion known to man that effectively provides for the soul this double deliverance. It is a certainty, and a strategic certainty, that unless a man be born of water, that is, delivered from the guilt of sin, and of the spirit, that is, delivered from

the love of sin, it is an impossibility in the very nature of things for him to enter into the kingdom of heaven.

Except a man be born again he cannot enter the kingdom of heaven. A man cannot serve God and mammon. God cannot deny himself. These cans and cannots are the crags of certainty underlying science as well as the Scriptures, and it is on these crags of absolutely self-evident truth that I would plant the basis of a universal religion, asserting the necessity of the new birth for our deliverance from the love of sin, and of an atonement for our deliverance from the guilt of it.

I am not teaching the sufficiency of natural religion, but only its efficiency. By mere reason we can ascertain the necessity of our deliverance from the guilt of sin, but by mere reason it is difficult to know how we are to be delivered. "Plato," said Aristotle once, when a student under the great master, "I see how God may forgive some sins of carelessness, but not how he can forgive sins of deliberately bad intention, for I do not see how he ought to."

The murderer, the ravisher, the thief, have bad intentions, but perhaps, according to their light, these have no more moral turpitude than some bad intentions you and I have cherished. But we must keep peace with our faculties, with our record, and with the God who cannot deny himself. I am afraid of the human faculties, for God is in them and behind them. He originated the plan of them. You must stay with yourself while you continue to exist, and harmonization with the plan of your soul is an unalterable condition of your peace.

Ours is a transitional age; but no transition in life, or death, or beyond death, will ever free us from the necessity of harmonizing our religious faith and practice with self-evident truth and with the mind that was in Christ.

If I were called upon to select watchwords for a universal religion, they should be these two:

1. Self-Surrender to the Self-Evident in Science and Scripture.
2. Imitation of the Mind that was in Christ.

But these two are one. There are philosophical certainties in the self-evident truths of the nature of things and these certainties are a self-revelation of God. There are historical certainties in the whole field of man's prolonged and varied experience, but especially in the person, teaching and influence of Christ, and these certainties are a self-revelation of God. But there is but one God, so all self-revelations of the Eternal Reason and the Eternal Word are one.

Christ was man at his climax. He revealed God to man and also man to himself. In his human nature Christ was the perfect exemplar of what every man should be. Human nature can be understood only when studied in its one perfect example. There has appeared on earth once, and but once, a Being whose soul was in harmony with itself and God. The soul of

Christ must be taken as a lesson in the capacities of normal humanity. Our philosophy does not reach the proper height until it shows us how we can harmonize all the human faculties with conscience as they were harmonized in Christ's soul. The natural action of any piece of mechanism is the nearly or quite frictionless action. The natural action of the human faculties is their frictionless or harmonious interworking among themselves, each taken at its best and conscience taken with the strength it had in Christ. The natural or harmonious action of human nature, experience finds only in the imitation of Christ. The natural is the Christ-like.

In Berlin University I once heard Prof. Dorner call out to his class: "The scientific truth of advanced modern ethics is not so much that man has conscience as that conscience has man." Shakespeare said: "Conscience is a thousand swords." John Wesley said: "God is a thousand consciences." How am I to keep peace with myself, my God and my record of sin, except by looking on the Cross until it is no cross to bear the Cross; except by beholding God not merely as my Creator but also as my Saviour, and being melted by the vision and made glad to take him as Lord also?

As I came to this assembly I bought a book full of the songs of aggressive, evangelical religion (Gospel Hymns, No. 5), which now so profoundly moves this city, and I found in that little volume words which may be bitter indeed when eaten, but which, when fully assimilated, will be sweet as honey. I summarize my whole scheme of religion in these words, which you may put on my tombstone:

Choose I must, and soon must choose
Holiness, or heaven lose.
While what heaven loves I hate,
Shut for me is heaven's gate.

Endless sin means endless woe.
Into endless sin I go,
If my soul, from reason rent,
Takes from sin its final bent.

Balance lost, but not regained,
Final bent is soon attained.
Fate is choice in fullest flower.
Man is flexile — for an hour!

As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed, and there abide.

Light obeyed increaseth Light,
Light resisted bringeth night.
Who shall give me will to choose,
If the love of Light I lose?

Speed, my soul; this instant yield;
Let the Light its scepter wield.
While thy God prolongeth grace,
Haste thee toward his holy face!

BUDDHISM IN JAPAN.

By Horin Toki.

Bhagavat Setyammie taught three yanas or vehicles for the conveyance of the truth—the Preliminary yana, Hinayana or Small vehicle, and Mahayana or Great vehicle, teaching over fifty years of his life. Though the truth of the three yanas is the same, the difference in its appearance is in the minds of the disciples who receive it.

The grand intellect and great humanity of Bhagavat enabled him to teach according to the capacity of mankind; therefore, though the Tripitaka of Buddhism is vast and the distinction of Triyana is dense, it is not the distinction made by the different views of the disciples of a later age. These yanas are the streams benefiting mankind, flowing out from the whole Buddhist Sea. According to these channels the name of Triyana was temporarily given, and as these streams of Triyana finally empty again into their grand source, the ocean of Buddhism, the length and depth of them ought not to be discussed, adhering to the views of Triyana.

The Preliminary yana contains Deva-Sutra and others which were taught in the Deer Park of Benares by Bhagavat when he first attained his enlightenment, and by it five sitas or moral precepts were instructed.

They are, "Not to kill, not to steal, not to commit adultery, not to talk in immoral language, and not to drink intoxicating liquors." They were taught to the laymen of both sexes, and also the cause and effect were explained from the point of ethics.

The Himayana is the doctrine contained in Agama-Sutra with others. In it Bhagavat explained four satyas or truths which are grief, evolution, dissolution, and the path. He also admonished by two hundred and fifty moral precepts to the priests of both sexes, and ten to the novices. The core of the doctrine is to reach into the realm of pure, clean tranquillity out from the grievous appearing world of humanity. This is the point forcibly elucidated in the Southern Buddhism. The Mahayana is taught in Saddhama-Pundarika-Sutra, Suramgam-Sutra, Mahavairokana-Bhisamphodi-Sutra, etc., in which Bhagavat explained that there is clear tranquillity in the very aspect of this world, that is, to equalize this present state of existence to the calm, clear condition of perfection. And though the precepts number from ten to two hundred and fifty, the law in the mind which corresponds to them is the guide. This is the Northern Buddhism, which is especially elucidated in Japan. If the different points of the systematic doctrines of Southern and Northern Buddhism are briefly explained,

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it will be found that the basis of the former is to exact physical obedience and that of the latter is the mental harmony with the moral precepts.

Again, the believer in the former looks for his clear tranquil world outside of himself in some far distant place, while the perfection of the latter is in his own mind, right in this world. And still again the former looks at all things from the relative point, and the latter from the absolute. Although the temporary distinction is like the above, Mahayana does not exclude Hinayana, and together they are called Ekayana. These are the principal different points of Northern and Southern Buddhism, but both teach cause and effect, and their origin is one. We believe that finally these two views will come together without any contest according to the development of the human intellect and the progress of science. This is the reason why the Mahabodhi Soeiety was organized in Calcutta, India, and there are in the land of Northern and Southern Buddhism those who want to combine these two systems.

Buddhism claims that there is no beginning and no end in all things, therefore the existence of one Creator (not by this expression meaning God) is not believed. But in the Mahavairokana-bhisambodhi-sutra, Bhagavat Vairokana explains himself. "I am the first origin of all, and am called the base of the Universe." This seems as if Buddhism claims that this Vairokana is the same as one Creator, but it is not so. For to show the cause of all phenomena, the idea of origin was temporarily introduced from the conception of time; in other words, all things are endless and without beginning, but they were only temporarily explained by assuming the idea of first and last. For illustration, take a large circle, which has in reality no beginning or end; mark some temporary place in it as a starting point, that explains the whole circle. Now all things are without beginning or end in their reality, therefore a Creator without beginning or end is superfluous. But comprehending that all things have two virtues, aspects of differentiality and uniformity, and then taking one aspect of the two, that is differentiality, there is no strong objection to the assumption in Buddhism of a Creator. But this is a one-sided view of differentiality discarding uniformity, therefore this idea is disapproved of because of its distortion. In Saddhanna-pundarika-Sutra it is said, "In all the directions of the world there is only one law of Ekayana." Therefore if we reflect the innumerable things of the Universe with the intellectual mirror of Unity, that very aspect of differentiality is itself the law of one. The doctrine which teaches more or less this uniform truth is of course the Ekayana, which we especially revere and love.

Buddhism claims that all beings, both sensible and senseless, have the nature of Buddha, therefore men, lower animals, plants, etc., are said to have the Buddhistic nature—that is, the essential Spirit in full completeness. But they seem entirely different from each other by their various forms of development on the physical plane, in spite of their having the same spirit.

RIGHT REV. HORIN TOKI, JAPAN.

"THE PAST EXPERIENCE POINTS OUT TO US THAT IT IS TIME TO REMODEL JAPANESE BUDDHISM,—THAT IS, THE HAPPY HERALD IS AT OUR GATES INFORMING US THAT THE BUDDHISM OF PERFECTED INTELLECT AND EMOTION, SYNTHESIZING THE ANCIENT AND MODERN SECTS, IS NOW COMING"

This is the reason why in Nirvana-Sutra it is said, "All beings have the nature of Buddha." If the nature of all things is explained by mental science, biology, etc., it will be ascertained that the idea taught in the Nirvana-Sutra of the uniform spirit in all things is true.

Buddhism enlightens all beings and makes them Buddha. The method to obtain that result is generally divided into two kinds: One is the Holy Path—that is, for beings to liberate themselves by their own exertion; the other is the Pure Path—that is, to be delivered by the external power. But in the long run, without regard to the above distinction, we enlighten ourselves and we become Buddha by the correspondence of our wisdom with the universal truth; therefore to become Buddha means to reach the stage of perfect development or the virtue and power of Buddha inherent in ourselves. As that nature of Buddha was already existent in all beings through eternity, to become Buddha does not mean that any virtue or power comes from without—that is, from an omnipotent being outside ourselves. Or it is not a weak emancipation, as it is taught that the spiritual nature of all beings approaches the nature of the Divine one, but it cannot become one with the one. To manifest the same virtue and power as that of Buddha, and finally to reach to the plane of principle, which is body of truth, and manifest fully the intellect, and its application of that one most divine in all the Universe, is to be Buddha.

The especial characteristics of Buddhism are humanity and patient forbearance, therefore the aim of it is to help all beings to develop the nature of Buddha, and to guide them to the plane of Buddha with the deepest sympathy and tenderest humanity; from age to age, and from life to life, and by patient forbearance, to pity those who believe in false doctrines, those who are enemies and those teachers of vicious doctrines, all being looked upon with impartial love, as the children of one mother, and they are guided into the true reason and right path with all patience. This is the especial characteristic of Buddhism and which we conduct with a deep reverence. To be called jealous even occasionally is the great shame of the Buddhist. In Amitayus-dhyana-sutra it is said, "The mind of Buddha is that of the greatest humanity;" and in the sutra of the Last Instruction it is said, "The virtue of patience cannot be superseded by keeping moral precepts and ethical conduct." These are the evidences that the characteristics of Buddhism are patience and humanity.

Buddhism teaches the right path of cause and effect, and nothing which can supersede the idea of cause and effect will be accepted and believed. Buddha himself cannot contradict this law, which is the Buddha of Buddha, and no omnipotent power except this law is believed to be existent in the universe. The action of the law of cause and effect is the operation of truth, and truth is the real substance of this law, therefore truth and the law of cause and effect are respectively the appellations of the substance and action of one thing, but not of two things. The truth is

the substance and absolute, and cause and effect is the action and relative. By the surface of the sea and the motion of its waves, the truth and the cause and effect can be understood.

Good and evil in Buddhism are divided into the characteristic and conventional. The first term is applied to the case of goodness or wickedness of the character, and the second to that good or evil produced by the social constitution and customs. Therefore in Buddhism the characteristic good and evil are ten virtues: that is, not to kill, not to steal, not to commit adultery, not to use immoral language, not to use scurrilous language, not to use double-tongued language, not to be brutal and covetous, not to be angry, not to be intolerant and uncharitable; and ten evils which are the opposite of the above. All other evil and good belong to the second kind or conventional.

As to the feeling of pain and pleasure, it is experienced by the cause of good or evil, and there is no Buddha or Divinity who administers it. The relative revolution of pain into pleasure and *vice versa*, and good into bad and *vice versa*, is dependent upon the mental disturbance; therefore the good and evil and pain and pleasure are only phantoms floating upon the ruffled surface of the mind, and are produced and felt by ourselves, as, for instance, the silkworm produces the thread from within and surrounds itself by the cocoon. No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves.

The meditation in Buddhism is to call out the mysterious and tremendous force from the pure and absolute truth in the universe, and to correspond it with the mental power of ourselves. At this point of correspondence there is again the mysterious function or action which will cause the union of our mental power with that great force of the absolute truth in clear, pure and active manner. This instant of harmony is the instant when our nature of Buddha and that pure truth together become one absolute body; this is called enlightenment, and it is the effect of meditation. As to those matters above the effect we will speak at another opportunity.

The prayer, the worship, and the truth of Buddhism fill the universe; therefore to pray and to worship a symbol is not the idea; but in the case where a symbol is used it is only the means to make clear and pure the minds of those who are not yet fully enlightened. In other words, prayer and worship are only the means to generalize and enlighten the mental horizon which dwells on the view of the clouded distinction, thou and I, regarding the symbol as an example representing the grand, uniform and absolute truth. Therefore, if we arrive to the understanding of the same equalization of the truth with ourselves, of course there is no need of worship or prayer. Prayer or worship is like a finger which points to the moon; when the round face of the moon is once seen there is no need of the finger. However, the erroneous mind of the mass of mankind is not on the plane.

They are always against this uniformity, and consequently the contention of different views is aroused, and the prayer or the worship of a symbol of the truth is constantly introduced before them to reflect themselves to their own minds. If our mind agrees to the substance of this uniformity under all circumstances, our actions will have the virtue which will fill the universe, and happiness and tranquillity will always be there. This is the reason why Kobo Daishi, the founder of Shingon or true-word sect in Japan, adored the relation of the phenomena with their true reason, saying, "The parts and the whole are not two, therefore, whether they are looked upon as one, or whether they are viewed in two ways as the whole or parts, either is correct." Consequently in the plane of lower intellect the prayer and worship are relied upon from necessity. As to the symbol, whether it is corporeal or incorporeal, we do not discuss, because if it has the form of certain length and breadth, or if it is square or round, or of whatever color it may be, and whether it is seen internally as the subjective image, or whether it is the material objective one seen externally, we think of it as the same symbol. Therefore the prayer and worship of the symbol in Buddhism is very different from the so-called idol worship.

In Buddhism it is believed that the soul or spirit of all beings is without beginning or end, and also that the soul transmigrates through three ages, that is, past, present and future. But this migration is not caused or controlled by any external power. It is the floating and sinking of our mind which we feel in revolving succession according to our bad or good conduct. And though the effect of transmigration depends upon the body and mind, in the case when it is felt in the future, it is experienced in the soul also. This soul is not an incorporeal substance of reason. Of course it has no form like the rough, material body of man, or other tangible things, but it has fine phantasmal form and its function is contained within itself.

Consequently, in comparison with the ordinary physical body, it is said to be incorporeal; while if it is compared with the abstract reason, it is said to have a form, this is called invisible form. In spite of its invisibility it has already a form, which in the future will assume visibility, and experience pain and pleasure. This is the reason why it is said that the action done and the cause planted in the mind and body of the present physical life will be felt in the soul in the future. This is our view of transmigration, which is not the same with absorption.

Buddhism demonstrates Nirvana; this is a great source of truth, and may be called the pinnacle of the unknowable. In the Hinayana doctrine, the uniting with the law of passive uniformity to sink in the realm of the calm extinction of mind and body, separating from the delirious condition of a one-sided or crude idea, is looked upon as the complete attainment of the Nirvana. But this is only the beginning of the Nirvanic understanding, because there is another and still higher point, which is called the

"undwelling" or free attainment of Nirvana. This is to go out from the limit of the calmness of the body and mind, entertaining the grand aspiration to develop everything and benefit mankind and to engage in active exertion for humanity from the circle of Buddhas down to the Sravakas, from heaven to men, from the higher class to the lower class of human society, from the animals to the devils, from paradise to hell, without leaving any vacant place, this is the free attainment of Nirvana in Mahayana. Those who go along the Mahayana road have this free understanding as their ultimate aim from the beginning, whether by self-exertion or external power. Consequently their vows and conduct correspond and they do the greatest humanity always. The point where this active engagement culminates is the point where this vow and conduct exactly correspond, and also it is the point of the most developed state of freest attainment of Nirvana. This is called the doctrine of absorption.

The above is the abbreviated conception of Japanese Buddhism from the general point of its doctrine. As thirteen centuries have passed since its introduction, some erroneous ideas have developed in certain circles, and for that reason it is very desirable that the true conception be generally understood.

SUPPLEMENT TO HORIN TOKI'S PAPER.

LADIES AND GENTLEMEN,—Is it not a mysterious condition of things that you and I, who apparently belong to different creeds and faith, are come together, and I had the pleasure of speaking something about Buddhism? I say I was very fortunate to have the chance of seeing you, and, excuse me, to say that you were not altogether without interest to listen to my paper, which you accepted with clap and applause. I now again take the liberty of speaking something further about Buddhism, so that you might understand that religion, as well as its relation to our sun-rising land of Japan, much better. In "Chidoron," which means, translated into English, "degrees of wisdom," it is said that all Buddhas teach in two ways. What are those two ways? One is to teach the truth of doctrine; the other is to guide the goodness and righteousness of mankind. The former teaches us that our body and spirit are always in constant contact with the outside world, and regulated by the absolute truth, which, having no beginning or no end, and yet performing the endless action of cause and effect as in a circle, fills the universe. For instance, God in Christianity, the absolute extremity in Confucianism, Ameno-Minaka-nushi-no-mikoto in Shintoism, Borakamma, in Brahmanism, are established in order to show the truth of the universe. The latter —that is to guide the goodness and righteousness of mankind—inspires us with purity and righteousness into body and mind as well as the surrounding conditions. In other words, I should say that it teaches that absolute truth is constantly acting to make a man on the surface of the earth complete this purity and goodness. Therefore, should I speak from the side of goodness, I should say that Buddhism, as in Christianity, teaches Ten Command-

ments, such as, "not to kill; not to steal; not to commit adultery; not to tell a falsehood; not to joke; not to speak evil of others; not to use double tongue; not to be greedy, neither be stingy; not to be cruel." Such commandments guide us into morality and goodness, kindly and minutely, by regulating our every-day personal action. Such commandments by pacifying, purifying and enlightening our passions, as well as our wisdom, shall in the run, of course, make the present society, which is full of vice, hatred and struggles of race, just like hungry dogs or wolves, a holy paradise of purity, peace and love. The regulating power of such commandments shall turn this troublesome world into the spiritual kingdom of fraternity and humanity. This is only one illustration of Buddhist preaching, and you see that Buddhism does not quarrel with other religions about the truth. If there were a religion which teaches the truth in the same way, Buddhism regards it as the truth of Buddhism disguised under the garment of other religion. Buddhism never cares what the outside garment might be. It only aims to promote the purity and morality of mankind. It never asks, Who discovered it? Who taught them? It only appreciates the goodness and righteousness. It helps the others to succeed in the purification of mankind. Buddha himself called Buddhism "a round circulating religion," which means that Buddhism is truth common to every religion, regardless of the outside garment. The absolute truth must not be regarded as the monopolization of one religion or other. The truth is the broadest and widest. In short, Buddhism teaches us that the Buddhism is the goddess of truth, who is common to every religion, but who showed her true phase to us through the Buddhism.

What I have just said is a brief account of Buddhism. And now let me tell you that this Buddhism has been a living spirit and nationality of our beloved Japan for so many years, and will be forever. Consequently, the Japanese people, who have been constantly guided by this beautiful star of truth of Buddhism, are very hospitable toward other religions and countries, and are entirely different from some other obstinate nations. I say this without least boast. Nay, I say this from simplicity and purity of my mind. The Japanese history of thirty years—that is, the history since we opened our country for foreigners—will prove to you that our country is quite unequaled on the way of picking up what is good and right, even done by others. We never said, Who invented this? Which country brought that? The things of good nature have been most heartily accepted by us, regardless of race and nationality. Is this not the precious gift of the truth of Buddhism, the spirit of our country? But don't too hastily conclude that we are only blinded in imitating others. We have our own nationality; let me assure you that we have our own spirit. But we are not so obstinate to deny even what is good. So, we trust in the unity of truth, but do not believe the Creator fancied out by imperfect brain of human beings. We also firmly preserve our own nationality as to manner, customs, arts, literature, benevolence, architecture, and language. We have very charming and lovely nationality

which characterizes all customs and relation between the sexes, between old and young, and so on, with peace and gentleness. You may think me too boastful, but allow me to warrant you that in traveling into the interior of Japan you will never be received with the compliment of "Hello, John!" You will never be received with the compliment, "Hello, Jack!" Nay, our people are not so impolite. None of them. Everywhere you go you will receive the hearty welcome and kind hospitality. Not only this, you are well aware of the fact that Japan has her own originality in fine arts, sculpture, painting, architecture, etc. Should you doubt me please trouble yourself to come over to Japan, where the beautiful mountains and clear streams will welcome you with smiles and open heart. Japan, though small in area, with the glorious rising as well as the setting sun, which shines over the beautiful cherry tree flowers, will do her very best to please you. The Japanese fine arts production, which abounds in all the cities of Japan, will tell you their own history. Not only this, there the beautiful climate will tempt you to forget "the departure" from Japan. But I say, that you ladies and gentlemen are not so weak as to be tempted by climate or the other things so far as to forget your own country, but the respect, courtesy, kindness and hospitality you will constantly receive there might, perhaps, make it too hard for you to leave Japan without a shed of tears. You must not think that this is spoken by one mortal Horin Toki of Japan, but it is spoken to you by the truth, who borrowed my tongue. Truly it is. And let me ask you, who do you think originated such beautiful customs, fine arts of world-wide reputation in Japan? Allow me to assure you that it was Buddhism. I have no time to count one by one what Buddhism has wrought out in Japan during the past eleven hundred years. But one word is enough; Buddhism is the spirit of Japan; her nationality is Buddhism.

This is the true state of Japan. But is it not a pity that we see some false and obstinate religionists, who, comparing this promising Japanese with the South Islanders, have been so carelessly trying to introduce some false religion into our country? As I said before, we Buddhists welcome any who are earnest after the truth, but can we keep silent to see the falsehood disturbing the peace and nationality of our country? The hateful rumors of the collision taking place between the two parties are sometimes spread out. We, from the standpoint of love to our country, cannot overlook this falsehood and violation of peace and fraternity. Do you think it is right for one to urge upon a stranger to believe what he does not like, and call that stranger foolish, barbarous, ignorant and obstinate, on account of the latter's denying the proposal made by the former? Do you think it is right for the former to excite the latter by calling so many names and consequently resulting in a social disorder? I should say that such an one as that is against peace, love and order, fraternity and humanity. I should say that such an one as that is against the truth. He who is against the truth had better die. Justice does conquer the injustice, and we are glad to see

that the cloud of falsehood is gradually disappearing before the light of truth. Also you, ladies and gentlemen, who are assembled now here, are the friends of truth. Nay, you are amidst the truth. You breathe the truth as you do the air. And you surely endorse my opinion, because it is nothing but the truth. I think that this Parliament of Religious Congresses is nothing but the beginning of making the family of universal brotherhood under the same roof of truth, and I hope that the Parliament of the kind will be held hereafter very often, and at last we, all the nations of the world, shall be true sisters and brothers of love and truth.

A BUDDHIST PRIEST CARRYING A PORTABLE IDOL SHRINE.

THE FIFTH DAY.

WHAT THE DEAD RELIGIONS HAVE BEQUEATHED TO THE LIVING.

By Prof. George S. Goodspeed, The University of Chicago.

The form in which the theme assigned to me is stated is suggestive. It implies that the religions of the world are not isolated or independent They are related to one another, and so related that their attitude is not one of hostility. They are forces which contribute to one another. Even the dead religions have left bequests to the living.

The subject also implies that these bequests are positive. It is not worth our while to consider the topic if we are convinced beforehand that the dead religions have left behind them only "bones and a bad odor." We are invited to recognize the fact that a knowledge of them serves a somewhat higher purpose than "to point a moral and adorn a tale;" to see in them stages in the religious history of humanity, and to acknowledge that a study of them is important, yes, indispensable, to adequate understanding of present systems. If they have sometimes seemed to show "what fools these mortals be" when they seek after God, they also indicate how he has made man for himself, and how human hearts are restless till they rest in him. Though dead, they yet speak, and among their words are some which form a part of our inheritance of truth.

These dead religions may be roughly summed up in seven groups:

1. Prehistoric cults, which remain only as they have been taken up into more developed systems, and the faiths of half-civilized people like those of Central America and Peru.

2. The dead religions of Semitic Antiquity—that is, those of Phœnicia and Syria, of Babylonia and Assyria.

3. The religion of Egypt.

4. The religions of Celtic Heathendom.

5. The religions of Teutonic Heathendom.

6. The religion of Greece.

8. The religion of Rome.

It would be manifestly impossible in the brief limits of this paper adequately to present the material which these seven groups offer toward the discussion of this question. Even with a selection of the most important

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systems the material is too extensive. Our effort therefore will be directed not toward a presentation of the material exhaustively or otherwise, but merely toward a suggestion of the possible ways in which the achievements of these "dead" systems may contribute to a knowledge of the living religions, and of religious facts in general, with some illustrations from the immense field which the above groups cover.

There are three general lines along which the dead religions may be questioned as to their contributions to the living.

First. What are the leading religious ideas around which they have centered or which they have most fully illustrated?

Second. What are their actual material contributions of ideas or usages to other systems?

Third. In the history of their development, decay and death, how do they afford instruction, stimulus or warning?

I. All religious systems represent some fundamental truth or elements of truth. They center about some eternal idea. Otherwise they would have no claims upon humanity and gain no lasting acceptance with men. The religions of antiquity are no exception to this principle. They have emphasized certain phases of the religious sentiment, grasped certain elements of the Divine nature, elucidated certain sides of the problems of existence before which man cries out after God. It is not necessary to repeat that these truths and clear perceptions are often mingled with false views and pressed to extravagant and harmful lengths. But progress through the ages has been made, in spite of these errors, by means of the fundamental elements of truth to which the very errors bear witness. These are the bequests of the dead religions to the world. They enrich the sum total of right thoughts, noble aspirations, worthy purposes. When patient and analytic study of the facts of religious history has borne in upon one the validity of the principle of development in this field, these religions appear as parts of the complex whole, and the truths they embody enter into the sphere of religious knowledge as elements in its ever-increasing store.

And not merely as units in the whole are these truths part of the possession of living faiths, but since that whole is a development in a real sense they enter into the groundwork of existing religions. We do not deny that present life would not be what it is if Egypt and Assyria had not played their part in history — so correlated is all history. Can we then deny that present religion would not be what it is without their religions? An idea once wrought out and applied in social life, becomes not only a part of the world's truth, but also a basis for larger insight and wider application. Thus the great and fruitful principles which these dead faiths embodied and enunciated have been handed down by them to be absorbed into larger and higher faiths, whose superiority they themselves have had a share in making possible. How important and stimulating, therefore, is an investigation of them.

An illustration may be drawn from the religions of two ancient nations, Egypt and Babylonia, which gave two highly influential religious ideas to the world. There is the religion of Egypt, that land of contradiction and mystery, where men thought deep things, yet worshiped cats and cranes; were the most joyous of creatures, and yet seem to have devoted themselves to building tombs; explored many fields of natural science and practical arts, yet give us as the height of their achievements—a human mummy. One central religious notion of Egypt was the *nearness of the Divine.* It was closely connected with a fundamental social idea of the Egyptians. The man of Egypt never looked outside of his own land without disdain. It contained for him the fullness of all that heart could wish. He was a thoroughly contented and joyous creature, and the favorite picture which he formed of the future life was only that of another Egypt like the present. What caused him the most thought was how to maintain the conditions of the present in the passage through the veil of death. The body, for example, indispensable to the present was equally required in the future, and must be preserved. Thus it came to pass that the Egyptian, happiest and most contented of all men in this life, has left behind him tombs, mummies and the Book of the Dead. Now in this favored land the Egyptian must have his Gods. Deity must be near at hand. What was nearer than his presence and manifestation in the animal life most characteristic of each district? Thus was wrought into shape, founded on the idea of the Divine nearness, that bizarre worship of animals, the wonder and the contempt of the ancient world. This idea which underlay that animal worship, though so crudely conceived, was deeply significant and constituted a most important contribution to the world.

Another great religion of ancient times—the Babylonian-Assyrian—contributed quite a different truth. Living in a land open on every side to the assaults of nature and man, and having no occasion to glorify Babylonia, as the Egyptian exalted his native land, the Babylonian found his worthiest conception of the Divine in an exalted Deity who from the heights of heaven and the stars rained influence. He emphasized the *transcendence of the Divine.* Time does not permit me to give the fuller explanation of the origin of this idea or to trace its growth. Surrounded by a crowd of indifferent or malevolent spirits, who must be controlled by a debasing system of magic, these men looked above and found deliverance in the favor of the Divine beings who gave help from the skies. Their literature gives evidence of how they rose by slow degrees to this higher plane of thought in the constant appeal from the earth to the heaven, from the power of spirits to the grace of the gods.

Whatever was its origin, it is noticeable that the idea of the elevation, separateness, transcendence of Deity is a fruitful basis of morality. To put oneself under the protection of a Lord implies acknowledgment of a standard of obedience. At first purely ritual or even physical in its requirements,

this standard becomes gradually suffused with ethical elements. The process is traced in the so-called Babylonian Penitential Psalms, which indeed do not contain very clear traces, if any, of purely ethical ideas. But the fact remains that the Babylonian doctrine of the Transcendence of Deity, thus developed out of the antagonism of natural forces, is a starting point for the ethical reconstruction of religion. Egypt never could accomplish this with her religion. She has nothing corresponding to the Penitential Psalms.

These two primitive religious systems gave to the world these two fundamental ideas. These two earliest empires carried these ideas with their armies to all their scenes of conquest, and their merchants bore them to lands whither their warriors never went. The significance of this is not always grasped; nor is it easy to trace the results of the diffusion of these conceptions. Standing among the earliest religious thoughts which man systematically developed, they had a wonderful opportunity and we shall see that the opportunity was not neglected.

II. In considering the extent and character of the influence exercised by these religious ruling ideas of Egypt and Babylonia, we pass over to the second element in the bequest of the dead religions to the living—the direct contributions made by the former to the latter. The subject requires careful discrimination. Not a few scholars have gone far astray at this point, in their treatment of religious systems. Formerly it was customary to find little that was original in any religion. All was borrowed. The tendency to-day is reactionary, and the originality of the great systems is exaggerated. There is no question as to the fact of the dependence of religions upon one another. The danger is lest it be overlooked that similar conditions in two religions may produce independently the same results. It must be recognized also that ancient nations held themselves more aloof from one another, and especially that religion, as a matter of national tradition, was much more conservative both in revealing itself to strangers and in accepting contributions from without. Yet the student of religion knows how, in one sense, every faith of the world has absorbed the life of a multitude of other local and limited cults. This is true of the sectarian religions of India. Islâm swallowed up the heathen worships of ancient Arabia. Many a shrine of Christianity is a transformation of a local altar of heathendom. There is no more important and no more intricate work lying in the sphere of Comparative Religion than an analysis of existing faiths with a view to the recovery of the bequests of preceding systems. While much has been done, the errors and extravagances of scholars in many instances should teach caution.

We must pass over a large portion of this great field. Attention should be called to the wide range of materials in the realm of Christianity alone. To her treasury bequests of usage and ritual have come from all the dead past. From Teutonic and Celtic faiths, from the cultus of Rome, and the

worship and thought of Greece, contributions can still be pointed out in the complex structure. Christian scholars have done splendid work in tracing out these remains. I need but refer to the labors of Dr. Hatch and Prof. Harnack upon the relations of Christianity to Greece, and those of the eminent French scholar, the late Ernest Renan, in the investigation of Christianity's debt to Rome, as instances of the richness of the field and the importance of the results.

A more limited illustration, which is also in continuation of the line of thought already followed, may be shown in the influence of the religions of Egypt and Assyria-Babylonia upon living faiths, or, more exactly, the connection of their leading ideas with the doctrines of Judaism and Christianity.

The religious ideas of Egypt seem to have spread westward and to have had their greatest influence upon Greece. It has been the fashion to deny utterly the dependence of Greece upon Egypt in respect to religion, but it cannot be denied that the trend of recent discoveries in archæology leads to the opposite conclusion. We must emphasize the fact that every people contributes far more to its own system of religious belief than it borrows from without. Yet Greece herself acknowledged her debt in this matter to the land of the Nile, and there is no real reason to deny her own testimony. It is striking to observe how the fundamental Egyptian notions of the sufficiency of the present life and the nearness of the Divine reveal themselves in Hellas. The Greek conceived these ideas, indeed, in a far higher fashion.

Harmony and *Beauty* were the touchstones by which he tested the world and found it good.

The grotesqueness of the Egyptian forms yielded to the grace of the Athenian creations of art and religion, but beneath them was the same thought. In man and his works the Greek found the ideal of the Divine, and to him we owe the transformation of the doctrine of the Divine nearness into that of God's immanence.

Egypt's influence in the East was cut off early after her period of conquest, by the rise of the Hittite Empire. It is difficult to see any traces of her doctrines in the religions of Western Asia, unless it be in that of Phœnicia. But with one people, at a later period, it would seem probable that her religious ideas would find lodgment. Just what Egypt contributed to the religion of Israel is a subject of contention among scholars. For a number of years, if Israelitish traditions are to be trusted, the Hebrews were under Egyptian domination and the formation of their nation and their religious system dates from their deliverance from this bondage.

Did they not borrow from the well-organized and imposing religious system of their captors? Could they avoid doing so? The evidences of any such borrowing are not easy to discover. Either they have been carefully removed by later ages or another and more powerful influence has obliterated them. It is also to be remembered that the feeling excited in Israel by the rigors of Egyptian slavery was one of repulsion and abhor

A HAWAIIAN WOODEN IDOL.

rence of everything Egyptian. It is more probable, therefore, that the influence of the religion of Egypt upon Israel was a negative one, and that the foundations of her social and religious institutions were laid in a spirit of separation from what was characteristic of her oppressor.

This negative influence, beginning thus in the birth of the nation and continuing through several centuries in the relations of the two peoples, was, in its formative power over Hebrew religion, second only to that which was positively exercised by another religious system, viz., that of Assyria-Babylonia, to which we now turn.

There were three great periods in which the Hebrews came into close relations with their neighbor on the Tigris and Euphrates. The first was that represented by the tradition respecting Abraham. He came from Ur of the Chaldees with the doctrine of the true God. The circumstances which moved him to depart from that center of the world's civilization are not clear to us, but the tradition gives no hint of hostile relations such as occasioned Israel's departure from Egypt. It was here, therefore, that he came in contact with those elevated ideas of the Divine transcendence which are characteristic alike of the religion of Babylonia and in a higher and purer degree of the religion of Israel. Can he have gained his first perception of this truth from the Babylonians? It is not improbable. It is certainly true that a mighty impetus was given to this doctrine in Israel by this earliest contact with Babylonian life.

The third of these periods was the Babylonian captivity. Many scholars are inclined to assign to this time a large number of acquisitions by Israel in the field of Babylonian religion, such as the early traditions of the Creation and the Deluge. But they forget that the same feeling which led Israel to reject all the attractions of Egypt, would be equally aroused against Babylon, in whose cruel grasp they found themselves held fast.

It is in the second period, that of the Assyrian Conquest of Western Asia, that Israel came most fully under the influence of the religion and the religious ideas of the Babylonians. Both Israel and Assyria had developed a religious system, though Assyria was far in advance of Israel in this respect. Heir of Babylon's civilization and religion, Assyria had advanced a step beyond her ancestral faith. In the god Asshur the nation worked out a conception of a national God before whom the other deities of the Pantheon took subordinate positions. Without denying the Divine transcendence, Assyria moved in the direction of monotheism. A god of majesty, he was, also, conceived in the Assyrian style as a god of justice whose law, though but slightly tinged with ethical ideas as we hold them, must be obeyed.

The Hebrew conception of Jahveh had also been fashioned in the struggle after nationality. It was a conception born out of the very heart of the nation divinely moved upon by the true God. It did not owe its origin to Egypt or Assyria-Babylonia. But we cannot fail to observe how

the note of Divine transcendence, the majesty of Jehovah, was ever kept clear in the minds of the Hebrew nation from the two opposite influences — the negative force of Egypt's contrary doctrine and the positive power of the Assyro-Babylonian religious system as conceived by the Assyrian Empire. They were ever present and impressive examples throughout the centuries of Israelitish history. Under this supporting influence Israel took the one higher step which remained to be taken. Moved forward by the irresistible impulse thus outwardly and inwardly felt, the prophets released Israel's God from the fetters of nationality and from the bonds of selfish morality, and preached the doctrine of a transcendent righteous God of all the earth.

Thus these two elemental truths about God have been conveyed from Egypt and from Babylonia to the nations of men. They have come to be together the possession of Christianity. The doctrine of the Divine transcendence is the gift of Judaism to the Christian Church, and Christian theology has wrought it out into complex and impressive systems of truth. The truth of the divine immanence early found its place in the hearts and minds of the believers. It is noticeable that the scene of its sway, if not of its Christian origin, was the city of Alexandria. The place where Greek and Egyptian met was the home of this Græco-Egyptian doctrine which the Alexandrian fathers wrought into the Christian system, and which is to-day beginning to claim that share in the system which its complementary truth has seemed to usurp.

The religions which flourished and passed away have in this way contributed to the fundamentals of Christian theism.

III. The preceding discussion has unavoidably encroached upon the ground of the third line of inquiry, namely: What have the dead religions afforded to the living in their history? What instruction do their life and death give as to the success or failure of religious systems?

Two *a priori* theories occupy the field as explanations of these religions. First, they are regarded as teaching the blindness of man in his search after God, and the falsity of humanly constructed systems apart from special Divine revelation. The dead religions perished because they were false, the production either of Satan or of deluded or designing men. The second theory holds these religions to be steps in the progressive evolution of the religious life of humanity, passing through well defined and philosophically arranged stages, each justifiable in its own circumstances, each a preparation for something higher.

Both views are inadequate because they do not include all the facts. What is needed in the study of religion to-day, more than anything else, is a study of the manifold facts which religions present, and a rigid abstinence from philosophical theories which find facts to suit themselves.

One great excellence of this Parliament is that it brings us face to face with these facts. These brief sessions will do more for the study of relig-

ion than the philosophizing of a score of years. No religion in the totality and complexity of its phenomena is wholly false or wholly true. The death of a religion is not always an evidence of its decay and corruption, its inadequacy to meet the wants of man. There are certain phases of living religious life which every sane man would prefer to see removed and their place supplied by the doctrines and practice of some dead religions. In the search for the laws of religious life and the results of religious activity the dead religions are particularly valuable because these laws and forces have in them worked out to the end. They have formed a completed structure or produced a ruin, both of which disclose with equal fidelity and equal adequacy the workings of invariable and irresistible law.

Generalizations on these phenomena, if correctly made, have a satisfying quality and a validity which afford a basis for instruction and guidance. Thus these religions themselves constitute what may be after all their most valuable bequest, and as such, they have a peculiar interest for the student of religion.

The proofs of this statement throng in upon us and we can select but a few. Among the problems of present religious life that of the relations of church and state receive light from these dead religions. In antiquity these relations consisted in almost complete identification of the two organisms. Most frequently the church existed for the state, its servant, its slave. The results were most disastrous to both parties, but religion especially suffered. Its priesthoods either became filled with ambitious designs upon the state, as in Egypt, or fell into the position of subserviency and weakness, as in Babylonia and Assyria, Rome and Greece. The aims and ends of truth were narrowed and trimmed to fit imperfect social conditions, and the fate of religion was bound up with the success or failure of a political policy. The destruction of the nation meant the disappearance of the religion. Assyria dragged into her grave the religion which she professed. A similar fate attended many of the cults of Semitic antiquity through the conquest of the great world-empires which successively dominated Western Asia. The finished experience of these dead faiths, therefore, speaks clearly in favor of the separation of religion from the state.

Another problem which they enlighten is that of religious unity and the consequent future of religious systems, the ultimate religion. Where these systems survived the ruin of the nationality on which they depended, they met their death through a mightier religious force. The most brilliant example of this phenomenon is the conflict of Christianity with the religions of the ancient world. Christianity's victory was achieved without force of arms. Was it merely that its foes were moribund, that the religious forces of antiquity had all but lost their power? This is not by any means all the truth. I cannot glory in the victory of a Christianity over decaying religions that would have died of themselves if only left alone, but I am proud of her power in that, when "the fullness of the times" was come, when Egypt and Syria,

Judea, Greece and Rome offered to the world their best, she was able to take all their truths into her genial grasp, and incarnating them in Jesus Christ make them *in Him* the beginning of a new age, the starting point of a higher evolution.

These religions were crippled by their essential character. They had no real unity of thought. Their principle of organization was the inclusion of local cults, not the establishment of a great idea. There was broad toleration in the ancient religious world, both of forms and ideas, but the toleration of ideas existed because of the want of a clear thought-basis of religion or, to speak more precisely, the want of a theology. With the absence of this the multiplicity of forms produced a meaningless confusion. Even where each of these systems reveals to us the presence of a common idea traceable through all its forms, this one idea is only a phase of the truth. Assyria's doctrine of the Divine transcendence, and Egypt's view of the divine nearness, and Greece's tenet of the divineness of man or the humanness of God, were valid religious ideas, but each was partial. These religions so inclusive of forms could not include or comprehend more than their own favorite idea. But when Christianity came against them with a well-rounded theology, a central truth like that of the incarnation, a truth and a life which not merely included but reconciled all elements of the world's religious progress, none of these ancient systems could stand before it.

They seem to tell us that the true test of a religious system is the measure in which it is filled with God. So far as they saw him they led men to find help and peace in him. They proclaimed his laws, they sought to assure to men his favor. So far as they accomplished this, so far as they were filled with God, both as a doctrine and as a life, they fulfilled their part in the education and salvation of the human race. By that test they rose and fell; by that measure they take their place in the complex evolution of the world. And it was because they failed to rise to the height of Christianity's comprehension and absorption of God that they perished.

We are sometimes inclined, amid the din of opposing creeds, to long for a religion without theology. These dead faiths warn us of the folly of any such dream. In the presence of a multitude of religions, such as are represented in this Parliament, we are tempted to believe that the ultimate religion will consist in a bouquet of the sweetest and choicest flowers of them all. The graves of the dead religions declare that not selection but incorporation makes a religion strong; not incorporation but reconciliation, not reconciliation but the fulfillment of all these aspirations, these partial truths in a higher thought, in a transcendent life. The system of religion here represented, or to come, which will not merely elect but incorporate, not merely incorporate but reconcile, not merely reconcile but fulfill, holds the religious future of humanity.

Apart from particular problems these dead religions in clear tones give two precious testimonies. They bear witness to man's need of God and

man's capacity to know him. Looking back to-day upon the dead past, we behold men in the jungle and on the mountain, in the Roman temple and before the Celtic altar, lifting up holy hands of aspiration and petition to the Divine. Sounding through Greek hymns and Babylonian psalms alike, are heard human voices crying out after the Eternal.

But there is a nobler heritage of ours in these oldest of religions. The capacity to know God is not the knowledge of him. They tell us with one voice that the human heart, the universal human heart that needs God and can know him was not left to search for him in blindness and ignorance. He gave them of himself. They received the light which lighteth every man. That light has come down the ages unto us, shining as it comes with ever brighter beams of Divine Revelation. "For God, who at sundry times and in divers manners, spake unto the fathers,"—and we are beginning to realize to-day, as never before, how many are our spiritual fathers in the past—" hath in these last days spoken unto us in the Son."

THE POINTS OF CONTACT AND CONTRAST BETWEEN CHRISTIANITY AND MOHAMMEDANISM.

By President George Washburn, D.D., Robert College, Constantinople.

I. It is not my purpose to enter upon any defense or criticism of Mohammedanism, but simply to state, as impartially as possible, its points of contact and contrast with Christianity.

The chief difficulty in such a statement arises from the fact that there are as many different opinions on theological questions among Moslems as among Christians, and that it is impossible to present any summary of Mohammedan doctrine which will be accepted by all.

The faith of Islâm is based primarily upon the Koran, which is believed to have been delivered to the Prophet at sundry times by the angel Gabriel, and upon the traditions reporting the life and words of the prophet; and, secondarily, upon the opinions of certain distinguished theologians of the second century of the Hegira, especially for the Sunnis, of the four *Imams*, Hanifè, Shafi, Malik, and Hannbel.

The Shiites, or followers of Aali, reject these last with many of the received traditions, and hold opinions which the great body of Moslems regard as heretical. In addition to the two-fold divisions of Sunnis and Shiites and of the sects of the four *Imams*, there are said to be several hundred minor sects.

It is, in fact, very difficult for an honest inquirer to determine what is really essential to the faith. A distinguished Moslem statesman and scholar once assured me that nothing was essential beyond a belief in the existence and unity of God. And several years ago the *Sheik-ul-Islâm*, the highest authority in Constantinople, in a letter to a German inquirer, stated that whoever confessed that there is but one God, and that Mohammed is his prophet, is a *true* Moslem, although to be a good one it is necessary to observe the five points of confession, prayer, fasting, almsgiving, and pilgrimage; but the difficulty about this apparently simple definition is that belief in Mohammed as the prophet of God involves a belief in all his teaching, and we come back at once to the question what that teaching was.

The great majority of Mohammedans believe in the Koran, the traditions and the teaching of the school of Hanifè, and we cannot do better than to

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take these doctrines and compare them with what are generally regarded as the essential principles of Christianity.

With this explanation we may discuss the relations of Christianity and Mohammedanism as Historical, Dogmatic, and Practical.

It would hardly be necessary to speak in this connection of the historical relations of Christianity and Islâm if they had not seemed, to some distinguished writers, so important as to justify the statement that Mohammedanism is a form and outgrowth of Christianity, — in fact essentially a Christian sect.

Carlyle, for example, says, "Islâm is definable as a confused form of Christianity." And Draper calls it "the Southern Reformation, akin to that in the North under Luther." Dean Stanley and Dr. Döllinger make similar statements.

While there is a certain semblance of truth in their view, it seems to me not only misleading, but essentially false.

Neither Mohammed nor any of his earlier followers had ever been Christians, and there is no satisfactory evidence that up to the time of his announcing his prophetic mission he had interested himself at all in Christianity. No such theory is necessary to account for his monotheism. The citizens of Mecca were mostly idolaters, but a few, known as *Hanifs*, were pure deists, and the doctrine of the unity of God was not unknown theoretically even by those who, in their idolatry, had practically abandoned it. The temple at Mecca was known as *Beit ullah*, the house of God. The name of the Prophet's father was *Abdallah*, the servant of God; and *by Allah* was a common oath among the people.

The one God was nominally recognized, but in fact forgotten in the worship of the stars, of *Lat* and *Ozza* and *Manah*, and of the 360 idols in the temple at Mecca. It was against this prevalent idolatry that Mohammed revolted, and he claimed that in so doing he had returned to the pure religion of Abraham. Still, Mohammedanism is no more a reformed Judaism than it is a form of Christianity. It was essentially a new religion.

The Koran claimed to be a new and perfect revelation of the will of God, and from the time of the Prophet's death to this day no Moslem has appealed to the ancient traditions of Arabia or to the Jewish or Christian Scriptures as the ground of his faith. The Koran and the traditions are sufficient and final. I believe that every orthodox Moslem regards Islâm as a separate, distinct, and absolutely exclusive religion; and there is nothing to be gained by calling it a form of Christianity. But after having set aside this unfounded statement, and fully acknowledged the independent origin of Islâm, there is still a historical relationship between it and Christianity which demands our attention.

The Prophet recognized the Christian and Jewish Scriptures as the Word of God, although it cannot be proved that he had ever read them. They are mentioned one hundred and thirty-one times in the Koran, but there is only

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"THE TRUTH SPOKEN IN LOVE IS THE ONLY POSSIBLE BASIS UPON WHICH THIS CONGRESS CAN STAND. WE HAVE A COMMON FATHER; WE ARE BRETHREN; WE DESIRE TO LIVE TOGETHER IN PEACE, OR WE SHOULD NOT BE HERE: BUT OF ALL THINGS WE DESIRE TO KNOW WHAT IS TRUTH, FOR TRUTH ALONE CAN MAKE US FREE."

one quotation from the Old Testament, and one from the New. The historical parts of the Koran correspond with the Talmud, and the writing current among the heretical Christian sects, such as the Protevangelium of James, the pseudo Matthew, and the gospel of the nativity of Mary, rather than with the Bible. His information was probably obtained verbally from his Jewish and Christian friends, who seem, in some cases, to have deceived him intentionally. He seems to have believed their statements that his coming was foretold in the Scriptures, and to have hoped for some years that they would accept him as their promised leader.

His confidence in the Christians was proved by his sending his persecuted followers to take refuge with the Christian King of Abyssinia. He had visited Christian Syria, and, if tradition can be trusted, he had some intimate Christian friends. With the Jews he was on still more intimate terms during his last years at Mecca and the first at Medina

But in the end he attacked and destroyed the Jews, and declared war against the Christians; making a distinction, however, in his treatment of idolaters and "the people of the Book," allowing the latter, if they quietly submitted to his authority, to retain their religion on the condition of an annual payment of a tribute or ransom for their lives. If, however, they resisted, the men were to be killed and the women and children sold as slaves (Koran, sura ix.). In the next world Jews, Christians and idolaters are alike consigned to eternal punishment in hell.

Some have supposed that a verse in the second sura of the Koran was intended to teach a more charitable doctrine. It reads: "Surely those who believe, whether Jews, Christians, or Sabians, whoever believeth in God and the last day, and doth that which is right, they shall have their reward with the Lord. No fear shall come upon them, neither shall they be grieved." But Moslem commentators rightly understand this as only teaching that if Jews, Christians, or Sabians beome Moslems they will be saved, the phrase used being the common one to express faith in Islâm.

In the third sura it is stated in so many words: "Whoever followeth any other religion than Islâm it shall not be accepted of him, and at the last day he shall be of those that perish."

This is the orthodox doctrine; but it should be said that one meets with Moslems who take a more hopeful view of the ultimate fate of those who are sincere and honest followers of Christ.

The question whether Mohammedanism has been in any way modified since the time of the Prophet by its contact with Christianity, I think every Moslem would answer in the negative. There is much to be said on the other side, as, for example, it must seem to a Christian student that the offices and qualities assigned to the Prophet by the traditions, which are not claimed for him in the Koran, must have been borrowed from the Christian teaching in regard to Christ; but we have not time to enter upon the discussion of this question.

II. *Dogmatic Relations.*—In comparing the dogmatic statements of Islâm and Christianity, we must confine ourselves, as strictly as possible, to what is generally acknowledged to be essential in each faith. To go beyond this would be to enter upon a sea of speculation almost without limits, from which we could hope to bring back but little of any value to our present discussion.

It has been formally decided by various *fetvas* that the Koran requires belief in seven principal doctrines, and the confession of faith is this, "I believe on God, on the Angels, on the Books, on the Prophets, on the Judgment day, on the eternal Decrees of God Almighty concerning both good and evil, and on the Resurrection after death."

There are many other things which a good Moslem is expected to believe, but these points are fundamental.

Taking these essential dogmas one by one we shall find that they agree with Christian doctrine in their general statement, although in their development there is a wide divergence of faith between the Christian and the Moslem.

First, The Doctrine of God.—This is stated by Omer Nessefi (A. D. 1142) as follows: "God is one and eternal. He lives, and is almighty. He knows all things; hears all things; sees all things. He is endowed with will and action. He has neither form nor figure, neither bounds, limits or numbers, neither parts, multiplications, or divisions, because he is neither body nor matter. He has neither beginning nor end. He is self-existent, without generation, dwelling or habitation. He is outside the empire of time, unequaled in his nature as in his attributes, which without being foreign to his essence do not constitute it."

The Westminster Catechism says: "God is a spirit, infinite, eternal, unchangeable, in his being wisdom, power, holiness, justice, goodness and truth. There is but one only, the living and true God."

It will be seen that these statements differ chiefly in that the Christian gives special prominence to the moral attributes of God, and it has often been said that the God of Islâm is simply a God of almighty power, while the God of Christianity is a God of infinite love and perfect holiness; but this is not a fair statement of truth. The ninety-nine names of God which the good Moslem constantly repeats, assign these attributes to him. The fourth name is "The Most Holy;" the twenty-ninth "The Just;" the forty-sixth "The All Loving;" the first and most common is "The Merciful," and the moral attributes are often referred to in the Koran. In truth there is no conceivable perfection which the Moslem would neglect to attribute to God.

Their conception of him is that of an absolute Oriental monarch, and his unlimited power to do what he pleases makes entire submission to his will the first, most prominent duty. The name which they give to their religion implies this. It is *Islâm*, which means *submission* or *resignation*;

but a king may be good or bad, wise or foolish, and the Moslem takes as much pains as the Christian to attribute to God all wisdom and all goodness.

The essential difference in the Christian and Mohammedan conception of God lies in the fact that the Moslem does not think of this great King as having anything in common with his subjects, from whom he is infinitely removed. The idea of the incarnation of God in Christ is to them not only blasphemous but absurd and incomprehensible; and the idea of *fellowship* with God, which is expressed in calling him *our Father*, is altogether foreign to Mohammedan thought. God is not immanent in the world in the Christian sense, but apart from the world and infinitely removed from man.

Second, The Doctrine of Decrees, or of the Sovereignty of God, is a fundamental principle of both Christianity and Islâm.

The Koran says: "God has from all eternity foreordained by an immutable decree all things whatsoever come to pass, whether good or evil."

The Westminster Catechism says: "The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass."

It is plain that these two statements do not essentially differ, and the same controversies have arisen over this doctrine among Mohammedans as among Christians, with the same differences of opinion.

Omer Nessifi says: "Predestination refers not to the temporal but to the spiritual state. Election and reprobation decide the final fate of the soul, but in temporal affairs man is free."

A Turkish confession of faith says: "Unbelief and wicked acts happen with the foreknowledge and will of God, by the effect of his predestination, written from eternity on the preserved tablets, by his operation but not with his satisfaction. God foresees, wills, produces, loves all that is good, and does not love unbelief and sin, though he wills and effects it. If it be asked why God wills and effects what is evil and gives the Devil power to tempt man, the answer is, he has his views of wisdom which it is not granted to us to know."

Many Christian theologians would accept this statement without criticism, but in general they have been careful to guard against the idea that God is in any way the efficient cause of sin, and they generally give to man a wider area of freedom than the orthodox Mohammedans.

It cannot be denied that this doctrine of the decrees of God has degenerated into fatalism more generally among Moslems than among Christians. I have never known a Mohammedan of any sect who was not more or less a fatalist, notwithstanding the fact that there have been Moslem theologians who have repudiated fatalism as vigorously as any Christians.

In Christianity this doctrine has been offset by a different conception of God, by a higher estimate of man, and by the whole scheme of redemp-

tion through faith in Christ. In Islâm there is no such counteracting influence.

Third, the other five doctrines we may pass over with a single remark in regard to each. Both Moslems and Christians believe in the existence of good and evil *angels*, and that God has revealed his will to man in certain *inspired books*, and both agree that the Hebrew and Christian Scriptures are such books. The Moslem, however, believes that they have been superseded by the Koran, which was brought down from God by the angel Gabrial. They believe that this is his eternal and uncreated word; that its divine character is proved by its poetic beauty; that it has a miraculous power over men apart from what it teaches, so that the mere hearing of it, without understanding it, may heal the sick or convert the infidel. Both Christians and Moslems believe that God has sent *prophets and apostles* into the world to teach men his will; both believe in the *judgment day* and the *resurrection of the dead*, the immortality of the soul, and rewards and punishments in the future life.

It will be seen that in simple statement the seven positive doctrines of Islâm are in harmony with Christian dogma; but in their exposition and development the New Testament and the Koran part company, and Christian and Moslem speculation evolve totally different conceptions, especially in regard to everything concerning the other world. It is in these expositions based upon the Koran (*e.g.*, suras lvi. and lxxviii.), and still more upon the traditions, that we find the most striking contrasts between Christianity and Mohammedanism; but it is not easy for a Christian to state them in a way to satisfy Moslems, and as we have no time to quote authorities we may pass them over.

Fourth, The essential dogmatic difference between Christianity and Islâm is in regard to the person, office, and work of Jesus Christ. The Koran expressly denies the Trinity, the Divinity of Christ, his death, and the whole doctrine of the Incarnation and the Atonement, and rejects the sacraments which he ordained.

It accepts his miraculous birth, his miracles, his moral perfection, and his mission as an inspired prophet or teacher. It declares that he did not die on the cross, but was taken up to heaven without death, while the Jews crucified one like him in his place. It consequently denies his resurrection from the dead, but claims that he will come again to rule the world before the day of judgment.

It says that he will himself testify before God that he never claimed to be divine: this heresy originated with Paul.

At the same time the faith exalts Mohammed to very nearly the same position which Christ occupies in the Christian scheme. He is not divine, and consequently not an object of worship, but he was the first created being, God's first and best beloved, the noblest of all creatures, the mediator between God and man, the great intercessor, the first to enter Paradise, and the high-

est there. Although the Koran in many places speaks of him as a sinner in need of pardon (*Ex.*, suras xxiii., xlvii., and xlviii.), his absolute sinlessness is also an article of faith.

The Holy Spirit, the third person in the Trinity, is not mentioned in the Koran, and the Christian doctrine of his work of regeneration and sanctification seems to have been unknown to the Prophet, who represents the Christian doctrine of the Trinity as teaching that it consists of God the Father, Mary the Mother, and Christ the Son. The promise of Christ in the Gospel of John to send the Paraclete, the prophet applies to himself, reading παρακλητος as περικλυτος, which might be rendered into Arabic as *Ahmed*, another form of the name Mohammed.

We have, then, in Islâm a specific and final rejection and repudiation of the Christian dogma of the Incarnation and the Trinity, and the substitution of Mohammed for Christ in most of his offices; but it should be noted in passing that while this rejection grows out of a different conception of God, it has nothing in common with the scientific rationalistic unbelief of the present day. If it cannot conceive of God as incarnate in Jesus Christ, it is not from any doubt as to his personality, or his miraculous interference in the affairs of this world, or the reality of the supernatural. These ideas are fundamental to the faith of every orthodox Mohammedan, and are taught everywhere in the Koran.

There are *nominal* Mohammedans who are theists, and others who are pantheists of the Spinoza type. There are also some small sects who are rationalists, but after the fashion of old English Deism rather than of the modern rationalism. The Deistic rationalism is represented in that most interesting work of Justice Ameer Ali, *The Spirit of Islâm*. He speaks of Mohammed as Xenophon did of Socrates, and he reveres Christ also, but he denies that there was anything supernatural in the inspiration or lives of either, and claims that Hanife and the other Imams corrupted Islâm as he thinks Paul the apostle did Christianity; but this book does not represent Mohammedanism any more than Renan's "Life of Jesus" represents Christianity. These small rationalistic sects are looked upon by all orthodox Moslems as heretics of the worst description.

III. *The practical and ethical relations* of Islâm to Christianity are even more interesting than the historical and dogmatic. The Moslem code of morals is much nearer the Christian than is generally supposed on either side, although it is really more Jewish than Christian.

The truth is, that we judge each other harshly and unfairly by those who do not live up to the demands of their religion, instead of comparing the pious Moslem with the consistent Christian.

We cannot enter here into a technical statement of the philosophical development of the principles of law and morality as they are given by the Imam Hanife and others. It would be incomprehensible without hours of

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explanation, and is really understood by but few Mohammedans, although the practical application of it is the substance of Mohammedan law.

It is enough to say that the moral law is based upon the Koran, and the traditions of the life and sayings of the Prophet enlarged by deductions and analogies. Whatever comes from these sources has the force and authority of a revealed law of God.

The first practical duties inculcated in the religious code are: *Confession* of God, and Mohammed his prophet; *Prayer* at least five times a day; *Fasting* during the month of Ramazan, from dawn to sunset; *Alms* to the annual amount of two and one half per cent. on property; *Pilgrimage* to Mecca at least once in a lifetime. A sixth duty, of equal importance, is taking part in *sacred war*, or war for religion; but some orthodox Moslems hold that this is not a perpetual obligation, and this seems to have been the opinion of Hanife.

In addition to these primary duties of religion, the moral code, as given by Omer Nessefi, demands: Honesty in business; modesty or decency in behavior; fraternity between all Moslems; benevolence and kindness toward all creatures. It forbids gambling, music, the making or possessing of images, the drinking of intoxicating liquors, the taking of God's name in vain, and all false oaths. And in general, Omer Nessefi adds: "It is an indispensable obligation for every Moslem to practice virtue and avoid vice, *i. e.*, all that is contrary to religion, law, humanity, good manners, and the duties of society. He ought especially to guard against deception, lying, slander and abuse of his neighbor."

We may also add some specimen passages from the Koran:

"God commands justice, benevolence and liberality. He forbids crime, injustice and calumny."

"Avoid sin in secret and in public. The wicked will receive the reward of his deeds."

"God promises his mercy and a brilliant recompense to those who add good works to their faith."

"He who commits iniquity will lose his soul"

"It is not righteousness that you turn your faces in prayer toward the east or the west, but righteousness is of him who believeth in God and the last day, and the angels and the prophets; who giveth money, for God's sake, to his kindred and to orphans, and to the needy and the stranger, and to those who ask, and for the redemption of captives; who is constant in prayer, and giveth alms; and of those who perform their covenant, and who behave themselves patiently in adversity and hardships and in time of violence. These are they who are true, and these are they who fear God."

So far, with one or two exceptions, these conceptions of the moral life are essentially the same as the Christian, although some distinctively Christian virtues, such as meekness and humility, are not emphasized.

Beyond this we have a moral code, equally binding in theory, and

equally important in practice, which is not at all Christian, but is essentially the morality of the Talmud, in the extreme value which it attaches to outward observances, such as fasting, pilgrimages, and ceremonial rites.

All the concerns of life and death are hedged about with prescribed ceremonies, which are not simple matters of propriety, but of morality and religion; and it is impossible for one who has not lived among Moslems to realize the extent and importance of this ceremonial law.

In regard to polygamy, divorce, and slavery, the morality of Islâm is in direct contrast with that of Christianity; and as the principles of the faith, so far as it is determined by the Koran and the Traditions, are fixed and unchangeable, no change in regard to the legality of these can be expected. They may be silently abandoned, but they can never be forbidden by law in any Mohammedan state. It should be said here, however, that while the position of woman, as determined by the Koran, is one of inferiority and subjection, there is no truth whatever in the current idea that, according to the Koran, they have no souls, no hope of immortality, and no rights. This is an absolutely unfounded slander.

Another contrast between the morality of the Koran and the New Testament is found in the spirit with which the faith is to be propagated. The Prophet led his armies to battle, and founded a temporal kingdom by force of arms. The Koran is full of exhortations to fight for the faith. Christ founded a spiritual kingdom, which could only be extended by loving persuasion and the influence of the Holy Spirit.

It is true that Christians have had their wars of religion, and have committed as many crimes against humanity in the name of Christ as Moslems have ever committed in the name of the Prophet; but the opposite teaching on this subject in the Koran and the New Testament is unmistakable, and involves different conceptions of morality.

Such, in general, is the ethical code of Islâm. In practice there are certainly many Moslems whose moral lives are irreproachable according to the Christian standard, who fear God, and in their dealings with men are honest, truthful, and benevolent; who are temperate in the gratification of their desires, and cultivate a self-denying spirit, of whose sincere desire to do right there can be no doubt.

There are those whose conceptions of pure spiritual religion seems to rival those of the Christian mystics. This is specially true of one or two sects of Dervishes. Some of these sects are simply Mohammedan Neo-Platonists, and deal in magic, sorcery, and purely physical means of attaining a state of ecstasy; but others are neither pantheists nor theosophists, and seek to attain a unity of spirit with a supreme, personal God by spiritual means.

Those who have had much acquaintance with Moslems know that, in addition to these mystics, there are many common people — as many women as men — who seem to have more or less clear ideas of spiritual life, and

strive to attain something higher than mere formal morality and verbal confession; who feel their personal unworthiness, and hope only in God.

The following extract from one of many similar poems of Shereef Hanum, a Turkish Moslem lady of Constantinople, rendered into English by Rev. H. G. Dwight, is certainly as spiritual in thought and language as most of the hymns sung in Christian churches:

"O Source of Kindness and of Love,
Who givest aid all hopes above,
'Mid grief and guilt although I grope,
From thee I'll ne'er cut off my hope,
My Lord, O My Lord!

"Thou, King of kings, dost know my need,
Thy pardoning grace no bars can heed,
Thou lov'st to help the helpless one,
And bidd'st his cries of fear be done,
My Lord, O My Lord!

"Should'st Thou refuse to still my fears,
Who else will stop to dry my tears?
For I am guilty, guilty still,
No other one has done so ill,
My Lord, O My Lord!

"The lost in torment stand aghast
To see this rebel's sin so vast;
What wonder, then, that Shereef cries
For mercy, mercy, e'er she dies,
My Lord, O My Lord!"

These facts are important, not as proving that Mohammedanism is a spiritual faith in the same sense as Christianity, for it is not, but as showing that many Moslems do attain some degree, at least, of what Christians mean by spiritual life; while, as we must confess, it is equally possible for Christianity to degenerate into mere formalism.

Notwithstanding the generally high tone of the Moslem code of morals, and the more or less Christian experience of spiritually minded Mohammedans, I think that the chief distinction between Christian and Moslem morality lies in their different conceptions of the nature and consequences of sin.

It is true that most of the theories advanced by Christian writers on theoretical ethics have found defenders among the Moslems; but Mohammedan law is based on the theory that right and wrong depend on legal enactment, and Mohammedan thought follows the same direction. An act is right because God has commanded it, or wrong because he has forbidden it. God may abrogate or change his laws, so that what was wrong may become right. Moral acts have no inherent moral character, and what may be wrong for one may be right for another. So, for example, it is impossible to discuss the moral character of the Prophet with an orthodox Moslem, because it is a sufficient answer to any criticism to say that God commanded or expressly permitted those acts which in other men would be wrong.

There is, however, one sin which is in its very nature sinful, and which man is capable of knowing to be such — that is, the sin of denying that there is one God, and that Mohammed is his Prophet. Everything else depends on the arbitrary command of God, and may be arbitrarily forgiven; but this does not, and is consequently unpardonable. For whoever dies in this sin there is no possible escape from eternal damnation.

Of other sins some are grave and some are light, and it must not be supposed that the Moslem regards grave sins as of little consequence. He believes that sin is rebellion against infinite power, and that it cannot escape the notice of the all-seeing God, but must call down his wrath upon the sinner; so that even a good Moslem may be sent to hell to suffer torment for thousands of years before he is pardoned.

But he believes that God is merciful; that "he is minded to make his religion light, because man has been created weak." (Koran, sura iv.) If man has sinned against his arbitrary commands, God may arbitrarily remit the penalty, on certain conditions, on the intercession of the Prophet, on account of expiatory acts on the man's part or in view of counterbalancing good works. At the worst, the Moslem will be sent to hell for a season and then be pardoned, out of consideration for his belief in God and the Prophet, by divine mercy. Still, we need to repeat, the Moslem does not look upon sin as a light thing.

But notwithstanding this conception of the danger of sinning against God, the Mohammedan is very far from comprehending the Christian idea that right and wrong are inherent qualities in all moral actions; that God himself is a moral being, doing what is right because it is right, and that he can no more pardon sin arbitrarily than he can make a wrong action right; that he could not be just and yet justify the sinner, without the atonement made by the incarnation and the suffering and the death of Jesus Christ.

They do not realize that sin is itself corruption and death; that mere escape from hell is not eternal life, but that the sinful soul must be regenerated and sanctified by the work of the Holy Spirit before it can know the joy of the beatific vision.

Whether or not I have correctly stated the fundamental difference between the Christian and Mohammedan conceptions of sin, no one who has had Moslem friends can have failed to realize that the difference exists, for it is extremely difficult, almost impossible, for Christians and Moslems to understand one another when the question of sin is discussed. There seems to be an hereditary incapacity in the Moslem to comprehend this essential basis of Christian morality.

Mohammedan morality is also differentiated from the Christian by its fatalistic interpretation of the doctrine of Decrees. The Moslem who reads in the Koran, "As for every man we have firmly fixed his fate about his neck," and the many similar passages, who is taught that at least so far as the future life is concerned his fate has been fixed from eternity by an arbi-

trary and irrevocable decree, naturally falls into fatalism; not absolute fatalism, for the Moslem, as we have seen, has his strict code of morality and his burdensome ceremonial law, but at least such a measure of fatalism as weakens his sense of personal responsibility, and leaves him to look upon the whole Christian scheme of redemption as unnecessary, if not absurd.

It is perhaps also due to the fatalistic tendency of Mohammedan thought, that the Moslem has a very different conception from the Christian of the relation of the will to the desires and passions. He does not distinguish between them, but regards will and desire as one and the same, and seeks to *avoid* temptation rather than *resist* it. Of conversion, in the Christian sense, he has no conception—of that change of heart which makes the regenerated will the master of the soul, to dominate its passions, control the desires, and lead man on to final victory over sin and death.

There is one other point concerning Mohammedan morality of which I wish to speak with all possible delicacy, but which cannot be passed over in silence. It is the influence of the Prophet's life upon that of his followers. The Moslem world accepts him, as Christians do Christ, as the ideal man, the best beloved of God; and consequently their conception of his life exerts an important influence upon their practical morality.

I have said nothing thus far of the personal character of the Prophet, because it is too difficult a question to discuss in this connection; but I may say, in a word, that my own impression is that, from first to last, he sincerely and honestly believed himself to be a supernaturally inspired prophet of God. I have no wish to think any evil of him, for he was certainly one of the most remarkable men that the world has ever seen. I should rejoice to know that he was such a man as he is represented to be in Ameer Ali's *Spirit of Islâm*, for the world would be richer for having had such a man in it.

But whatever may have been his real character, he is known to Moslems chiefly through the Traditions, and these, taken as a whole, present to us a totally different man from the Christ of the Gospels. As we have seen, the Moslem code of morals commands and forbids essentially the same things as the Christian; but the Moslem finds in the Traditions a mass of stories in regard to the life and sayings of the Prophet, many of which are altogether inconsistent with Christian ideas of morality, and which make the impression that many things forbidden are at least excusable.

There are many nominal Christians who lead lives as corrupt as any Moslems, but they find no excuse for it in the life of Christ. They know that they are Christians only in name; while, under the influence of the Traditions, the Mohammedan may have such a conception of the Prophet, that in spite of his immorality, he may believe himself a true Moslem.

If Moslems generally believed in such a prophet as is described in the *Spirit of Islâm*, it would greatly modify the tone of Mohammedan life.

We have now presented, as briefly and impartially as possible, the

points of contact and contrast between Christianity and Islâm, as historical, dogmatic and ethical.

We have seen that while there is a broad, common ground of belief and sympathy, while we may confidently believe as Christians that God is leading many pious Moslems by the influence of the Holy Spirit, and saving them through the atonement of Jesus Christ, in spite of what we believe to be their errors in doctrine, these two religions are still mutually exclusive and irreconcilable.

The general points of agreement are that we both believe that there is one supreme, personal God; that we are bound to worship him; that we are under obligations to live a pious, virtuous life; that we are bound to repent of our sins and forsake them; that the soul is immortal, and that we shall be rewarded or punished in the future life for our deeds here; that God has revealed his will to the world through prophets and apostles, and that the Holy Scriptures are the Word of God.

These are most important grounds of agreement and mutual respect, but the points of contrast are equally impressive.

The Supreme God of Christianity is immanent in the world, was incarnate in Christ, and is ever seeking to bring his children into loving fellowship with himself.

The God of Islâm is apart from the world, an absolute monarch, who is wise and merciful, but infinitely removed from man.

Christianity recognizes the freedom of man, and magnifies the guilt and corruption of sin, but at the same time offers a way of reconciliation and redemption from sin and its consequences through the atonement of a divine Saviour and regeneration by the Holy Spirit.

Mohammedanism minimizes the freedom of man and the guilt of sin, makes little account of its corrupting influence in the soul, and offers no plan of redemption except that of repentance and good works.

Christianity finds its ideal man in the Christ of the Gospels; the Moslem finds his in the Prophet of the Koran and the Traditions.

Other points of contrast have been mentioned, but the fundamental difference between the two religions is found in these.

This is not the place to discuss the probable future of these two great and aggressive religions, but there is one fact bearing upon this point which comes within the scope of this paper. Christianity is essentially progressive, while Mohammedanism is unprogressive and stationary.

In their origin Christianity and Islâm are both Asiatic, both Semitic, and Jerusalem is but a few hundred miles from Mecca. In regard to the number of their adherents, both have steadily increased from the beginning to the present day. After nineteen hundred years Christianity numbers 400,000,000, and Islâm, after thirteen hundred years, 200,000,000; but Mohammedanism has been practically confined to Asia and Africa, while

Christianity has been the religion of Europe and the New World, and politically it rules now over all the world except China and Turkey.

Mohammedanism has been identified with a stationary civilization, and Christianity with a progressive one. There was a time, from the eighth to the thirteenth centuries, when science and philosophy flourished at Bagdad and Cordova under Moslem rule, while darkness reigned in Europe; but Renan has shown that this brilliant period was neither Arab nor Mohammedan in its *spirit* or *origin;* and although his statements may admit of some modification, it is certain that, however brilliant while it lasted, this period has left no trace in the Moslem faith unless it be in the philosophical basis of Mohammedan law, while Christianity has led the way in the progress of modern civilization.

Both these are positive religions. Each claims to rest upon a Divine revelation, which is, in its nature, final and unchangeable, yet the one is stationary and the other progressive. The one is based upon what it believes to be Divine *commands*, and the other upon Divine *principles;* just the difference that there is between the law of Sinai and the law of Love, the Ten Commandments and the Two. The ten are specific and unchangeable; the two admit of ever new and progressive application.

Whether in prayer or in search of truth, the Moslem must always turn his face to Mecca and to a revelation made once for all to the Prophet; and I think that Moslems generally take pride in the feeling that their faith is complete in itself, and as unchangeable as Mt. Ararat. It cannot progress because it is already perfect.

The Christian, on the other hand, believes in a living Christ, who was indeed crucified at Jerusalem, but rose from the dead, and is now present everywhere, leading his people on to ever broader and higher conceptions of truth, and ever new applications of it to the life of humanity; and the Christian Church, with some exceptions, perhaps, recognizes the fact that the perfection of its faith consists not in its immobility, but in its adaptability to every stage of human enlightenment. If progress is to continue to be the watchword of civilization, the faith which is to dominate this civilization must also be progressive.

It would have been pleasant to speak here to-day only of the broad field of sympathy which these two great religions occupy in common, but it would have been as unjust to the Moslem as to the Christian. If I have represented his faith as fairly as I have sought to do, he will be the first to applaud.

The truth, spoken in love, is the only possible basis upon which this Congress can stand. We have a common Father; we are brethren; we desire to live together in peace, or we should not be here; but of all things we desire to know what is Truth, for Truth alone can make us free.

We are soldiers all, without a thought of ever laying down our arms, but we have come here to learn the lesson that our conflict is not with each

A MUSSULMAN GUARDIAN OF THE MOSQUE.

other, but with error, sin, and evil of every kind. We are one in our hatred of evil and in our desire for the triumph of the kingdom of God, but we are only partially agreed as to what is Truth, or under what banner the triumph of God's kingdom is to be won.

No true Moslem or Christian believes that these two great religions are essentially the same, or that they can be merged by compromise in a common eclectic faith. We know that they are mutually exclusive, and it is only by a fair and honest comparison of differences that we can work together for the many ends which we have in common, or judge of the truth in those things in which we differ.

ON THE STUDY OF COMPARATIVE THEOLOGY.

By Prof. C. P. Tiele, Theol.D., Litt.D., Leiden University.

I greatly regret that official work of various kinds as well as the peculiar organization of our University system, prevents me from attending one of the Congresses at Chicago. But for this reason I am the more willing to comply, if possible, with the request which the Committee of this Congress did me the honor to address to me, viz., to send in a paper on the history and study of Comparative Theology, to be read at one of the meetings of the Congress. When I was ready to enter upon the performing of this task, the first question which presented itself before me was this: What is to be understood by Comparative Theology? I find that English speaking authors use the appellation promiscuously with Comparative Religion, but if we wish the words to convey a sound meaning, we should at least beware of using these terms as convertible ones. Theology is not the same as religion; and, to me, Comparative Theology signifies nothing but a comparative study of religious dogmas, Comparative Religion is nothing but a comparative study of the various religions in all their branches. I suppose, however, I am not expected to make this distinction, but Comparative Theology is to be understood to mean what is now generally called the Science of Religion, the word "science" not being taken in the limited sense it commonly has in English, but in the general signification of the Dutch Wetenschap (H. G. Wissenschaft) which it has assumed more and more even in the Romance languages.

So the history and the study of this science would have to form the subject of my paper, a subject vast enough to devote to it one or more volumes. It is still in its infancy. Although in former centuries its advent was heralded by a few forerunners, as Selden in "De Diis Syriis," de Brosses in "Le Culte des Dieux Fetiches," the tasteful Herder and others, as a science it reaches back not much further than to the middle of the nineteenth century. Dupuis' "Origine de tous les Cultes," which appeared in the opening years of the century, is a gigantic pamphlet, not an impartial historical research. Nor can Creuzer's and Baur's "Symbolik und Mythologie" lay claim to the latter appellation but are dominated by an *a priori* and long refuted theory. Meiner's "Allgemeine kritische Geschichte der Religionen" (1806–7), only just came up to the low standard which, at that time, historical scholars were expected to reach. Much higher stood Benjamin Constant, in whose work, "La Religion considerée dans sa source, ses formes et ses developpments" (1824 *suiv.*), written with French lucidity, for the first time a distinction was made between the essence and the forms

Coypright, 1893, by J. H. B.

of religion, to which the writer also applied the theory of development. From that time the science of religion began to assume a more sharply defined character, and comparative studies on an ever growing scale were entered upon, and this was done no longer chiefly with prejudice, either by the enemies of Christianity in order to combat it and to point out that it differed little or nothing from all the superstitions one was now getting acquainted with, or by the apologists in order to defend it against these attacks, and to prove its high excellence when compared with all other religions. The impulse came from two sides. On one side it was due to philosophy. Philosophy had, for centuries past, been speculating upon religion, but only about the beginning of our century it had become aware of the fact that the great religious problem cannot be solved without the aid of history; that, in order to define the nature and the origin of religion, one must first of all know its development. Already before Benjamin Constant this was felt by others, of whom we will only mention Hegel and Schelling. The "Religious Philosophie" (Phil. of Rel.) of one of them, the "Philosophie der Mythologie" of the other, are cast in the mould of a sketch of the history of the development of religious ideas. It may even be said that the right method for philosophical inquiry into religion was defined by Schelling, at least from a theoretical point of view, more accurately than by any one else; though we should add that he, more than anyone else, fell short in the applying of it. Hegel even endeavored to give a classification of religions, which, it is true, hits the right nail on the head, here and there, but as a whole, distinctly proves that he lacked a clear conception of the real historical development of religion. Nor could this be otherwise. Even if the one had not confined within the narrow bounds of an *a priori* system the historical data which were at his disposal, even if the other had not been led astray by his unbridled fancy, both wanted the means to trace religion in the course of its development. Most of the religions of antiquity, especially those of the East, were at that time known but superficially, and critical research into the newer forms of religion had as yet hardly been entered upon. One instance out of many: Hegel characterized the so-called Syriac (Aramaic) religions as "die Religion des Schmerzens" (Religion of Suffering). In doing this he of course thought of the myth and the worship of Thammuz-Adonis. He did not know that these are by no means of Aramaic origin, but were borrowed by the peoples of Western Asia from their eastern neighbors, and are in fact a survival of a much older, highly sensual naturism. Even at the time he might have known that Adonis was far from being an ethical ideal, that his worship was far from being the glorification of a voluntarily suffering deity. In short it was known that only the comparative method could conduce to the desired end, but the means of comparing, though not wholly wanting, were inadequate.

Meanwhile material was being supplied from another quarter. Phil-

ological and historical science, cultivated after strict methods, archæology, anthropology, ethnology, no longer a prey to superficial theorists and fashionable dilettanti only, but also subjected to the laws of critical research, began to yield a rich harvest. I need but hint at the many important discoveries of the last hundred years, the number of which is continually increasing. You know them full well, and you also know that they are not confined to a single province nor to a single period. They reach back as far as the remotest antiquity, and show us, in those ages long gone by, a civilization postulating a long previous development; they also draw our attention to many conceptions, manners and customs, among several backward or degenerate tribes of our own time, giving evidence of the greatest rudeness and barbarousness. They thus enable us to study religion as it appears among all sorts of peoples and in the most diversified degrees of development. They have at least supplied the sources to draw from, among which are the original records of religions, concerning which people formerly had to be content with very scanty, very recent and very untrustworthy information. You will not expect me to give you an enumeration of them. Let me mention only Egypt, Babylonia and Assyria, India and Persia, and of their sacred books only the Book of the Dead, the so-called Chaldean Genesis, the Babylonian penitential psalms and mythological texts, the Veda and the Avesta. These form but a small part of the acquired treasures, but if we had nothing else it would be much. I know quite well that at first, even after having deciphered the writing of the two first named, and having learned in some degree to understand the languages of all, people seemed not to be fully aware of what was to be done with these treasures, and that the translations, hurriedly put together, failed to lead to an adequate perception of the contents. I know also that even now, after we have learned how to apply to the study of these records the universally admitted, sound philological principles, much of what was believed to be known has been rejected as being valueless, and that the questions and problems, which have to be solved, have not decreased in number, but are daily increasing. I cannot deny that scholars of high repute and indisputable authority are much divided in opinion concerning the explanation of those texts, and that it is not easy to make a choice out of so many conflicting opinions.

How much does Brugsch differ in his representation of the Egyptian Mythology from Edward Meyer and Erman; how great a division among the Assyriologists between the Accadists, or Sumerists and the Anti-Sumerists or Anti-Accadists; how much differs the explanation of the Veda by Roth, Müller, Grassman, from that by Ludwig, and how different is Barth's explanation from Bergaigne's and Regnaud's; how violent was the controversy between Spiegel and Haupt about the explanation of the most ancient pieces in the Avesta; and now, in this year of grace, while the younger generation, as Bartholomæ and Geldner on the one hand, Geiger, Wilhelm, Hubschmann, Mills, on the other hand, are following different

roads, there has come a scholar and a man of genius, who is, however, particularly fond of paradoxes, James Darmesteter, to overthrow all that was considered up to his time as being all but stable, nay, even to undermine the foundations, which were believed safe enough to be built upon. But all this cannot do away with the fact that we are following the right path, that much has already been obtained and much light has been shed on what was dark. Of not a few of these new fangled theories may be said *Nubicula est, transibit*, and at least they are useful in compelling us once more to put to a severe test the results obtained. So we see that the modern science of religion, comparative theology, has sprung from these two sources: the want of a firmer empirical base of operations, felt by the philosophy of religion, and the great discoveries in the domain of history, archæology and anthropology. These discoveries have revealed a great number of forms of religion and religious phenomena, which, until now, were known imperfectly or not at all; and it stands to reason that these have been compared with those already known and that inferences have been drawn from this comparison. Can anyone be said to be the founder of the young science? Many have conferred this title upon the famous Oxford professor, F. Max Müller; others, among them his great American opponent, the no less famous professor of Yale College, W. Dwight Whitney, have denied it to him. We may leave this decision to posterity. I, for one, though I may rather be said to side with Whitney than with Müller, though I have frequently contested the latter's speculations and theories, would not close my eyes to the great credit he has gained by what he has done for the science of religion, nor would I gainsay the fact that he has given a mighty impulse to the study of it, especially in England and in France. But a new branch of study can hardly be said to be founded. Like others, this one was called into being by a generally felt want in different countries at the same time and as a matter of course. The number of those applying themselves to it has been gradually increasing, and for years it has been gaining chairs at Universities, first in Holland, afterwards also in France and elsewhere; now also in America. It has already a rich literature, even periodicals of its own. Though at one time the brilliant talents of some writers threatened to bring it into fashion and to cause it to fall a prey to dilettanti — a state of things that is to be considered most fatal to any science, but especially to one that is still in its infancy, this danger has fortunately been warded off, and it is once more pursuing the noiseless tenor of its way, profiting by the fell criticism of those who hate it.

I shall not venture to write its history. The time for it has not yet come. The rise of this new science, the comparative research of religions, is as yet too little a thing of the past to be surveyed from an impartia- standpoint. Moreover, the writer of this paper himself has been one of the laborers in this field for more than thirty years past, and so he is, to some extent, a party in the conflict of opinions. His views would be apt to be

THE WOTAIN FESTIVAL AT MADURA, INDIA.

too subjective and could be justified only by an exhaustive criticism of the theories with which he does not agree, a criticism which would be misplaced here and the writing of which would require a longer time of preparation than has now been allowed to him. A dry enumeration of the names of the principal writers and the titles of their works would be of little use, and would prove very little attractive to you. Therefore let me only add some words on the study of Comparative Theology.

The first, the predominating question is, is this study possible? In other words: What man, however talented and learned he may be, is able to command this immense field of inquiry, and what lifetime is long enough for the acquiring of an exhaustive knowledge of all religions? It is not even within the bounds of possibility that a man should master all the languages to study in the vernacular the religious records of all nations, not only recognized sacred writings, but also those of dissenting sects and the songs and sagas of uncivilized peoples. So one will have to put up with translations, and everybody knows that the meaning of the original is but poorly rendered even by the best translation. One will have to take upon trust what may be called second-hand information, without being able to test it, especially where the religions of the so-called primitive peoples are concerned. All these objections have not been made by me, for having the pleasure of setting them aside; they have frequently been raised against the new study and have already dissuaded many from devoting themselves to it. Nor can it be denied that they contain at least some truth. But if, on account of these objections, the comparative study of religions were to be esteemed impossible, the same judgment would have to be pronounced upon many other sciences. I am not competent to pass an opinion concerning the physical and biological sciences. I am alluding only to anthropology and ethnology, history, the history of civilization, archæology, comparative philology, comparative literature, ethics, philosophy. Is the independent study of all these sciences to be relinquished because no one can be required to be versed in each of their details equally well, to have acquired an exhaustive knowledge, got at the mainspring, of every people, every language, every literature, every civilization, every group of records, every period, every system? There is nobody who will think of insisting upon this.

Every science, even the most comprehensive one, every theory, must rest on an empirical basis, must start from an "unbiased ascertaining of facts;" but it does not follow that the tracing, the collecting, the sorting and elaborating of these facts, and the building up of a whole out of these materials must needs be consigned to the same hands. The flimsily constructed speculative systems, pasteboard buildings all of them, we have done away with for good and all. But a science is not a system, not a well-arranged storehouse of things that are known, but an aggregate of researches, all tending to the same purpose, though independent yet mutu-

ally connected, and each in particular connected with similar researches on other domains, which thus serve as auxiliary sciences. Now the science of religion has no other purpose than to lead to the knowledge of religion in its nature and in its origin. And this knowledge is not to be acquired, at least if it is to be a sound, not a would-be, knowledge, but by an unprejudiced historical-psychological research. What should be done first of all is to trace religion in the course of its development, that is to say, in its life, to inquire what every family of religions, as for instance the Aryan and the Semitic, what every particular religion, what the great religious persons have contributed to this development, to what laws and conditions this development is subjected and in what it really consists. Next, the religious phenomena, ideas and dogmas, feelings and inclinations, forms of worship and religious acts are to be examined, to know from what wants of the soul they have sprung and of what aspirations they are the expression. But these researches, without which one cannot penetrate into the nature of religion nor form a conception of its origin, cannot bear lasting fruit unless the comparative study of religions and of religious individualities lie at the root of them. Only to a few it has been given to institute this most comprehensive inquiry, to follow to the end this long way. He who ventures upon it cannot think of examining closely all the particulars himself; he has to avail himself of what the students of special branches have brought to light and have corroborated with sound evidence.

It is not required of every student of the science of religion that he should be an architect; yet, though his study may be confined within the narrow bounds of a small section, if he does not lose sight of the chief purpose and if he applies the right method, he too will contribute not unworthily to the great common work.

So a search after a solution of these abstruse fundamental questions would better be left to those few who add a great wealth of knowledge to philosophical talents. What should be considered most needful with a view to the present standpoint of Comparative Theology, is this: Learning how to put to the right use the new sources that have been opened up; studying thoroughly and penetrating into the sense of records that, on many points, still leave us in the dark; subjecting to a close examination particular religions and important periods about which we possess but scanty information; searching for the religious nucleus of myths; tracing prominent deities in their rise and development, and forms of worship through all the important changes of meaning they have undergone; after this the things thus found have to be compared with those already known. Two things must be required of the student of the science of religion. He must be thoroughly acquainted with the present state of the research—he must know what has already been got, but also what questions are still unanswered; he must have walked, though it be in quick time, about the whole domain of his science; in short, he must possess a general knowledge of religions and religious phe-

nomena. But he should not be satisfied with this. He should then select a field of his own, larger or smaller according to his capacities and the time at his disposal—a field where he is quite at home, where he himself probes to the bottom everything, of which he knows all that is to be known about it, and to the science of which he then must try to give a fresh impulse. Both requirements he has to fulfill. Meeting only one of them will lead either to the superficial dilettantism, which has already been alluded to, or to the trifling of those *doctores umbrarii*, those Philistines of science, who like nothing better than occupying our attention longest of all with such things as lie beyond the bounds of what is worth knowing. But the last named danger does not need to be especially cautioned against, at least in America. I must not conclude without expressing my joy at the great interest in this new branch of science which of late years has been revealing itself in the new world.

THE REAL RELIGION OF TO-DAY.

By Mrs. Laura Ormiston Chant.

Dear Friends,—After listening long enough to the science of religion, probably, as this is the last word this morning, it may be a little relief to run off, or leave the science of religion to take care of itself for a while and take a few thoughts on religion independent of its science. That religion will hold the world at last which makes men most good and most happy. Whatever there has been in this old past of the faiths that have made men more good and more happy, that lives with us to-day, and helps on the progressiveness of all that we have learned since. We have learned that religion, whatever the science of it may be, is the principle of spiritual growth. We have learned that to be religious is to be alive.

The more religion you have, the more full of life and truth you are, and the more able to give life to all those with whom you come in contact. That religion which helps us most to the most bravery in dealing with human souls, that is the religion that will hold the world. That which makes you or me the most brave in days of failure or defeat, is that religion which is bound to conquer in the end, by whatever name you call it. And believe me, and my belief is on all fours with that of most of you here, that religion which to-day goes most bravely to the worst of all evils, goes with its splendid optimism into the darkest corners of the earth, that is the religion of to-day, under whatever name you call it.

We are obliged to admit that the difference between the dead forms of religion and the living forms to-day is that the dead forms of religion deal with those who least need it, while the living forms of religion deal with those who need it most. Consequently to-day the real religiousness of our life, whether of the individual, the nation, or of the world at large, is that to-day we will not accept sin, sorrow, pain, misery and failure as eternal, or even temporary, longer than our love can let them be. And out of that has grown the feeling that has hardly taken on a name as yet, that the whole world—it has taken on a very practical name to those who hold it—out of that has grown a feeling which will not admit that God may do what it is wrong for man to do as an individual.

It is a strange turning around in the idea of our relationship to God that to-day, for the first time in the whole world's history, we are asking what is God's duty to us. To-day, for the first time in the world's history, we are certain that God's duty to us will be performed. For ages mankind asked what was his duty to God? That was the first part of his progress; but to-day you and I are asking, what is God's duty to us? And Oh, God

be thanked that it is so. If I can throw the whole of my being into the arms of God and be certain he will do his duty by me, that duty will first of all be to succeed in me, it will not be to fail in me. And I can come to him through all my blunders and sins, and with my eyes full of tears, and catch the rainbow light of his love upon those tears of mine, certain he will do his duty by me and that he will succeed in me at the last.

Again, we have listened this morning to these profoundly interesting and scholarly papers, and perhaps it is almost too frank of me to say that we have been thinking what marvelous intellectual jugglers these theologians are. I dare say that some of you have come to think this morning, after all, what is this about? It is mostly about words. Words in all sorts of languages, words that almost dislocate the jaw in trying to pronounce, words that almost daze the brain in trying to think out what their meaning is; but it is words for all that. Underneath is poor humanity coming, coming, coming slowly along the path of progress, nearer, up to the light for which Goethe prayed. And we are nearer the light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with.

After all there is a line of demarcation to-day between people whom it is safe to be with and those who are unsafe. Our religion has become a very rational thing, for we are asking to-day to be able to so deal with unsafe people as to bring them over into the lines of the safe. But with those who have been educated in the schools of the Master, who taught no creed and who belonged to no denomination, but who was universal in his teachings and in his love of mankind as the children of God, we believe that he taught us that it was blessed, it was happy to be pure in heart, to be merciful, to be humble, to be a peacemaker, to be all those things which help mankind to be happiest and best.

And, therefore, to-day we are beginning to understand that a system of theology that did not take and does not take into itself all that literature has given and all that art is pouring forth, all that the heart of man is yearning after, would be insufficient to-day; and the consequence is that in and outside the churches the religiousness of the world is calling for art to take her place as an exponent of religion; for nature to take her part as the great educator of men in all those feelings that are most religious as regards God. In fact, that I and you, when we want to do best for that criminal, or that outcast, or that hard one, we will learn it not by going to schoolmasters and books, but by going right there into the solitudes of the mountains and of the lakes which our Father has made, and learn of his marvels in the wild flower and the song of the birds, and come back to our brother and say, "Is not this human soul of more value than many sparrows?"

If God so clothed the mountains, heaths and meadows of the world, shall he not clothe these human souls with a beauty that transcends Solomon in all his glory, with a joy unspeakable and full of glory? It is the deep-

ening, the heightening, the broadening of that that is to be the outcome of this most wonderful Parliament. Is it not that the day of Pentecost has come back to us once again? Do we not hear them all speak with the tongue wherein we were born, this tongue of prayer, that we may know each other and go up and be more likely to get nearer to Him as the ages roll on? This Parliament will be far-reaching. There is no limit over the world to what these Parliaments will mean in the impetus given to the deepening of religious life. It will be so much easier for you and me, in the years to come, to bow our heads with reverence when we catch the sound of the Moslem's prayer. It will be so much easier for you and me, in the days to come, to picture God, our Father, answering the prayer of the Japanese in the Jap's own language. It will be so much easier for you and me to understand that God has no creed whatever, that mankind is his child and shall be one with him one day and live with him forever.

And, in conclusion, we have some of us made a great mistake in not seizing all and every means of being educated in the religiousness of our daily conduct. I believe—even though it sounds commonplace to say it, but I do believe—with all due deference to our dear brothers, the theologians, that this Parliament of Religions will have taught them some of the courtesies that it would have been well if they had had years ago. I think it will have taught them that you can never convince your adversary by hurling an argument like a brickbat at his head. It will have taught all of us to have the good manners to listen in silence to what we do not approve.

It will have taught us that after all it is not the words that are the things, but it is the soul behind the words; and the soul there is behind this great Parliament of Religions to-day is this newer humanity, which makes me feel that I am not the custodian of all or every truth that has ever been given to the world; that God, my Father, has made religious truth like the facets of the diamond, one facet reflecting one color and another another color, and it is not for me to dare to say that the particular color that my eye rests upon is the only one that the world ought to see. Thank God for these different voices that have been speaking to us this morning! Thank God out from the mummies of Egypt, out from the mosques of Syria, there have come to you and me this morning that which shall send us back to our homes more religious, in the deepest sense of the word, than we were before, and therefore better able to take up this great work of religion to the redeeming of the world out of darkness into light, out of sorrow into happiness, out of sin and misery into the righteousness that abideth forever!

There is one voice speaking to us this morning which was laid down in the close of one of his poems, those words of Shelley in that magnificent poem, "Prometheus Unbound." It will stand for every language in every tongue to-day and for the embodiment of the outcome of religious feeling in you and me:

To forgive wrongs darker than death and night;
To suffer woes that Hope thinks infinite;
To love and bear; to hope, till hope creates
From her own wrecks, the thing she contemplates.
Never to change, nor falter, nor repent,
This like thy glory, Titan, is to be
Good, brave, and joyous, beautiful and free,
This is alone Life, Love, Empire, and victory.

MRS. LAURA ORMISTON CHANT, LONDON, ENGLAND.

"THIS PARLIAMENT WILL BE FAR-REACHING. THERE IS NO LIMIT OVER THE WORLD TO WHAT IT WILL MEAN IN THE IMPETUS GIVEN TO THE DEEPENING OF RELIGIOUS LIFE. IT WILL BE SO MUCH EASIER FOR YOU AND ME TO UNDERSTAND THAT MANKIND IS GOD'S CHILD, AND SHALL BE ONE WITH HIM ONE DAY, AND LIVE WITH HIM FOREVER."

CONFUCIANISM.[1]

By Kung Hsien Ho, of Shanghai.

I. The most important thing in the superior man's learning is to fear disobeying Heaven's will. Therefore, in our Confucian Religion the most important thing is to follow the will of Heaven. The book of Yih King says, "In the changes of the world there is great Supreme which produces two principles, and these two principles are Yin and Yang." By supreme is meant the spring of all activity. Our sages regard Yin and Yang and the five elements as acting and reacting on each other without ceasing, and this doctrine is all important, like as the hinge of a door.

The incessant production of all things depend on this as the tree does on the root. Even all human affairs and all good are also dependent on it; therefore it is called the Supreme, just as we speak of the extreme points of the earth, as the north and south poles.

By Great Supreme is meant that there is nothing above it. But Heaven is without sound or smell, therefore the ancients spoke of the Infinite and the Great Supreme. The Great Supreme producing Yin and Yang is law producing forces. When Yang and Yin unite they produce water, fire, wood, metal, earth. When these five forces operate in harmony the four seasons come to pass. The essences of the Infinite, of Yin and Yang, and of the five elements combine, and the Heavenly becomes male, and the earthly becomes female. When these powers act on each other all things are produced and reproduced and developed without end.

As to man, he is the best and most intelligent of all. This is what is meant in the book of Chung Yung when it says that what Heaven has given is the spiritual nature. This nature is law. All men are thus born and have this law. Therefore it is, Mencius says, that all children love the parents, and when grown up all respect their elder brethren. If men only followed the natural bent of this nature then all would go the right way; hence the Chung Yung says, "To follow nature is the right way."

The choicest product of Yin Yang and the five elements in the world is man, the rest are refuse products. The choicest among the choice ones are the sages and worthies, and the refuse among them are the foolish and the bad. And as man's body comes from the Yin and man's soul from the Yang he cannot be perfect. This is what the Lung philosophers called the material nature. Although all men have at birth a nature for goodness,

[1] Prize Essay, Written for the Parliament of Religions at Chicago, 1893. Translated by Rev. Timothy Richard, English Baptist Mission, China, May, 1893.

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still if there is nothing to fix it then desires arise and passions rule, and men are not far from being like beasts; hence, Confucius says, "Men's nature is originally alike, but in practice men become very different." The sages knowing this sought to fix the nature with the principles of moderation, uprightness, benevolence, and righteousness. Heaven appointed rulers and teachers, who in turn established worship and music to improve men's disposition, and set up governments and penalties in order to check men's wickedness. The best among the people are taken into schools where they study wisdom, virtue, benevolence and righteousness, so that they may know beforehand how to conduct themselves as rulers or ruled. And, unless after many generations there should be degeneration and difficulty in finding the truth, the principles of Heaven and earth, of men and of all things have been recorded in the book of Odes for the use of after generations. The Chung Yung calls the practice of wisdom *religion*. Our religion well knows Heaven's will, it looks on all under Heaven as one family, great rulers as elder branches in their parents' clan, great ministers as chief officers of this clan, and the people at large, as brothers of the same parents; and it holds that all things should be enjoyed in common, because it regards Heaven and earth as the parents of all alike.

And the commandment of the Confucian is to "Fear greatly lest you offend against Heaven."

But what Confucians lay great stress on is human affairs. What are these? These are the five relations and the five constants. What are the five relations? They are those of sovereign and minister, father and son, elder and younger brother, husband and wife, and that between friend and friend. Now the ruler is the son of Heaven, to be honored above all others; therefore in serving him there has to be loyalty. The parents' goodness to their children is boundless; like Heaven's, therefore the parents should be served faithfully. Brothers are branches from the same root, therefore mutual respect is important. The marriage relation is the origin of all human relations, therefore mutual gentleness is important. As to friends, though, as if strangers to our homes, it is important to be very affectionate.

When one desires to make progress in the practice of virtue as ruler or minister, as parent or child, as elder or younger brother, or as husband and wife, if any one wishes to be perfect in any relation, how can it be done without a friend to exhort one to good and check one in evil? Therefore one should seek to increase his friends. Among the five Relations there are also the three Bands. The ruler is the band of the minister, the father is that of the son, and the husband is that of the wife. And the book of the *Ta Hsioh* says, "From the Emperor down to the common people the fundamental thing for all to do is to cultivate virtue. If this fundamental foundation is not laid, then there cannot be order in the world. Therefore great responsibility lies on the leaders. This is what Confucius means when he says: "When a ruler is upright he is obeyed without commands."

Now to cause the doctrine of the five relations to be carried out everywhere by all under Heaven, the ruler must be intelligent and the minister good, then the government will be just; the father must be loving and the son filial, the elder brother friendly, the younger brother respectful, the husband kind, and the wife obedient, then the home will be right; in our relation with our friends there must be confidence, then customs will be reformed, and order will not be difficult for the whole world, simply because the rulers lay the foundation for it in virtue.

What are the five Constants? Benevolence, righteousness, worship, wisdom, faithfulness. Benevolence is love, righteousness is fitness, worship is principle, wisdom is thorough knowledge, faithfulness is what one can depend upon.

He who is able to restore the original good nature and to hold fast to it is called a Worthy. He who has got hold of the spiritual nature and is at peace and rest is called a Sage. He who sends forth unseen and infinite influences throughout all things is called Divine. The influence of the five Constants is very great, and all living things are subject to them.

Mencius says, "He who has no pity is not a man, he who has no sense of shame for wrong is not a man, he who has no yielding disposition is not a man, and he who has not the sense of right and wrong is not a man." The sense of pity is the beginning of benevolence, the sense of shame for wrong is the beginning of righteousness, a yielding disposition is the beginning of religion, the sense of right and wrong is the beginning of wisdom. Faithfulness is not spoken of, as it is what makes the other four real, like the earth element among the five elements; without it the other four manifestly cannot be placed.

The Chung Yung says, "Sincerity or reality is the beginning and end of things. There is no such thing as supreme sincerity without action. This is the use of faithfulness."

As to benevolence, it also includes righteousness, religion and wisdom; therefore the sages consider that the most important thing is to get benevolence. The idea of benevolence is gentleness and liberal mindedness, that of righteousness is clear duty, that of religion is showing forth, that of wisdom is to gather silently. When there is gentleness, clear duty, showing forth and silent gathering constantly going on, then everything naturally falls to its proper place, just like the four seasons; *e. g.*, the spring influences are gentle and liberal and are life-giving ones; in summer life-giving things grow, in autumn these show themselves in harvest, and in winter they are stored up. If there were no spring the other three seasons would have nothing; so it is said the benevolent man is the life. Extend and develop this benevolence, and all under heaven may be benefited thereby. This is how to observe human relations.

III. As to the doctrine of future life, Confucianism speaks of it most minutely. Cheng Tsze says the spirits are the forces or servants of Heaven

and earth, and signs of creative power. Chu Fu Tsze says, "Speaking of two powers, the demons are the intelligent ones of Yin, the gods are the intelligent ones of Yang; speaking of one power, the supreme and originating is called God; the reverse and the returning is Demon."

Space cannot be without force, and force cannot but produce results, which is creation; therefore where things are first produced the living force increases daily and there is growth.

The things produced cannot but return to space again. Therefore, after all things are fully matured, the living force begins daily to recede and be dissipated; just like the coming and going of the sun and moon, cold and heat,—all inevitable. The book of changes says: "The essence of things from nothing produces something, and wandering ghosts again change from something into nothing." Confucius, replying to Tsai Wo, says: "When flesh and bones die below in the dust the material Yin becomes dust, but the immaterial rises above the grave in great light, has odor and is very pitiable. This is the immaterial essence." The Chung Yung, quoting Confucius, says: "The power of the spirits is very great! You look and cannot see them, you listen and cannot hear them, but they are embodied in all things without missing any, causing all men to reverence them and be purified, and be well adorned in order to sacrifice unto them." All things are alive as if the gods were right above our heads, or on our right hand and the left. Such being the gods, therefore the Yih King makes much of divining to get decision from the gods, knowing that the gods are the forces of Heaven and earth in operation. Although unseen, still they influence; if difficult to prove, yet easily known. The great sages and great worthies, the loyal ministers, the righteous scholars, the filial sons, the pure women of the world, having received the purest influences of the divinest forces of Heaven and earth, when on earth were heroes, when dead are the gods. Their influences continue for many generations to affect the world for good, therefore many venerate and sacrifice unto them.

As to evil men, they arise from the evil forces of nature; when dead they also influence for evil, and we must get holy influences to destroy evil ones.

As to rewards and punishments, the ancient sages also spoke of them The great Yu, B. C. 2255, said, "Follow what is right and you will be fortunate; do not follow it and you will be unfortunate. The results are only shadows and echoes of our acts." Tang, B. C. 1766, said, "Heaven's way is to bless the good and bring calamity on the evil." His minister Yi Yin said, "It is only God who is perfectly just; good actions are blessed with a hundred favors, evil actions are cursed with a hundred evils." Confucius, speaking of the Book of Changes (Yih King) said: "Those who multiply good deeds will have joys to overflowing; those who multiply evil deeds will have calamities running over."

But this is very different from Taoism, which says that there are angels

from Heaven examining into men's good and evil deeds, and from Buddhism, which says that there is a purgatory or hell according to one's deeds. Rewards and punishments arise from our different actions, just as water flows to the ocean, and as fire seizes what is dry; without expecting certain consequences they come inevitably. When these consequences do not appear, they are like cold in summer or heat in winter, or like both happening the same day; but this we say is unnatural. Therefore it is said: Sincerity is the way of Heaven. If we say that the gods serve Heaven exactly as mandarins do on earth, bringing quick retribution on every little thing, this is really to make them appear very slow. At present men say, "Thunder killed the bad man." But it is not so, either. The Han philosopher, Tung Chung Shu (2nd cent. B. C.), says: "Vapors, when they clash above, make rain; when they clash below, make fog. Wind is nature's breathing. Thunder is the sound of clouds clashing against each other. Lightning is light emitted by their collision. Thus we see that when a man is killed it is by the collision of these clouds."

As to becoming genii and transmigration of souls, these are still more beside the mark. If we became like genii then we would live on without dying; how could the world hold so many? If we transmigrate, then so many would transmigrate from the human life and ghosts would be so numerous.

Besides, when the lamp goes out, and is lit again, it is not the former flame that is lit. When the cloud has a rainbow it rains, but it is not the same rainbow as when the rainbow appeared before. From this we know also that these doctrines of transmigration should not be believed in. So much on the virtue of the unseen and hereafter.

IV. As to the great aim and broad basis of Confucianism, we say it searches into things, it extends knowledge, it has a sincere aim, *i. e.*, to have a right heart, a virtuous life, so as to regulate the home, to govern the nation and give peace to all under Heaven. The book of Great Learning, Ja Hsigh, has already clearly spoken of these, and the least thing is to govern the country and give peace to all under Heaven. The foundation is laid in illustrating virtue; for our religion in discussing government regards virtue as the foundation, and wealth as the superstructure. Mencius says: "When the rulers and ministers are only seeking gain the nation is in danger." He also says: "There is no benevolent man who neglects his parents, there is no righteous man who helps himself before his ruler." From this it is apparent what is most important.

Not that we do not speak of gain; the Great Learning says, "There is a right to get gain. Let the producers be many and the consumers few. Let there be activity in production, and economy in the expenditure. Then the wealth will always be sufficient. But it is important that the high and low should share it alike."

As to how to govern the country and give peace to all under heaven

A ROYAL MAUSOLEUM IN CHINA.

the nine paths are most important. The Nine Paths are (1) cultivate a good character, (2) honor the good, (3) love your parents, (4) respect great officers, (5) carry out the wishes of the ruler and ministers, (6) regard the common people as your children, (7) invite all kinds of skilfull workmen, (8) be kind to strangers, (9) have consideration for all the feudal chiefs. These are the great principles.

Their origin and history may also be stated. Far up in mythical ancient times before literature was known Fu Hi arose and drew the eight diagrams in order to understand the superhuman powers and the nature of all things. At the time of Tang Yao (B.C. 2356) they were able to illustrate noble virtue. Nine generations lived together in one home in love and peace, and the people were firm and intelligent. Yao handed down to Shun a saying: "Sincerely hold fast to the 'Mean.'" Shun transmitted it to Yu and said: "The mind of man is restless,—prone to err; its affinity for the right way is small. Be discriminating, be undivided that you may sincerely hold fast to the Mean." Yu transmitted this to Tang of the Siang dynasty (B.C. 1766) Tang transmitted it to Kings Wen and Wu of the Chow dynasty (B.C. 1122). These transmitted it to Duke Kung. And these were all able to observe this rule of the heart by which they held fast to the "Mean." The Chow dynasty later degenerated, then there arose Confucius, who transmitted the doctrines of Yao and Shun as if they had been his ancestors, elegantly displayed the doctrines of Wen and Woo, edited the Odes, and the History, reformed religion, made notes on the Book of Changes, wrote the Annals of Spring aud Autumn, and spoke of governing the nation, saying, "Treat matters seriously and be faithful, be temperate and love men, employ men according to proper times, and in teaching your pupils you must do so with love." He said to Yen Tsze: "Self-sacrifice and truth is benevolence. If you can for one whole day entirely sacrifice self and be true, then all under heaven will become benevolent." Speaking of being able to put away selfishness and attaining to the truth of Heaven, everything is possible to such a heart. Alas! He was not able to get his virtues put into practice, but his disciples recorded his words and deeds and wrote the *Confucian Analects.* His disciple Jseng Tsze composed the *Great Learning.* His proud son Tsze Sze composed the Doctrine of the Mean (Chung Yung). When the contending states were quarreling, *Mencius*, with a loving heart that could not endure wrong arose to save the times. The rulers of the time would not use him, so he composed a book in seven chapters. After this, although the ages changed, this religion flourished. In the Han dynasty Tung Chung Shu (20th cent. B.C.) in the Sui dynasty Wang Tung (A. D. 583–617) in the Tang dynasty Han Yo (A.D. 768–824) each made some part of this doctrine better known. In the Sung dynasty (A.D. 960–1260) these were the disciples of the philosophers Cheng, Chow and Chang, searching into the spiritual nature of man, and Chu Fu-Tsze collected their works and this religion shone with

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great brightness. Our present dynasty, respecting scholarship and considering truth important, placed the philosopher Chow in Confucian temples to be reverenced and sacrificed to; Confucianists all follow Chu Fu Tsze's comments. From ancient times till now those who followed the doctrines of Confucius were able to govern the country; whenever these were not followed there was disorder.

V. On looking at it down the ages there is also clear evidence of results in governing the country and its superiority to other religions. There is the prosperity of Tang Yis of the dynasties Hsia Siang and Chow, (B.C. 2356—B.C. 255) when virtue and good government flourished. It is needless to enlarge upon them. At the time of the contending states there arose theorists, and all under heaven became disordered. The Tsin dynasty (ot Tsin She-Hwang fame) burned the books, and buried the Confucianists, and did many other heartless things, and also went to seek the art of becoming immortal (Taoism), and the empire was soon lost. Then the Han dynasty arose (B.C. 206 — A.D. 220). Although it leaned towards Taoism, the people, after having suffered so long from the cruelties of the Tsin, were easily governed. Although the religious rites of Shu Sun-tung do not command our confidence, the elucidation of the ancient classics and books we owe mostly to the Confucianists of the Han period. Although the Emperor Wu of the Western (early) Han dynasty was fond of genii (Taoism) he knew how to select worthy ministers. Although the Emperor Ming of the Eastern (later) Han introduced Buddhism he was able to respect the Confucian doctrines. Since so many followed Confucianism good mandarins were very abundant, under the eastern and western Han dynasties, and the dynasty lasted very long. Passing on to the epoch of the Three Kingdoms and the Tsin dynasty (A.D. 221-410) the people then leaned towards Taoism and neglected the country. Afterwards the North and South quarreled and Emperor Liang Wu reigned the longest, but lost all by believing in Buddhism, and going into the Monastery at Tsing Tai, where he died of starvation at Tai Ching. When Yuen Ti came to the throne (A.D. 552) the soldiers of Wei arrived while the teaching of Taoism was still going on and the country was ruined. It is not worth while to speak of the Sui dynasty. The first emperor of the Tang dynasty (A.D. 618-907) greatly sought out famous Confucianists and increased the demand for scholars, so that the country was ruled almost equal to Cheng and Kang of ancient times. Although there was the affair of Empress Woo and Lu Shan, the dynasty flourished long. Its fall was because the Emperor Huen Tsung was fond of Taoism and Buddhism, and was put to death by taking wrong medicine. The Emperor Mu Tsung also believed in Taoism, but got ill by eating immortality pills. After this the Emperor Wu Tsung was fond of Taoism and reigned only a short time. The Emperor Tsung followed Buddhism and the dynasty fell into a precarious condition. Passing by the five dynasties (907-960) on to the first emperor of the Sung dynasty

(960-1360) who cherishing the people, and having good government, step by step prospered. When Jen Tsung ruled he reverenced Heaven and cared for the people; he reformed the punishments and lightened the taxes, and was assisted by such scholars as Han Ki, Fan Chung Yen, Foo Pih, Ou Yang Sui, Wen Yen Poh and Chas Pien. They established the government as the mountain Pas Sang, and raised the people to the state of peace which is still in every home. Such government may be called benevolent.

Afterwards there arose the troubles of Kin, when the good ministers were destroyed by cliques, and the Sang dynasty moved to the South of China.

When the Mongol dynasty (A.D. 1260–1368) arose it believed in and employed Confucian methods, and all under heaven was in order. In the time of Jen Chung the names of the philosophers, Chow and Cheng (of the Sung dynasty) were placed in the Confucian temples to be sacrificed to. They carried out the system of examinations and sent commissioners to travel throughout the land to inquire into the sufferings of the people.

The Empress served the Empress Dowager with filial piety, and treated all his relations with honor, and he may be called one of our noble rulers. But the death of Shun Ti was owing to his passion for pleasure. He practiced the methods of Western priests (Buddhists) to regulate the health, and had no heart for matters of state.

When the first Emperor of the Ming Dynasty (A.D. 1368–1644) arose, and reformed the religion and ritual of the Empire, he called it the great peaceful dynasty. The pity was that he selected Buddhist priests to attend on the princes of the Empire, and the priest Tao Yen corrupted the Pekine prince, and a rebellious spirit sprung up, which was a great mistake. Then Yen Tsung too employed Yen Sung, who only occupied himself in worship. Hi Tsung employed Ni Ngan, who defamed the loyal and the good and the dynasty failed. These are the evidences of the value of Confucianism in every age.

But in our present dynasty worship and religion have been wisely regulated, and the government is in fine order, noble ministers and able officers have followed in succession down all these centuries.

That is what has caused Confucianism to be transmitted from the oldest times till now, and what constitutes its superiority to other religions is that it does not encourage mysteries and strange things or marvels. It is impartial and upright. It is a doctrine of great impartiality and strict uprightness, which one may body forth in one's person and carry out with vigor in one's life. Therefore we say, when the sun and moon come forth (as in Confucianism) then the light of candles can be dispensed with!

THE COMPARATIVE STUDY OF THE WORLD'S RELIGIONS.

By Mgr. C. D. D'Harlez.

It is not without profound emotion that I address myself to an assemblage of men, the most distinguished, come together from all the parts of world, and who, despite essential divergences of opinion, are nevertheless united in this vast edifice, pursuing one purpose, animated with one thought, the most noble that can occupy the human mind, the seeking out of religious truth. I here have under my eyes this unprecedented spectacle, until now unheard of, of disciples of Kong-fu-tze, of Buddha, of Brahma, of Ahura Mazda, of Allah, of Zoroaster, of Mohammed, of Naka-nusi, or of Laotze, not less than those of Moses and of the Divine Christ, gathered together not to engage in a struggle of hostility or animosity, sources of sorrow and grief, but to hold up before the eyes of the world the beliefs which they profess and which they have received from their fathers — their religion.

Religion! word sublime, full of harmony to the ear of man, penetrating into the depths of his heart and stirring into vibration its profoundest chords.

How goodly the title of our program: "World's Parliament of Religions!" How true the thought put forth by one who took part in its production: "Comparison, not controversy, will best serve the most wholesome and therefore the most divine truth."

Parliament! It is in such an assemblage that the most weighty interests of humanity are discussed, that their most accredited representatives come to set forth what they believe to be most favorable to their development, to their legitimate satisfaction. But in this Parliament of Religions it is not the world that it is question of, but heaven, the final happiness of man.

Truth! The most precious boon of man, which day and night he pursues with all his aspirations, with all his efforts, never fully attaining, but always tearing away more and more the veil that hides it from his view, until he shall contemplate it in its essence amidst celestial splendors.

And do not the different features, the different costumes, the different opinions of the different men and savants here assembled for peaceful deliberation, tell us clearly that all men are brothers, sprung from one Creator, from one common principle, who ought not to tear one another in fratricidal strife, but to cherish one another with mutual love, to aid one another in the pursuit of the great purpose common to all, of that unique end which must assure them happiness eternal, the possession of the truth.

No! Catholics faithful to their own teaching will not be wanting in this duty, for their Divine Master has imposed upon them, as his first commandment, resuming all his law, that after the love they owe their Heavenly Father they should love their neighbor as themselves, yea, that they should know how to lay down their lives for his sake. And this neighbor, for the Christian is not only the brother bound to him in the unity of faith; no, under the figure of the good Samaritan, the recognized neighbor of the unfortunate Israeiite left as dead by robbers, Christ has taught us to recognize the universality of manhood. Yes, whoever you be, children of Brahma, of Shangti, of Allah, of Ahura Mazda, disciples of Kong-fu-tze, of Tao, of Buddha, of Jina, or of whatever other founder of religion amongst men, you are for us Christians that well-beloved neighbor, who may indeed be in error, but who, none the less, only all the more, merits all our love, all our devotedness.

And what more fitting place for these momentous deliberations than this magnificent city, where at this moment are displayed the material and intellectual riches of the whole world, than this America so full of youth and of life, so rich in promise; this noble country where true fraternity takes up its abode, whose Chief Magistrate each year seeks by days of prayer and recollection to draw down the blessings of Heaven upon the labors of men and to return thanks for his benefits, for his favors to the author of all good

To you all, then, whoever you may be, cherished brothers in God and in our Common Father, I address this salutation of my heart, and the discourse which it is my privilege to pronounce in this favored place, before this chosen audience, through the gracious kindness of a worthy representative of Catholic science in free America, to whom I here tender my most sincere and respectful acknowledgments.

Permit me now to enter upon my subject: "Importance of a Serious Study of All Systems of Religion."

But first let us ask if it is useful, if it is good to give oneself to this study. This is in effect the question which in Europe men of faith put to themselves when this new branch suddenly sprouted forth from the trunk of the tree of science. At first it inspired only repugnance, or at least great distrust. And this was not without reason. The opinions, the designs of those who made themselves its promoters inspired very legitimate suspicions. It was evident that the end pursued was to confound all religions as works of human invention, to put them all upon a common level in order to bring them all into common contempt. The comparative history of religions in the minds of its originators was to be an exposition of all the vicissitudes of human thought, imagination, and, to say the real word, folly. It was to be Darwinism, evolution, applied to religious conditions that were generally held as coming from God. Naturally, then, a large number of the enlightened faithful, some of them eminent minds, seeing only evil and danger in the new science,

wished to see its study interdicted and to prevent the creation of chairs in our universities from which it might be taught.

Others, clearer of sight, better informed on prevailing ideas, on the needs of the situation, convinced besides that a divine work cannot perish, and that Providence disposes all things for the greater good of humanity, welcomed without reserve this new child of science, and by their example, as by their words, drew with them into this new field of research even the hesitating and trembling. They thought, besides, that no field of science should or could be interdicted to men of faith without placing them and their belief in a state of inferiority the most fatal, and that to abandon any one of them whatever. would be to hand it over to the spirit of system and to all sorts of errors They judged that any science, seriously controlled in its methods, can only concur in bringing about the triumph of the truth, and that eternal truth must come forth victorious from every scientific discussion, unless its defenders, from a fear and mistrust, injurious alike for it and its divine author, abandon it and desert its cause.

Convinced, therefore, that all mistrust of success is an outrage to truth, they set themselves resolutely to the task, and results have fully justified their confidence and their foresight.

To-day the most timid Christian, be he ever so little in touch with the circumstances of the times, no longer dreads in the least the chimerical monsters pictured to his imagination at the dawn of these new studies, and follows with as much interest as he formerly feared the researches, the discoveries, which the savants lay before him.

What study to-day excites more attention and interest than the comparative study of religions? What object more preoccupies the minds of men than the one resumed in that magic word, Religion! In Christian countries, and this qualification embraces the whole of Europe, with the exception of Turkey, and all of America, three classes of men may be distinguished by their disposition and attitude towards religious questions. Some possessing the truth, descended from on high, study it, search into its depths with love and respect. Others, at the very opposite pole, animated by I-do-not-know-what spirit, wage against it an incessant warfare, and do their utmost to stifle it; others, in fine, ranged between these two extremes, plunged into doubt, ask themselves anxiously what there is in these truths which they see on the one hand exalted with enthusiasm and on the other attacked with fury. In no way formed by education to submit their intelligence to dogmas which they cannot understand, nor to regulate their conduct by inflexible moral precepts, hearing however within them a voice which calls upon them to rise above themselves, they are cast about upon a sea of doubt and anguish, in vain demanding of the earth the balm to cure the evil from which their hearts suffer.

Yes, this voice whispers to their ears the most redoubtable problems that ever man proposed. Whence comes he? Who has placed him upon

this earth? Whither does he go? What is his end? What must he do to secure it? Immense horizons of happiness or of misery open out before him, how manage to avoid the one and reach the other?

Long did men seek to stifle the whispered murmurings of conscience; it has triumphed over all resistance. To-day, more than ever, as it has been so energetically said, "Man is homesick for the Divine." The Divine! The unbeliever has sought to drive it out through every pass; it has come back more triumphant than ever. So to-day souls not enlightened by the divine light feel an indefinable uneasiness such as that experienced by the aëronaut in the supra-terrestrial regions of rarefied atmosphere, such as that of the heart when air and blood fail. It is what a French writer belonging to the meditative rationalistic school has so well expressed: "Those who confine themselves to earthly pursuits feel, even in the midst of success, that something is still wanting; that is, whatever they say and whatever they do, man has not only a body to nourish and an intelligence to cultivate and develop, but he has, I emphatically affirm, a soul to satisfy. This soul, too, is in incessant travail, in continual evolution towards the light and the truth. As long as she has not received all light and conquered all truth, so long will she torment man." Yes, man,

"Ce dieu tombé qui se souvient des cieux,"

as the poet says, finds his soul restless and perplexed when he has not received those glimmers of light which shone upon his cradle.

These aspirations, these indefinable states of the soul in presence of the dreaded unknown, to-day so common in our midst, are without doubt not unknown in the regions of Asia and Africa. There, too, rationalism, agnosticism, imported from Europe, has made its inroads. But on the other hand, such incertitude is not entirely new. Twenty-five centuries ago the Vedist poets proposed the very problems which to-day perplex the unbeliever, as we see in the celebrated hymn thought to be addressed to a god, Ka, the fruit of the imagination of interpreters, since this word Ka was merely an interrogative used by the singer of the Ganges in asking what hand had laid the foundation of the world, upon whom depended life and death; who upheld the earth and the stars, etc., questions to which the poet could give only this reply, sad avowal of impotence:

Kavaiδ Kô viveda, Sacred chanters, who knows?

About the same time, in Asia, another hierophant interrogated his god after the same manner, as we see in the Gatha ix. of the Avesta:

"I beg of thee to tell me in truth, O! Ahura," said he, "what is the origin of Paradise? Who was the procreator, the first father of sanctity? Who set the sun and the moon in their ways? Who sustains the earth and the clouds? Who gives swiftness to the winds and directs the course of the clouds? What workman with consummate skill has produced the light and the darkness? Who with power has created wisdom sublime?

BYZANTINE CHURCH IN ATHENS, GREECE

What are thy ordinances and thy teachings? By what sort of sanctification must the world obtain its perfection? How shall I repel the demon? What will be the chastisement of those who repel thy law?"

We see from these short extracts to what a height the reformer of Iran had already raised himself, and how his eye had already caught a glimpse of many of the mysteries of the metaphysical and moral world; how besides his soul was agitated and troubled looking up to that heaven which sent him no light. At the other extremity of the world, the greatest philosopher that China has produced, or rather the greatest moralist whose lessons she has preserved, Kong-fu-tze, or, as we call him, Confucius, was bearing witness to the impotence of the mind of man to penetrate the secrets of heaven. To the question which his disciples proposed as to the condition of the soul on leaving this world, he replied by this despairing evasion: "We do not even know life, how can we know death?" (See the Discourses of Kong-fu-tze or Lün Gû, chap. XI. 11.) *Wei tchi seng, yen tchi sze.*

How many souls at all times and in all parts of the world have been tortured by the same doubts and perplexities? What age has ever counted more than ours?

What then should be the course of men tossed about by incertitude, indefinite aspirations, fear and hope? What, if not to confront the religious problem under all its aspects, to follow all the manifestations of the religious sentiment, to understand their gravity, their bearing, and to seek out under the protection of God, of the God whom their souls know not, the way of truth?

Those who already possess this incomparable good, will find in such studies not only the confirmation of their faith, but also the means of sustaining their hesitating brethren, of pointing out to them the way, of seconding them in their efforts; they will prevent them from wandering astray or from allowing themselves to become lost among the errors of the time. As to those who have vowed for religion an implacable hatred, who would wish to uproot it from the heart of man at the risk of dragging humanity into evils the most horrible, it will be most useful for them also to consider this sentiment so far raised above things terrestrial, and which they pursue with deadly hate, because they do not know it or misunderstand it. If they still believe that religion has been the cause of fratricidal wars, which have since the dispersion of peoples drenched the world in blood, they will not be long in finding out, if they are upright and sincere, that religion was generally but a pretext, an occasion, while the true source of these bloody struggles between peoples has ever been ambition, pride, cupidity, which made of the religious cause but an instrument of domination or of conquest; or they will perceive that some form of tyranny, that violent oppression, exercised upon a people of different religious faith, placed arms in the hands of its defenders. The Moorish wars of Spain, for example, were they not a strug-

gle for revenge and freedom? The princes who expelled the Buddhists from India, were they not incited by those whose personal and temporal interests were seriously compromised by the dissemination of the doctrines of the Lion of the Sâkya? And as for the greater part of the new religious schools, which have sprung up in Europe and provoked armed conflicts, did they not begin by threatening the authority of princes who sought to suppress them by force?

In fine, have not the wars which originated in no motive of religion been by far the more numerous? What peace can we hope for among peoples who listen only to the voice of human passion? If such people ruled the world we would witness in constant succession the enterprises of the Cæsars and the Napoleons, as of the Scipios and the Syllas. But let us not dwell too long upon this point; the time at my disposal is short; it suffices to have noted this first reason of the importance of the study of the comparative history of religion. There are yet many others, and I cannot treat fully of them all. I will then briefly resume what I would wish to be able to expose in detail.

It has been said with incontestable truth that history is the great teacher of peoples and of kings; religious principles the most assured cannot guide us in all the acts of national life, many of which lie beyond religious control. But history is not composed of a series of facts succeeding one another at hazard, it is the work direct or indirect of God, and according to the divine purpose ought certainly to serve for the instruction of humanity. Now, among all the matters of which history treats, is there a single one which I will not say surpasses, but equals, yea even approaches, by the elevation of its object and the importance of its results, the history of religious opinions and precepts along through the ages?

If, then, the facts of the earthly temporal life of humanity teach it lessons which it ought to store by with care in order to profit by them and direct its action, what fruits will it not have to gather in from the happenings of its supernatural and immortal life? What dangers it will escape, remembering the faults and errors of former generations whose fatal consequences have been evils innumerable!

Does not man there learn only to resist that fever of ambition, source of so many innovations useless or hurtful to the peace of the world; that pride which thinks to have found the solution of problems the most abstruse, the key to unlock the very heavens, if I may so speak, and which burns to propagate mere fruits of the imagination, at the risk of seeing the world ablaze; does not man, I say, reach but this one conclusion that the fruits of our studies ought to be held at just so much value as they are prolific in beneficent results?

Besides, nothing is more proper to enlarge the intellectual horizon, to give every matter a just appreciation which cuts off irreflective enthusiasm as well as unjustifiable prejudices. It teaches not to attribute to oneself the

monopoly of what others equally possess, and thus to employ arguments whose recognized fallacy injures enormously the cause one would defend. From history, too, each one acquires a more reasonable and scientific knowledge of his own belief.

What unlimited horizons these studies unfold before our eyes! Where better learn to know the nature of the human mind, its powers and their limitations, its weaknesses with their varied causes, than in this great book of the history of religions. What could better unveil to the eyes of the man of faith the action of that Providence which leads him in the midst of continual agitations and disposes of what he has proposed, the power of that arm invisible and invincible which chastises him for his faults by his own mistakes, and lifts him up, saves him from the perils which he has brought upon himself, when he recognizes his weakness and his frailty.

Problem admirable and fearful, this providential permission of the strangest intellectual aberrations! What a spectacle, that of man plunging into an abyss of error and misery because he has wished to march alone to the conquest of truths beyond his reach!

When we see a whole people prostrating themselves before the statue of a monarch, whose mortal remains will be soon under ground, the prey of the worms, or enveloping with the fumes of their incense, honoring with their homages the figure of a low animal, which has to attract notice only its brutal instincts, its strength and cruelty, who would not implore of heaven delivering light to save humanity from degradation so profound and tyranny so debasing?

True, it is often most difficult to follow the designs of Providence in their execution throughout the ages, but it is not always impossible to divine, to guess at the secret. Have not the excesses of Græco-Roman polytheism, for example, been permitted in order to lead man to a clearer and more rational belief? its shameless immorality to make him desire a higher life?

I confine myself to this one example, not wishing to say a word that could in the least offend any one of my honored hearers. Besides, as has been insinuated above, and as we shall say yet again, the comparative study of religions, better than any other, teaches what ideas constitute the common patrimony of humanity, what consequently belong to human nature and are conformed to reality, for real nature is true. The advocates of unalterable and uncontrolled laws in the external world cannot here dissent. Those who believe in a God, the author of this nature, will believe more firmly still, and doubtless not less those who, with the Buddhists, conceive an eternal Dharma, a blind and immutable law, drawing all things into the whirl of its irresistible action. The more general, then, both in time and in place, the consent of men upon a dogmatic question, the more will the truth of such a widespread notion impose itself upon minds sincere and not already fixed upon preconceived systems.

It is evident on the other hand that in this kind of appreciation it is necessary to take special count of civilized peoples, of those whose intelligence has attained a certain degree of development, and only very little of those unfortunate tribes which have hardly anything more of man than the bodily form. I come then to consider the important side of the study of religion, that is to say, the results it has to the present day produced and what it is called upon to produce in the future.

How many points cleared up in a few years, thanks to the control exercised upon the first explorers in this field by those who came after them and who had no ready-made system to defend. This is specially true for two concepts upon which we shall principally dwell: the nature of religion and its origin.

What is it that has not been said upon these great questions? How inconsiderately they have been treated! as though it were questions of some secondary, merely passing interest, and in order to say what would be flattering to human passion! Whilst the greatest geniuses, the noblest intelligences have recognized the dependence of man upon a superior being and his final responsibility to the Master of the world, reckless spirits have set themselves far above these great men, and decreeing themselves infallible, have absolutely denied what human genius affirmed, and have sought to drag men away after them, utterly heedless of the eternal misfortune they might bring upon their followers. I leave to serious and reflective minds to judge of this conduct, and I limit myself to noting that the study of the religions of the world has given the most solemn disavowal to these presumptuous pretensions.

It has in fact demonstrated in a manner which allows no reasonable doubt that religion is not a creation of the mind of man, still less of a wandering imagination deceived by phantoms, but that it is a principle which imposes itself upon him everywhere and always, and in spite of himself, which comes back again violently into life at the moment it was thought to be stifled, which, try as one may to cast it off from him, enters again, as it were, into man by his every pore.

There is no people without religion, how low soever it may be in the scale of civilization. If there be any in whom the religious idea seems extinct, though this cannot be certainly shown, it is because their intelligence has come to that degree of degradation, in which it has no longer anything human, save the capacity of being lifted to something higher.

Doubtless it is not among idiots that we are to seek out the essential qualities of the human intellect, nor among withered and etiolated plants that we are to study the nature of vegetable life. No more are degenerate beings preserved as the primo-ideal types of their respective species. Still less can a few miserable savage tribes be held as specimens of the first human beings.

The explanations that have been offered of the religious sentiment

inborn in man, might be qualified as "truly curious and amusing were it not question of matter so grave."

For some it is *unreflecting instinct*. Be it so; but whence comes this instinct? Doubtless from nature. And nature, what is it? It is reality as we have said. True instinct does not deceive.

For others religion arises from the need man experiences of relationship with superior beings. Correct again. But how has man conceived the notion of beings superior to himself if there are none, and whence arises that natural need which his heart *feels*, if it has its root in nothing, a nonentity? *Ex nihilo nihil*, from nothing nothing comes. Shall I speak of that "celestial harmony which charms the soul and lifts it into an ideal world," of "those visions which float through the imagination of man," and of other like fancies? No, it would be to waste inconsiderately the time of my honored hearers, too precious to be taken up by such trifles. Let us merely note this fact fully attested to-day. Religious sentiments and concepts are innate in man, they enter into the constitution of his nature, which itself comes from its author and Master; they impose themselves as a duty upon man, as the declaration of universal conscience attests. The idea of a being superior to humanity, its master, comes from the very depths of human nature, and is rendered sensible to the intellect by the spectacle of the universe. No reasonable mind can suppose that this vast world has of itself created or formed itself. This is so true that men of science, the most hostile to religion, the moment they perceive some evidence of design upon a stone, however deeply imbedded in the earth, themselves proclaim *that man has passed here*. And this admirable universe, nay, even that little instrument so wonderful, the human eye, would have been made without anyone putting hand to it! No, a reasonable mind which does not fight against itself for the sake of a system, cannot contradict itself to that degree.

The studies upon which I have the honor of speaking before the World's Parliament have not been less productive as to the explanation of the origin of religions. For upon this ground, as upon the preceding, opinions the most strange, the least rational and the most contradictory, have successively sprung up.

"It is fear that has made the gods," said a Latin poet already two thousand years ago. No, say others, it is a mere tendency to attribute a soul to whatever moves itself. You are mistaken, says a third, it is reverence for deceased ancestors which caused their descendants yet remaining upon earth, to regard them as superior beings. You are astray, exclaims a fourth voice, religion does not arise from any one or other of these or like causes in particular, but from all taken together. Fear, joy, illusions, nocturnal visions, the movements of the stars, etc., etc., have all contributed something, each its own part.

It is not our task to set forth these different opinions, still less to criticise them. We cannot however pass in silence the system, till of late universally

A NATIVE OF NEW ZEALAND, AN IDOL WORSHIPER.

in vogue in the free-thinking camp, a system whose foundations historical studies have uprooted. I speak of the theory which has borrowed its process from the Darwinian system of evolution, the system of perpetual progress. If you would believe its authors and defenders, primitive humanity had no religious sentiment, not the least notion that raised it above material nature. But feeling in himself a living principle, man attributed the same to whatever moved about him, and thence arose fetichism and animism, which merely endow sensible beings with a living principle, and in some cases with intelligence. This thesis once admitted, there was then a question only of primitive fetichism and animism; it was proposed as an axiom, as a first truth above all demonstration, against which no argument could prevail. They did not perceive, or they did not wish to perceive, that this was a mere begging of the question, an offshoot of the imagination without any root in the ground of facts. They none the less continued, however, to build up this castle of cards. After the first stage of fetichism and animism, man would have considered separately the living principles of the beings to which he had attributed it, and this separation would have given rise to the belief in spirits. These spirits growing upon the popular imagination would have become gods, to whom ultimately, after the fashion of earthly empires, they would have given a head. These gods would have at first been exclusively national, then a universal empire would have been imagined, and national religions would have at length ended, as a last effort of the human mind, in universal religions.

Here, indeed, we have an edifice wonderfully planned and perfectly constructed. This would appear still more plainly were we to describe in detail all its parts. Unfortunately one thing is wanting—one thing only, but essential—that is *a little grain of truth*. Not only is the whole of it the fruit of hypothesis without foundation in facts, but religious studies have demonstrated all and each of its details to be false.

First, fetichism is not at all what it was gratuitously pretended to be. The studies of A. B. Willis,[1] an English Major, whose impartiality is beyond question, have completely put aside the accredited legend.

He had set out for Africa, he himself avows, imbued with the notions which *form the storehouse and equipment* of the greater part of those who occupy themselves with the comparative study of religions. And he expected to find among the negroes of the Gold Coast beliefs and practices in entire conformity with his preconceived ideas. Great, then, was his surprise when he found out that it was nothing of the kind, and that the fetiches were purely and simply *the homes or dwelling places of immaterial divinities*. "This explanation," says he, "differs so much *from all that I had read and heard upon the matter, that I mistrusted it greatly*. It was only after a long examination continued during many months, that I acknowl-

[1] "The Tsi-speaking Peoples of the Gold Coast of West Africa," by A. B. Willis, Major First West India Regiment.

edged myself overcome. No one should be surprised at this; my first convictions were formed by extensive and prolonged studies, and it was necessary for me to have the evidence of facts many times attested in order to put aside my first ideas. Months were necessary to convince me of my error. Several times, also, I thought I had grasped the ideas of the savages, and a more attentive examination proved to me that I had been entirely out of the way. Convinced by these repeated experiences, I do not hesitate to say: I no longer believe that fetichism has ever existed, such as it is understood by the partisans of the necessity of a primordial fetichism. Certainly if this theory has no other basis than the supposed religious state of the negroes of Africa, it is utterly without foundation."

The learned and truth-loving Major adds this reflection, which would strike everyone if the necessities of a pet system permitted the truth to be recognized. This primitive fetichism is an impossible thing; it could have been produced only when primitive religious ideas had lost their preponderance. To spiritize a stone, a block of wood, one must first have believed in a spirit; to have there imprisoned a god, one must have beforehand believed in a divinity. This is mere elementary logic.

If, moreover, you would know something of the concepts of these so-called fetich peoples, listen to this fragment of cosmogony. See how they here speak to their god:

"For thee, O Whaï, I have great love! From the germ of life arose thought, came the proper instrument of God. Then came the flower and the fruit, and life produced in space the worlds of the night. It was nothing that begot, that nothing foreign to all, that nothing devoid of charm.

"Night conceived its germ and the germ arose existing in itself. It grew in obscurity, and the sap and the juice of life beat with pulsations. I saw dart forth light and the ecstasy of life. Also the productions of the great one (God) spreading out all things, filled the heavens and their vast space."

Thus under the hand of God who extends being and creates it, all things spring from nothing, life darts forth and life arises.

These notions, says Max Müller with reason, are superior to many found in the cosmogonies of civilized peoples.

False in its basis, as has been seen, the theory of religious evolution has been battered down in nearly all its positions by the results of the comparative study of religion.

The examples of Egypt, of India, and of China especially, have demonstrated that monotheism real, though imperfect, preceded the luxuriant mythologies whose development astonishes, but is only too easily explained.

In Egypt the divinity was first represented by the sun, then the different phases of the great luminary were personified and deified. In the most ancient portions of Aryan India, the personality of Varuna, with his immutable laws, soars above the figures of Indra and the other devas, who have in

great part dethroned him, just as the Jupiter of the Greeks supplanted the more ancient Pelasgian Uranos. Among these two last peoples, it is true, monotheism is at its lowest degree; but in China, on the contrary, it shows itself much less imperfect than elsewhere and even with a relative purity. Shang-ti is almost the God of the spiritualist philosophy. These facts, we may easily conceive, are exceedingly embarrassing for the adherents of the evolutionary theory; but they worm out of the difficulty in a manner that provokes both sadness and a smile. "It is true," says one, "that monotheism preceded polytheism in Egypt, but *it must* have been itself preceded by primitive animism." This "it must" is worth a measure of gold. Another author whom the sacred books of the Chinese embarrass by sustaining the same theory, simply maintains that these ancient works were composed in the third century before our era. One knows not how to qualify such inexcusable assertions. The thesis of national divinities everywhere preceding the universal divinities is not more solidly grounded. For neither Varuna, nor Brahma, nor Shang-ti, nor Tengri, ever saw their power limited by their devotees to a single country. The theory that fear or ancestral worship gave birth to the gods, receives in China the most formal contradiction. In fact, at the very first appearance of this great empire upon the scene of history, the supreme deity was already considered as the father, the mother, not only of the faithful, but of the entire human race; and the first to receive worship among the dead were not departed relatives, but kings and ministers, benefactors of the people. That it is gratitude which has inspired this worship, is expressly affirmed in the Chinese Ritual.

But I must pause for fear of going beyond proper limits. These considerations will amply suffice to set forth the importance of the comparative history of religions, made under suitable conditions. It remains for us to say a few words about these conditions.

The first is clearly that enunciated in our program. These studies ought to be serious and strictly scientific. They should be based upon strict logic and a thorough knowledge of the original sources. Too long have would-be adepts been given over to fantastic speculations, everywhere seeking an apology for either faith or incredulity. Too long have they limited themselves to superficial views, to summary glimpses, dwelling with complacency upon whatever might favor a pet system. Or else they have been content with documents at second-hand, whose authors themselves had but an imperfect knowledge of what they pretended to treat as masters.

To-day the ideas of the learned world and the acknowledged laws of truth no longer tolerate this too easy method of dealing with a science the most important in its results that has ever occupied the human mind. One must now go to the sources themselves and to only the best; must consult native interpreters and above all those who give assurance of fidelity, of complete veracity, by their age not too far remote from the facts which they relate,

by their personal character, by the proofs of competence which they give, by their moral integrity, etc.

We may easily understand that in order to be able to choose among them all and to distinguish the sources, it is necessary to know thoroughly the language and the history, both political and literary, of the people whose religious beliefs one would investigate and expose. It is necessary to be a specialist and a specialist competent in this special matter. It is only when the work of such authorized and impartial specialists has been done, that others will be able to draw from the waters which they have collected.

It has been said, it is true, that specialists, too much occupied with details, blinded even by their dust, are incapable of those broad views which are necessary to erect the grand edifices of science. Were this as true as it is false, what would it avail these men of far-reaching vision, or who at least think themselves such, to have constructed an edifice magnificent in appearance, if it is built of worm-eaten wood and sandstone, which breaks or chips off in pieces and can only serve to strew the ground with rubbish?

How many errors fatal to true science have been propagated by men too prone to generalize! Thus some, seeing in a translation of Chinese books that heaven and earth are the father and mother of men, recalled the Uranos and Gea of Hellas, the Dyâvâpethivi of India, and decided that China also had its divine pair, heaven spouse and father, the sea spouse and mother. Now nothing is more false than this explanation. In Chinese, fu-mu, "father-mother," is a compound word whose elements are not taken apart and applied to distinct personages. There is here nothing about a pair of spouses, so much so that in the following phrase, it is said that the sovereign is fu-mu, father-mother of the people. The Chinese author wishes simply to say that heaven and earth sustain and nourish man as parents provide for their children Nothing more. Adieu then to this celestio-terrestial pair.

Others have seen in the Tchong or "miem" of the Chinese the *medium* of the Stoics in which virtue consists. Now, this Tchong is a different thing altogether, namely the state of the heart, which like the beam of a balance, keeps always in the middle, inclining neither to the right nor to the left, that is, without any desire of exterior things.

Many also, among those for example who have treated of the religions of China and India, have drawn from the sources without due regard to their different epochs and origins, confounding ages and countries and races, and making of the religious history of these lands the most inextricable hotch-potch ever produced by human pen. We have seen even an acknowledged Chinese scholar present as an antique work, as a source having escaped the influences of Confucianism, the Chinese Ritual (Li-Ki) compiled and almost entirely invented in the third century before our era, and the greater part of which is made up of discourses put into the mouth of Confucius.

We have likewise seen a French magistrate flood the world with pam-

phlets in which he demonstrated by cited texts that the Christian Bible had been copied from the sacred books of India. Now these texts were all false. Nothing is found of them among the monuments of India. And who but a specialist could discover and denounce the fraud?

This leads us to consider the second condition for the serious study of the comparative history of religions; it is the necessity of penetrating oneself with the spirit of the people who form the object of particular research. It is necessary, as it were, to think with their mind and to see with their eyes, making entire abstractions of one's own ideas, under pain of seeing everything in a false light as one sees nature through a colored glass, and of forming religious ideas the most erroneous, and often even the most unjust. What European could, for example, form an exact notion of the *Sadasat*, the being-non-being of the Brahmans (which is not that of Hegel), or the *Khi* of the Chinese, or of the *Dharma* of the Buddhists, if he had not upon these concepts precise and complete ideas? Now to acquire them one must make *tabula rasa* of his own conceptions. and dream with these peoples; he must also, as is naturally understood, have an exact knowledge of their manner of speaking, of their language and its peculiar terms.

But to arrive at this it is necessary besides to study all religions, even those we may believe to be entirely false, with perfect impartiality, and, I would say even, with a certain sympathy. We are tempted to look upon them as mere products of man's perversity, of his passions, of the ambition of some personage eager for renown, even of the demon. There are certainly some whose origin is far from being pure; besides my honored hearers will all doubtless agree that they cannot be all at the same time true; some among them, and the number must be considerable, are founded in error.

No one will, I think, pretend that God can be at the same time Jupiter, Brahma, Siva, Shamas, Amitabha, etc., etc., or that he authorizes upon the borders of the Ganges or of the Hoang-Ho, what he forbids as a crime against nature at Rome or at Washington, or that he has in the same way sent upon earth his Christ and Mohammed.

In any case, if the first to make innovations without mission, to deny God through fear or cupidity, rendered themselves grievously culpable, we cannot judge the same of men who, raised in a religion in which they sincerely believe, are not ready to abandon it unless an irresistible conviction of their obligation to do so, takes possession of their souls. The ascetic, faithful to his duty, disciple of a religion which we know to be false, but which he thinks true and heaven-inspired, certainly merits our esteem and sympathy so long as we do not know that he resists an interior light which clearly unveils to him the emptiness of his practices.

Are some of our brethren in error? If they are sincere, let us pity them, love them with our whole heart. If they are not, if they resist conscience, let us pity them yet more; let us strive to enlighten them, but by

efforts which spring from the heart and go straight to the soul. The heart once gained, the last redoubt of the fortress of the soul is captured.

Besides, how many elevated thoughts, admirable maxims are to be found in certain sacred books of religions very far from our own. The Shis of the Chinese, the sacred chant of Bhagavad Gita or revelations of Krishna to his faithful disciple, the laws of Manu, for instance, would supply us many examples if time permitted me to insert them in this discourse.

Let us begin here, if we would see the truth illumine the eyes of those who look upon these sacred books as inspired. These bright glimpses of truth, these treasures so precious, received from their fathers, will greatly aid them in finding again the true way. No one of my own faith will have, I am confident, the weakness to be troubled at these points of resemblance. They simply show that religious and moral ideas are the common good of humanity, coming to us from nature, and through it from nature's Author.

Permit me to say this word in conclusion: My brothers in our common Creator and Father who now listen to me, we are yet far apart by the diversity of our beliefs, let us at least draw nearer to one another from the present by that brotherly love which is of order divine. That there be no longer among us prepossessions, antipathies of race or doctrine. You see that we Christians study your doctrines, and we wish to do it with justice and good will. You, on your part, study ours, study seriously the Christian faith, the Catholic faith; and these last words I address also to our brothers, Christian like ourselves, but separated from us. Study it not in the works of those who misrepresent it, nor of those who do not recognize its claims; but in the works of its authorized representatives, of its legitimate interpreters. No longer allow yourselves to be told, for example, that Catholics adore the saints, whilst in their eyes the most exalted amongst them, even the Virgin Mother of Christ, are but pure creatures, who owe all their greatness to the divine will. No longer allow that infallibility, so restricted, recognized by our Church, to be confounded in your presence with absolute inerrancy and even impeccability.

Let truth, love, the service of our common Master and Father who is in heaven, be our common good, whilst we hope that one day may be realized the words of the Divine Teacher of men, that the earth will have but one tongue to praise its Creator, and but one sheep-fold where its children will find themselves bound together in a union of thought as well as of heart.

SERIOUS STUDY OF ALL RELIGIONS.

By Mrs. Eliza R. Sunderland, Ph.D., of Ann Arbor, Mich.

My thesis bears the impress of the nineteenth century—the century *par excellence* in scientific research and classification, which has given us the new lessons of the telescope, the spectroscope and stellar photography; the new earth of geology, chemistry, mineralogy, botany and zoölogy; and the new humanity of ethnology, philology, psychology and hierology.

What is the value of this work? I am asked to respond only for one department of it, namely—that of hierology, or the comparative study of religions.

What is the value and importance of a comparative study of religions? What lessons has it to teach? I may answer, first, that the results of hierology form part of the great body of scientific truth, and as such have a recognized scientific value as helping to complete a knowledge of man and his environment; and I shall attempt to show that a serious study by an intelligent public of the great mass of facts already gathered concerning most of the religions of the world will prove of great value in at least two directions—first, as a means of general; second, as a means of religious culture. Matthew Arnold defines culture as "the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit." This is a nineteenth-century use of the word.

The Romans would have used instead "humanitas," or, with an English plural, "the humanities," to express a corresponding thought. The schoolmen, adopting the Latin term, limited its application to the languages, literature, history, art, and archæology of Greece and Rome, assuming that thither the world must look for the most enlightening and humanizing influences, and, in their use of the word, contrasting these as human products with "divinity," which completed the circle of scholastic knowledge. But the world of the nineteenth century is larger than that of mediæval Europe, and we may well thank Mr. Arnold for a new word suited to the new times, Culture—acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit. This will require us to know a great body of literature; but when we inquire for the best we shall find ourselves confronted by a vast mass of religious literature. Homer was a great religious poet, Hesiod also. The central idea in all the great dramas of Æschylus, Sophocles, and Euripides, was religious, and no one need hope to penetrate beneath the surface of any of these who has not a sympathetic acquaintance with the religious ideas, myths, and mythologies of the Greeks. Dante's "Divine Comedy" and Milton's

DANCING DERVISHES.

"Paradise Lost" are religious poems, to read which intelligently one must have an acquaintance with mediæval mythology and modern Protestant theology. "Faust" is a religious poem.

Then there are the great Bibles of the world, the Christian and Jewish, the Mohammedan and Zoroastrian, the Brahman and Buddhist, and the two Chinese sacred books. It is of these books that Emerson sings:

Out of the heart of nature rolled
The burden of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,
The canticles of love and woe.

He who would be cultured in Matthew Arnold's sense of being acquainted with the history of the human spirit must know these books, and this means a patient, careful study of the growth and development of rites, symbols, myths and mythologies, traditions, creeds and priestly orders, through long centuries of time, from far away primitive nature worship up to the elaborate ritual and developed liturgy which demanded the written book.

But religion is a living power and not, therefore, to be confined to book or creed or ritual. All these religion called into being, and is itself, therefore, greater than any or all of them. So far from being confined to book and creed and ritual, religion has proved, in the word of Dr. C. P. Tiele, one of the most potent factors in human history; it has founded and overthrown nations, united and divided empires; has sanctioned the most atrocious deeds and the most cruel customs; has inspired beautiful acts of heroism, self-renunciation and devotion, and has occasioned the most sanguinary wars, rebellions and persecutions. It has brought freedom, happiness and peace to nations, and, anon, has proved a partisan of tyranny, now calling into existence a brilliant civilization, then the deadly foe to progress, science and art. All this is a part of the world history, and the student who ignores it or passes over lightly the religious motive underlying it is thereby obscuring the hidden causes which alone can explain the outer facts of history.

Again, the human spirit has ever delighted to express itself in art. True culture, therefore, requires a knowledge of art. But to know the world's art without first knowing the world's religions would be to read Homer in the original before knowing the Greek alphabet. Why the vastness and gloom of the Egyptian temples? The approaches to them through long rows of sphinxes? What mean these sphinxes and the pyramids, the rock-hewn temple tombs and the obelisks of ancient Egyptian art? Why the low, earth-loving Greek temple, with all its beauty and adornment external? What is the central thought in Greek sculpture? Why does the mediæval cathedral climb heavenward itself, with its massive towers and turrets?

What is the meaning of the tower temples of ancient Assyria and Babylon, and the mosques and minarets of Western Asia? All are symbols of religious life, and are blind and meaningless without an understanding of that life. Blot out the architecture and sculpture whose motive is strictly religious, and how great a blank remains? Painting and music, too, have been the handmaidens of religion, and cannot be mastered in their full depths of meaning save by one who knows something of the religious ideas and sentiments which gave them birth: eloquence has found its deepest inspiration in sacred themes; and philosophy is only the attempt of the intellect to formulate what the heart of man has felt after and found.

Let a student set himself the task of becoming intelligent concerning the philosophic speculations of the world, and he will soon find that among all peoples the earliest speculations have been of a religious nature, and that out of these philosophy arose. If, then, he would understand the development of philosophy, he must begin with the development of the religious consciousness in its beginnings in the Indo-Germanic race, the Semitic race, and in Christianity. Dr. Pfleiderer shows, in his "Philosophy of Religion on the Basis of Its History:"

There could have been no distinct philosophy of religion in the ancient world, because nowhere did religion appear as an independent fact, clearly distinguished alike from politics, art and science. This condition was first fulfilled in Christianity. But no philosophy of religion was possible in mediæval Christianity, because independent scientific investigation was impossible. All thinking was dominated either by dogmatism or by an undefined faith.

If the germs of a philosophy of religion may be found in the theosophic mysticism and the anti-scholastic philosophy of the renaissance, its real beginnings are to be found not earlier than the eighteenth century. But what a magnificent array of names in the two and a quarter centuries since Spinoza wrote his theologico-political treatise in 1670! Spinoza, Leibnitz, Lessing, Kant, Herder, Goethe, Fichte, Schleiermacher, Schelling, Hegel, and, if we would follow the tendencies of philosophic religious thought in the present day, Feuerbach, Comte, Strauss, Mill, Spencer, Matthew Arnold, Hermann Schopenhauer, Von Hartmann, Lotze, Edward Caird, John Caird, and Martineau. No student who aspires to an acquaintance with philosophy can afford to be ignorant of these thinkers and their thoughts, but to follow most intelligently the thought of any one of them he will need a preliminary acquaintance with hierology through the careful, painstaking, conscientious work in the study of different religions, as has been made by such scholars as Max Müller, C. P. Tiele, Kuenen, Ernest Renan, Albert Réville, Prof. Robertson Smith, Renouf, La Saussaye and Sayce.

If religious thought and feeling is thus bound up with the literature, art and philosophy of the world, not less close is the relation to the language, social and political institutions, and morals of humanity. It is sacred names quite as often as any other words which furnish the philologist his

links in the chain of proofs of relationship between languages. It does not need a Herbert Spencer to point out that political institutions and offices are frequently related to religion as effect to cause; the king's touch and the doctrine of divine right of kings are only survivals from the days of the medicine man and heaven-born chief.

The question concerning the relations of religion to ethics is a living one in modern thought. One class of thinkers insists that ethics is all there is of religion that can be known or can be of value to man; another that ethics if lived will of necessity blossom out into religion, since religion is only ethics touched with emotion; another that religion and ethics are two distinct things which have no necessary relation to each other, and still others who maintain that there is no high and persistent moral life possible without the sanctions of religion, and no high and worthy religion possible without an accompanying high morality; that, whatever may be true in low conditions of civilization, any religion adapted to high civilization must be ethical, and any ethical precepts or principles which are helpfully to control men's lives must be rooted in faith. A wide and careful study of the world's religions ought to throw light upon the problem.

C. P. Tiele, from his study in this field, concludes that though differing greatly among themselves in all other ways, all religions, even the oldest and poorest, must have shown some faint traces at least of awakening moral feeling. From an early period moral ideas are combined with religious doctrines, and the old mythologies are modified in them. Ethical attributes are ascribed to the gods, especially the highest. Later, but only in the higher nature religions, ethical as well as intellectual abstractions are personified and worshiped as divine beings. If, however, the ethical elements acquire the upper hand, so that they become the predominating principle, then the nature religion dies and the way is prepared for an ethical religious doctrine, *i. e.*, a doctrine of salvation.

What are the historic facts in the case? Have religion and morality had a contemporaneous development and in conjunction, or has the history of the two run on distinct and divergent lines? Who shall answer authoritatively save the student of the history of religions? Let us question some such. "All religions," says C. P. Tiele, "are either race religions or religions proceeding from an individual founder—the former are nature religions, the latter ethical religions. In the nature religions the supreme gods are the mighty powers of nature, and though there are great mutual differences between them, some standing on a much higher plane than others, the oldest and poorest must have shown some faint traces, at least, of awakening moral feeling. In some a constant and remarkable progress is also to be noticed. Gods are more and more anthropomorphized, rites humanized. From an early period moral ideas are combined with religious doctrines, and the old mythologies are modified by them. Ethical attributes are ascribed to the gods, especially to the highest. Nay, ethical as well as intellectual

abstractions are personified and worshiped as divine beings. But, as a rule, this happens only in the most advanced stages of nature worship. Nature religions can for a long time bear the introduction into their mythologies of moral as well as esthetic, scientific and philosophical notions; and they are unable to shut them out, for if they did so they would lose their hold upon the leading classes among the more civilized nations.

If, however, the ethical elements acquire the upper hand so that they become the predominating principle, then the old forms break in twain by the too heavy burden of new ideas, and the old rites become obselete as being useless. Then nature religion inevitably dies of inanition. When this culminating point has been reached the way is prepared for the preaching of an ethical religious doctrine.

Ethical religions are communities brought together, not by a common belief in national traditions, but by the common belief in a doctrine of salvation, and organized with the aim of maintaining, fostering, propagating and practicing that doctrine. This fundamental doctrine is considered by its adherents in each case as a divine revelation, and he who revealed it an inspired prophet or son of God.

These ethical religions Tiele divides into national, or particularistic, and universalistic. The latter, three in number, are the dominant religions in the world to-day. Of these Islâmism has emphasized the religious side, the absolute sovereignty of God, opposing to it the nothingness of man, and has thus neglected to develop morals. Buddhism, on the contrary, neglects the divine, preaches the final salvation of man from the miseries of existence through the power of his own self-renunciation, and as it was atheistic in its origin it soon becomes infected by the most fantastic mythology and the most childish superstitions. Christianity in its founder did full justice to both the divine and human sides; if the greatest commandment was love to God, the second was like unto it, viz, love to man. Such is a brief résumé of C. P. Tiele's account of the mutual historical relations of ethics and religion.

Albert Reville devotes a chapter of his "Prolegomena of the History of Religions" to the same question. He finds that morality, like religion, began very low down to rise very high; that with morality as with religion we must recognize in the human mind a spontaneous disposition, *sui generis*, arising from its natural constitution, destined to expand in the school of experience, but which that school can never create.

With the entrance of moral prepossessions into religion, life beyond the tomb becomes a place of divine rewards, and thus originates a new chapter of religious history. Under monotheism the connection between religion and morality becomes still closer. Here everything — the physical world, human society, human personality — has but one all powerful master. Moral order is his work by the same right and as completely as physical order. Obedience to the moral law becomes then essentially a religious duty. Consequently the religious ideal rises and becomes purified at the same time as

the moral ideal. We may even say that, in the Gospel, religion and morality are no longer easily to be distinguished; upon the basis of the monotheistic principle and the affinity of nature between man and God, the religion of Jesus moves on independently of dogma and of rite, consisting essentially of strictly moral provisions and applications.

"Has morality gained or lost by this close alliance with religion?" asks Reville, and answers: "In a general way we may say that the characteristic of the religious sentiment, when it is associated with another element of human life, is, to render this element much more intense and more powerful. From this simple observance we have the right to conclude that as a general rule morality gains in attractiveness, in power and in strength by its alliance with religion."

True, unenlightened religion has sometimes perverted the moral sense and reduced morality to a utilitarian calculation. Most of the religions which have assigned a large place to morality have foundered on the rock of asceticism, especially Brahmanism, Buddhism and the Christianity of the middle ages. Religion has sometimes failed to distinguish between morality and ritual, or morality and occult belief, and we have the spectacle of a punctilious observer of rites considered to be more nearly united to God, notwithstanding terrible violations of the moral law, than is the good man who fails in ritual or creed. And yet, Reville concludes from the individual point of view, "the question which the spiritual tribunal of each of us is alone qualified to decide is, whether we ought not to congratulate the man who derives from his religious convictions, freed from narrowness, from utilitarianism and from superstition, the source, the charm and the vigor of his moral life. Persuaded that for most men the alliance between religion and morality cannot but be salutary, I must pronounce in the affirmative."

If the conclusions of all students of hierology shall prove in harmony with the views here expressed as to the close connection in origin and in history, between morality and religion, a connection growing closer as each rises in the scale of worth, until we find in the very highest the two indissolubly united, may we not conclude a wise dictum for our modern life to be "what God in history has joined together let not man in practice put asunder." Rather let him who would lift the world morally avail himself of the motor power of religion; him who would erect a temple of religion see to it that its foundations are laid in the enduring granite of character.

I come now to the second division of my subject, namely, the value of hierology as a means of religious culture. What is religion? Ask the question of an ordinary communicant of any religious order and the answer will in all probability as a rule emphasize some surface characteristic.

The Orthodox Protestant defines it as a creed; the Catholic a creed plus a ritual—believe the doctrines and observe the sacraments; the Mohammedan as a dogma; the Buddhist as an ethical system; the Brahman as caste; Con-

A BUDDHIST PILGRIM GOING UP FUJIYAMA.

fucianism as a system of statecraft. But let the earnest student ask further for the real meaning in the worshiper of his ritual, creed, dogma, ethics, caste and ethics-political, and he will find each system to be a feeling out after a bond of union between the human and the divine; each implies a mode of activity, a process by which the individual spirit strives to bring itself into harmonious relations with the highest power, will or intelligence. Each is of value in just so far as it is able to inaugurate some felt relation between the worshiper and the superhuman powers in which he believes. In the language of philosophy, each is a seeking for a reconciliation of the ego and the non-ego.

The earnest student will find many resemblances between all these communions, his own included. They all started from the same simple germ; they have all had a life history which can be traced, which is in a true sense a development and whose laws can be formulated; they all have sought outward expression for the religious yearning and have all found it in symbol, rite, myth, tradition, creed. The result of such a study must be to reveal man to himself in his deepest nature; it enables the individual to trace his own lineaments in the mirror, and see himself in the perspective of humanity. Prior to such study, religion is an accident of time and place and nationality; a particular revelation to this particular nation or age, which might have been withheld from him and his, as it was withheld from the rest of the world, but for the distinguishing favor of the divine sovereign of the universe in choosing out one favored people and sending to that one a special revelation of his will.

After such study religion is an attribute of humanity, as reason and language and toolmaking are; needing only a human being placed in a physical universe which dominates his own physical life, which cribs and cabins him by its inexorable laws, and, lo! defying those laws he steps out into the infinite world of faith, of hope, of aspiration, of God. The petty distinctions of savage, barbarian, civilized and enlightened sink into the background. He is a man, and by virtue of his manhood, his human nature, he worships and aspires. A comparative study of religions furnishes the only basis for estimating the relative worth of any religion.

Many of you saw and perhaps shared the smile and exclamation of incredulous amusement over the paragraph which went the rounds of the papers some months ago to the effect that the Mohammedans were preparing to send missionaries and establish a Mohammedan mission in New York City. But why the smile and exclamation? Because of our sense of the superiority of our own form of religious faith. Yet Christianity has utterly failed to control the vice of drunkenness. Chicago to-day is dominated by the saloons. Nor is it alone in this respect. Christian lands everywhere are dotted with poorhouses, asylums, jails, penitentiaries, reformatories, built to try to remedy evils, nine-tenths of which were caused, directly or indirectly, by the drink habit, which Christendom fails to control and is powerless to

uproot. But Mohammedanism does control it in Oriental lands. Says Isaac Taylor: "Mohammedanism stands in fierce opposition to gambling; a gambler's testimony is invalid in law." And further: "Islâm is the most powerful total abstinence association in the world." This testimony is confirmed by other writers and by illustration. If it can do so on the western continent as well, then what better thing could happen to New York, or to Chicago even, than the establishment of some vigorous Mohammedan missions? And for the best good of Chicago it might be well that Mayor Harrison instruct the police that they are not to be arrested for obstructing the highway, if they should venture preach their temperance gospel in the saloon quarters of the city.

But if the study of all religions is the only road to a true definition of religion and classification of religions. it is quite as necessary to the intelligent comprehension of any one religion. Goethe declared long ago that he who knows but one language knows none, and Max Müller applied the adage to religion. A very little thought will show the truth of the application in either case. On the old-time supposition that religion and language alike came down ready formed from Heaven, a divine gift or revelation to man, this would not be true. Complete in itself, with no earthly relationships, why should it need anything but itself for its comprehension? But modern scientific inquiry soon dispels any such theories of the origin of language and religion alike. If the absolute origin of each is lost in prehistoric shadows, the light of history shows each as a gradual evolution or development whose laws of development can to some extent be traced, whose history can be, partially at least, deciphered. But if an evolution, a development, then are both religion and language in the chain of cause and effect, and no single link of that chain can by any possibility be comprehended alone and out of relation to the link preceding and following.

Allow me to illustrate this proposition at some length. I am a Christian. I want to know the nature, meaning and import of the Christian religion. I find myself in the midst of a great army of sects all calling themselves Christians. I must either admit the claim of all or I must prove that only one has right to the name, and to do either rationally I must become acquainted with all. But they absolutely contradict each other, and some of them, at least, the original records of Christianity in both their creed and ritual.

Here is one sect that holds to the unity of God, here another that contends earnestly for a trinity; here one that worships at high altars with burning candles, processions of robed priests, elevation of the host, holy water, adoration of the Virgin Mother, and humble confessional, all in stately cathedrals with stained glass windows, pealing organ and surpliced choir; there another which deems that Christianity is foreign to all such ritual, and whose worship consists in waiting quietly for an hour within the

four bare walls of the Quaker meeting house to see if the inner voice hath aught of message from the great enlightening spirit.

How account for such differences when all claim a common source? Only by tracing back the stream of Christian history to its source and following each tributary to its source, thus, if possible, to discover the origin of elements so dissimilar. Seriously entered upon the quest, we discover here a stream of influence from ancient Egypt, "through Greece and Rome bringing to Roman Catholic Christendom," so says Tiele, "the germs of the worship of the Virgin, the doctrine of the immaculate conception and the type of its theocracy."

Another tributary brings in a stream of Neo-Platonism with its doctrine of the Word or Logos, there a stream of Græco-Roman mythology with a deifying tendency so strongly developed that it will fall in adoration equally before a Roman emperor or a Paul and Cephas, whose deeds seem marvelous. Another stream from imperial Rome brings its gift of hierarchical organization, and here a tributary comes in from the German forests bringing the festivals of the sun god and the egg god of the newly developing life of spring. Christianity cannot banish these festivals; too long have they held place in the religious consciousness of the people. She can, however, and does adopt and baptize them, and we have the gorgeous Catholic festivals of Christmas and Easter.

Christianity itself sends its roots back into Judaism, hence, to know it really in its deepest nature we must apply to it the laws of heredity, *i. e.*, we must study Judaism. Judaism has its sacred book, and our task will be easy, so we think. But a very little unbiased study will show us that Judaism is not one, but many. There is the Judaism which talks freely of angels and devils and the future life, happiness or misery; and there is the earlier Mosaism, which knows nothing of angels or devils and of no future life save that of sheol, in which, as David declares, there is no service of God possible. Would we understand this difference we must note a tributary stream flowing in from Babylonia, and if we will trace this to its source we shall find its fountain head in the Persian dualism of Ormuzd and Ahriman, the god of light and the god of darkness, with their attendant angels. Only after the Babylonish captivity do we find in Judaism angels and a hierarchy of devils.

Pass back through the Jewish sacred books and strange things will meet us. Here a "Thus saith the Lord" to Joshua, "Slay all the Canaanites, men, women and helpless children, I suffer not one to live." "Sell the animal that has died of itself to the stranger within your gate, but not to those of your own flesh and blood." The Lord comes to dine with Abraham under the oak at Mamre, on his way down to Sodom, to see if the reports of its great wickedness be true, and discusses his plans with his host. Naaman must carry home with him loads of Palestinian earth if he would

build an altar to the God of the Hebrews whose prophet has cured his leprosy.

The Lord guides the Israelites through the wilderness by a pillar of fire by night and of smoke by day, lives in the ark, and in it goes before the Israelites into battle, is captured in the ark and punishes the Philistines till they send him back to his people. The Lord makes a covenant with Abraham, and it is confirmed according to divine command by Abraham slaying and dividing animals and the Lord passing between the parts, thus affirming his share in the covenant.

Is this the same God of whom Jesus taught? This the religion out of which sprang Christianity? How, then, account for the immense distance between the two? To do this we must trace the early Hebrew religion to its source, and then follow the stream to the rise of Christianity, seeking earnestly for the causes of the transformation. What was the early Hebrew religion? A branch of the great Semitic family of religions. What was the religion of the Semites and who were Semites? These questions have been answered in an exhaustive and scholarly manner, so far as he goes, by Professor Robertson Smith, in the volume entitled "The Religion of the Semites," a volume to which no student of the Old Testament, who wishes to understand that rich treasury of Oriental and ancient sacred literature, can afford not to give a serious study.

The Semites occupied all the lands of Western Asia from the Tigro-Euphrates valley to the Mediterranean sea. They included the Arabs, Hebrews and Phœnicians, the Aramæans, Babylonians and Assyrians. A comparative study of the religions of all these peoples has convinced scholars that all were developments from a common primitive source, the early religion of the Semites. This religion was first nature worship of the personified heavenly bodies, especially the sun and moon god. Among the Arabs this early religion developed into animistic polydæmonism, and never rises much higher than this; but among the Mesopotamian Semites the nature beings rise above nature and rule it, and one among them rises above all the others as the head of an unlimited theocracy.

If magic and augury remained prominent constituents of their ceremonial religion, they practiced besides a real worship and gave utterance to a vivid sense of sin, a deep feeling of man's dependence, even of his nothingness before God, in prayers and hymns hardly less fervent than those of the pious souls of Israel. Among the western Semites the Aramæans, Canaanites, Phœnicians, seemed to have sojourned in Mesopotamia before moving westward, and they brought with them the names of the early Mesopotamian Semitic gods, with the cruel and unchaste worship of a non-Semitic people, the Akkadians, which henceforth distinguished them from the other Semites. From the Akkadians, too, was probably derived the consecration of the seventh day as a Sabbath or day of rest, afterward shared by the Hebrews.

The last of the Semitic peoples, the Hebrews, seem to be more closely related to the Arabs than to the northern or eastern Semites. They entered and gradually conquered most of Canaan during the thirteenth century, B.C., bringing with them a religion of extreme simplicity, though not monotheistic, and not differing greatly in character from that of the Arabs. Their ancient national god bore the name El-Shaddai, but his worship had given place under their great leader, Moses, to a new cult, the worship of Yahveh, the dreadful and stern god of thunder, who first appeared to Moses at the bush under the name "I am that I am," worshiped according to a new fundamental religious and moral law, the so-called Ten Words. Were this name and this law indigenous to Arabia or a special revelation, *de novo*, to Moses? But whence had Moses the moral culture adequate to the comprehension and appropriation of a moral system so far in advance of anything which we find among other earlier Semites? Nineteenth century research has discovered an equally high moral code in Egypt, and the very name "Nuk pu Nuk," "I am that I am," is found among old Egyptian inscriptions.

Whatever its origin, this new religion the Hebrews did not abandon to their new home, although they placed their national god, Yahveh, by the side of the deity of the country, whom they called briefly "the Baal," and whom most of them worshiped together with Ashera, the goddess of fertility. After they had left their wandering life and settled down to agriculture, Yahveh, however, as the god of the conquerors, was commonly placed above the others, though his stern character was softened by that of the the gentler Baal. Well for Israel and well for the world that these two conceptions of deity came together in Judea twelve centuries before Christ. If the worship of the jealous god, Yahveh, made the Jew stern and uncompromising, it also girded him with a high moral sense whose legitimate outcome was Israel's great prophets; while the fierceness itself, as gradually transformed by the gentler Baal conception of deity, gives us the final outcome the holy God who cannot look upon sin with the least degree of allowance, and yet pitieth the sinner even as a father pitieth his children. If any have been perplexed over a religion of love, such as Christianity claims to be, proving a religion of bloody wars, persecutions, inquisitions, martyrdoms, mayhap its Hebrew origin may throw light upon the mystery. Jesus' thought of a God, a Father, could not wholly displace at once the old Hebrew Yahveh, the jealous God.

All the Semitic religions, while differing among themselves in the names and certain characteristics of their deities, had much in common. Their gods were all tribal or national gods, limited to particular countries, choosing for themselves special dwelling places, which thus became holy places, usually by celebrated trees or living water, the tree, rock or water often coming to be regarded not simply as the abode, but, as in some sense, the divine embodiment or representative of the god, and hence these places

were chosen as sanctuaries and places of worship; though the northern Semites worshiped on hills also, the worship consisting, during the nomadic period, in sacrifices of animals sacred alike to the god and his worshipers, because sharing the common life of both, and to some extent of human sacrifices as well. The skin of the animal sacrificed is the oldest form, says Robertson-Smith, of a sacred garment appropriate to the performance of holy function, and was the origin of the expression, "robe of righteousness." Is this the far-away origin of the scarlet robe of office?

All life, whether the life of man or beast, within the limits of the tribe was sacred, being held in common with the tribal god, who was the progenitor of the whole tribal life; hence no life could be taken save in sacrifice to the god without calling down the wrath of the god. Sacrifices thus became tribal feasts, shared between the god and his worshipers, the god receiving the blood poured upon this altar, the worshipers eating the flesh in a joyful tribal feast.

Here, then, was the origin of the Hebrew religion. It was not monotheistic, but what scholars designated as henotheistic, a belief in the existence of many gods, though worshiping only the national god. Thus a man was born into his religion as he was born into his tribe, and he could only change his religion by changing his tribe. This explains Ruth's impassioned words to Naomi: "Thy people shall be my people, and thy god my god." This idea of the tribal god, who is a friend to his own people but an enemy to all others, added to the belief in the inviolability of all life save when offered in sacrifice, explains the decree that an animal dying of itself may not be eaten by a tribesman, but might be sold to a stranger. A tribal god, too, might rightfully enough order the slaughter of the men, women, and children of another tribe whose god had proved too weak to defend them. Life was sacred only because shared with the god, and this sharing was limited to the tribe.

The Hebrew people moved onward and upward from this early Semitic stage, and have left invaluable landmarks of their progress in their sacred books. The story of the sacrifice of Isaac tells of the time when human sacrifices were outgrown. Perhaps circumcision does the same. The story of Cain and Abel dates from the time when agriculture was beginning to take the place of the old nomadic shepherd life. The men of the new calling were still worshipers of the old gods, and would gladly share with them what they had to give—the fruits of the earth. But the clingers to the old life could see nothing sacred in this new thing, and were sure that only the old could be well pleasing to their god.

The god who dined with Abraham under the terebinth tree at Mamre was the early tribal god, El-Shaddai. Naaman was cured of his leprosy because the Jordan was sacred to the deity. It was the thunder god, Yahveh, whom the people worshiped on Sinai and who still bore traces of the earlier sun god as he guided the people in a pillar of fire. The ark is a

remnant of fetichism, *i. e.*, a means of putting the deity under control of his worshipers. They can compel his presence on the battlefield by carrying the ark thither, and if the ark is captured the god is captured also.

A powerful element in the development upward of Mosaism was prophecy. The eighth century prophets had moved far on beyond the whole sacrificial system, when, as spokesman for the Lord, Isaiah exclaims: "I am tired of your burnt sacrifices and your oblations. What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God." Jesus condemns the whole theory of holy places when he declares: "Neither in this holy mountain nor yet in Jerusalem shall men think to worship God most acceptably." God is a spirit unlimited by time or place, and they who would worship acceptably must worship in spirit and in truth.

How long the journey from the early tribal, sacrificial, magical, unmoral, fetich, holy place, human sacrifice worship of the early Semites, including the Hebrews, to the universal Fatherhood and brotherhood religion of the sermon on the mount and the golden rule, only those can understand who are willing to give serious study not to the latter alone, but to the former as well. To such earnest student there will probably come another revelation, namely, that there is need of no miracle to account for this religious transformation more than for the physical transformation from the frozen snows of December to the palpitating life of June. They are both all miracle or none. The great infinite life and love was hidden alike in the winter clod and the human sacrifice. Given the necessary conditions, and the frozen clod has "climbed to a soul in grass and flower," the tribal god and the tribal blood bond are seen in their real character as the universal God Fatherhood and man brotherhood. What the necessary conditions were only those shall know who are ready to read God's thoughts after him in the patient researches of scientific investigation.

What is to be the future of this religion which has had so long and varied a history from far away Akkad even to this center of the western hemisphere, and from twenty centuries before Christ to this last decade of the nineteenth century after Christ?

One contribution made by the Hebrew to the Christian Scriptures demands special notice because it occupies so central a place in the development of the Christian system. I refer to the record of a first man, Adam, a Garden of Eden, a fall, an utter depravity resulting, and ending in a universal flood; a re-beginning, and another fall and confounding of speech at Babel. The founder of Christianity never refers to these events and the gospels are silent concerning them. Paul first alludes to them, but in his hands and those of his successors they have become central in the theology of Christendom. Whence came this record of these real or supposed events? Genesis is silent concerning its origin. The antiquary delving among the ruins of ancient Chaldea finds almost the identical record of the same series of events upon clay tablets which are referred to an Akkadian people, the

PRINCE SERGE WOLKONSKY.

"IF ANY INDIVIDUAL, ANY COMMUNITY, ANY CONGREGATION, ANY CHURCH POSSESSES A PORTION OF TRUTH AND OF GOOD, LET THAT TRUTH SHINE FOR EVERYBODY: LET THAT GOOD BECOME THE PROPERTY OF EVERYONE. I DO NOT KNOW WHETHER MANY HAVE LEARNED IN THE SESSIONS OF THIS PARLIAMENT WHAT RESPECT OF GOD IS, BUT I KNOW THAT NO ONE WILL LEAVE THE CONGRESS WITHOUT HAVING LEARNED WHAT RESPECT OF MAN IS."

founders of the earliest civilization of the Tigro-Euphrates valley, a people not Semitic, but Turanian, related, therefore, to the great Turanian peoples represented by the Chinese, Japanese and Fins.

We started out to make an exhaustive study of Christianity, an Aryan religion, if named from its adherents; Semitic from its origin, we found it receiving tributary streams from three Aryan sources, namely, Alexandrian Neo-Platonism, Pagan Rome and Teutonic Germany; its roots were nurtured in Semitic Hebrew soil which had been enriched from Semitic Assyria, Aryan Persia, Turanian Akkadia and Hamitic Egypt.

Its parent was Judaism, a national religion, limited by the boundaries of one nation. It is itself a universal religion, having transcended all national boundaries. How was this transformation effected? For answer go to Kuenen's masterly handling of the subject, "National Religions and Universal Religions." If our study has been wide, we have learned that religions, like languages, have a life history of birth, development, transformation, death, following certain definite laws. Moreover, the law of life for all organisms is the same, and may, perhaps, be formulated as the power of adjustment to environment; the greater the adjustability the greater the vitality.

But this means capacity to change. "That which is no longer susceptible of change," says Kuenen, "may continue to exist, but it has ceased to live. And religion must live, must enter into new combinations and bear fresh fruit if it is to answer to its destiny, if refusing to crystallize into form ulæ and usages it is to work like the leaven, is to console, to inspire and to strengthen." Has Christianity this vital power? "Yes," again answers Kuenen, and quotes approvingly a saying of Richard Rothe: "Christianity is the most mutable of all things. That is its special glory." And why should this not be so? Christianity has gathered contributions from many lands and woven them into one ideal large enough to include all peoples, tender enough to comfort all, lofty enough to inspire all—the ideal of a universal human brotherhood bound together under a common Divine Fatherhood

THE SOCIAL OFFICE OF RELIGIOUS FEELING.

By Prince Serge Wolkonsky.

It is the custom at the Congresses that whenever a speaker appears on the stage he should be introduced as the representative either of some government, or of some nationality, or of some association, or of some institution, or of any kind of collective unity that absorbs his individuality and classifies him at once in one of the great divisions of humanity.

My name to-night has not been put in connection with any of these classifications, and it is quite natural that you should ask: "What does he represent? Does he represent a government?" No, for I think that no government as such should have anything to do with the questions that are going to be treated here, nor should it interfere in the discussions. Am I a representative of a nation? No, I am not. Why not? I'll tell you. Some weeks ago I had the honor of speaking in this same hall on some educational subjects. After I had finished, several persons came to me to express their feelings of sympathy. I recollect, with a particular thought of thankfulness, the good faces of three colored men, who came with outstretched hands and said:

"We want to thank you because we like your ideas of humanity and of internationality—we like them."

If I mention the fact it is not because I gather any selfish satisfaction in doing so, but because I feel happy to live at a time when the advancement of inventions and ideas made such a fact possible as that of a stranger coming from across the ocean to this great country of the New World, and being greeted as a brother by children of a race that a few years ago was regarded as not belonging to humanity. I feel proud to live in such times, and I am glad to owe the experience to America.

But that same evening a lady came to me with expression of greatest astonishment, and said she was so much surprised to hear such ideas from a Russian.

"Why so?" I asked her.

"Because I always thought these ideas were American."

"American ideas? No, madame; these ideas are as little American as they are Russian. They are human ideas, madame, and if you are a human creature you must not be astonished—you have no right to be astonished—that another human creature spoke to you a language that you would have spoken yourself."

No, I am representative of no nationality, of no country. I love my

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country; I would not stand at this very place, I would not speak to you to-night if I did not; but our individual attachment to our own country is of no good if it does not give to us an impulse to some wider expansion, if it does not teach us to respect other people's attachment to their country, and if it does not fill our hearts with an ardent wish that everyone's country should be loved by everyone.

Now remains a last question: Am I representative of one particular religion? I am not, for if I were I would bring here words of division, and no other words but words of union should resound in this hall. And so I introduce myself with no attributes, considering that after the permission of the president that confers on a man the right of appearing on this stage, the mere fact of his being a man—at least at a religious congress—is a sufficient title for deserving your attention.

Now, we must extend the same restrictions to the subject we are going to treat. First of all, we settle the point that we are not going to speak of any particular religion, but of religious feeling in general, independently of its object. Secondly, we will not speak of the origin of the religious feeling; whether it is inspired from heaven or it is the natural development of our human faculties; whether it is a special gift of the Creator to man or the result of a long progress of evolution that has its beginning in the animal instinct of self-preservation. The latter theory that places the beginning of religion in the feeling of fear seems to prevail in modern science and is regarded as one of its newest conquests, although many centuries ago the Latin poet said that *Primus in orbe deos fecit timor.* A remarkable evolution, indeed, that would place the origin of religion in the trembling body of a frightened mouse and the end of it on the summit of Golgotha. We will not contest, but we will invite those who were clever enough to discover and prove this wonderful process of evolution to pay their respects and gratitude to Him who made such a process of evolution possible.

Let us forget for once that eternal question of origins. Do you judge the importance of a river by the narrowness of its source? Do you reproach the flower with the putrefied elements which nourish its roots? Now, you see, what a wrong way we may take sometimes in investigating origins. No, let us judge the river by the breadth and strength of its full stream and the flower by the beauty of its colors and its odor, and let us not go back nor down to darkness when we have the chance of living in light. Religious feeling is a thing that exists, it is a reality, and wherever it may come from, it deserves our attention and our highest respect as the motor of the greatest acts that were accomplished by humanity in the moral domain.

Two objections may be urged. First, the human sacrifices of ancient times that were accomplished under prescriptions of religion. To this we must answer that religious feeling, as everything on earth, requires a certain

time to become clear and lucid; and we can observe that the mere fact of its gradual devolopment brings up by and by a rejection and condemnation of those violences and abuses that were considered incumbent in those prehistoric times when everything was but confusion and in a state of formation. The same religions that started with human sacrifices led those who followed the development of ideas and did not stick to the elaboration of rituals to highest feeling of humanity and charity. Socrates and Plato wrote the introduction and Seneca the first volume of the work that was continued by St. Paul.

The second objection will be the violences accomplished in the name of Christianity. Religious feeling, it will be said, produces such atrocities as the inquisition and other persecutions of modern and even present times. Never, never, never! Never did Christian religion inspire a persecution. It did inspire those who were persecuted, but not those who did persecute. What is it that in a persecution is the product of religious feeling? Humility, indulgence, pardon, patience, heroism, martyrdom; all the rest that constitutes the active elements of a persecution is not the work of religion; martyrization, torture, cruelty, intolerance, are the work of politics; it is authority that chastises insubordination, and the fact that authorities throughout history have been often sincerely persuaded that they acted *ad majorem Dei gloriam* is but a poor excuse for them, an excuse that in itself includes a crime.

But now let us withdraw the question of religious feeling from history and politics, and let us examine it from the strictly individual point of view. Let us see what it gives to a man in his intercourse with other men, this being the really important point, for we think that only in considering the single individual you really embrace the whole humanity. The moment you consider a collective unity of several or many individuals you exclude the rest.

It is that very desire to embrace all humanity that determined us in the choice of our theme. In fact, what other feeling on earth but the religious feeling could have the property of reuniting all men on a common field of discussion and on the same level of competence? No scientific, no artistic, no political, no other religious subject but the subject we selected; that feeling of our common human nothingness in presence of that unknown but existing Being before whom we are all equal; who holds us under the control of those laws of nature that we are free to discover and to study but cannot transgress without succumbing to their inexorable changelessness, and who regulates our acts by having impressed upon each of us the reflection of Himself through that sensitive instrument, the human conscience. If we appeal to one creed or to one religion we will always have either a limited or a divided audience, but if we appeal to the human conscience no walls will be able to contain our listeners. All limits and divisions must fail if only we listen to our conscience. What are national or political or relig-

ious differences? Are they worth being spoken of before an appeal that reunites, not only those who believe differently, but those who believe with those who do not believe?

This is the great significance of religious feeling I wish to point out to you. Not the more or less certitude it gives to each individual of his own salvation in the future, but the softening influence it must have on the relations of man to man in the present.

Let us believe in our equality; let us not be "astonished" when life once in a while gives us the chance of experiencing that one man feels like another man. Let us work for unity and happiness, obeying our conscience and forgetting that such things exist as Catholic or Buddhist or Lutheran or Mohammedan. Let every one keep those divisions each one for himself and not classify the others; if some one does not classify himself, and if he does not care to be classified at all, well, then, let him alone. You won't be able to erase him from the great class of humanity to which he belongs as well as you. He will fulfill his human duties under the impulse of his conscience as well as you and perhaps better, and if a future exists, the God in whom he did not or could not believe will give him the portion of happiness he has deserved in making others happy. For what is morality, after all? It is to live so that the God who, according to some of us, exists in one way, according to some others, in another way, who, according to some others, does not exist at all, but whom we all desire to exist, that this God should be satisfied with our acts. And after this, as the poet says,

> For forms of faith let foolish zealots fight,
> He can't be wrong whose life is in the right.

Some years ago an English preacher said that times had come when we should not any more ask a man, "How do you believe?" but "Do you believe?" Now, we think times have come when we must neither ask a man, "How do you believe?" nor "Do you believe?" but "Do you want to believe?" and the answer will be the most unanimous cheer that humanity has ever raised.

The Spanish writer, Emilio Castelar, says somewhere: "Christianity, like light, has many colors." We don't pretend to be broader than Christianity, but if Christianity is broad it is because every shadowing of the Christian rainbow teaches us that humanity, like light, has many colors, and, pardon me the joke in serious matters, in this country, you know, you have proved that humanity had many "colors."

Yes. Christianity is broad because it teaches us to accept and not to exclude. If only all of us would remember this principle the ridiculous word, "religion of the future," would disappear once and forever. Of course, as long as you will consider that religion consists in forms of worshiping that secure to you your individual salvation, the greatest part of humanity will declare that forms are worn out and that we need a new "religion of the future." But if you fill yourself with the idea that religion is the synthesis of

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"EVERY ACT, SPEECH OR THOUGHT DERIVED FROM FALSEHOOD, OR THAT WHICH IS INJURIOUS TO OTHERS, IS EVIL. EVERY ACT, SPEECH OR THOUGHT DERIVED FROM TRUTH, AND WHICH IS NOT INJURIOUS TO OTHERS, IS GOOD.

your beliefs in those prescriptions that regulate your acts toward other men, you will give up your wanderings in search of new ways of individual salvation, and you will find vitality and strength in the certitude that we need no other way but the one shown by the religion that teaches us that all men are the same whatever their religion may be.

BUDDHISM AS IT EXISTS IN SIAM.

By H.R.H. Prince Chandradat Chudhadharn.

Buddhism, as it exists in Siam, teaches that all things are made up from the Dharma, a Sanscrit term meaning the "essence of nature." The Dharma presents the three following phenomena, which generally exist in every being: 1. The accomplishment of eternal evolution. 2. Sorrow and suffering according to human ideas. 3. A separate power, uncontrollable by the desire of man, and not belonging to man.

The Dharma is formed of two essences, one known as matter, the other known as spirit. These essences exist for eternity; they are without beginning and without end; the one represents the world and the corporeal parts of man, and the other the mind of man. The three phenomena combined are the factors for molding forms and creating sensations. The waves of the ocean are formed but of water, and the various shapes they take are dependent upon the degree of motion in the water; in similar manner the Dharma represents the universe, and varies according to the degree of evolution accomplished within it. Matter is called in the Pali "Rupa," and spirit "Nama." Everything in the universe is made up of Rupa and Nama. or matter and spirit, as already stated. The difference between all material things, as seen outwardly, depends upon the degree of evolution that is inherent to matter; and the difference between all spirits depends upon the degree of will, which is the evolution of spirit. These differences, however, are only apparent; in reality, all is one and the same essence, merely a modification of the one great eternal truth, Dharma.

Man, who is an aggregate of Dharma, is, however, unconscious of the fact, because his will either receives impressions and becomes modified by mere visible things, or because his spirit has become identified with appearances, such as man, animal, deva or any other beings that are also but modified spirits and matter. Man becomes, therefore, conscious of separate existence. But all outward forms, man himself included, are made to live or to last for a short space of time only. They are soon to be destroyed and recreated again and again by an eternal evolution. He is first body and spirit, but through ignorance of the fact that all is Dharma, and of that which is good and evil, his spirit may become impressed with evil temptation. Thus, for instance, he may desire certain things with that force peculiar to a tiger, whose spirit is modified by craving for lust and anger. In such a case he will be continually adopting, directly or indirectly, in his own life, the wills and acts of that tiger and thereby is himself that animal

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in spirit and soul. Yet outwardly he appears to be a man, and is as yet unconscious of the fact that his spirit has become endowed with the cruelties of the tiger.

If this state continues until the body be dissolved or changed into other matter, be dead, as we say, that same spirit which has been endowed with the cravings of lust and anger of a tiger, of exactly the same nature and feelings as those that have appeared in the body of the man before his death, may reappear now to find itself in the body of a tiger, suitable to its nature. Thus, so long as man is ignorant of that nature of Dharma and fails to identify that nature, he continues to receive different impressions from beings around him in this universe, thereby suffering pains, sorrows, disappointments of all kinds, death.

If, however, his spirit be impressed with the good qualities that are found in a superior being, such as the deva, for instance, by adopting in his own life the acts and wills of that superior being, man becomes spiritually that superior being himself, both in nature and soul, even while in his present form. When death puts an end to his physical body, a spirit of the very same nature and quality may reappear in the new body of a deva to enjoy a life of happiness not to be compared to anything that is known in this world.

However, to all beings alike, whether superior or inferior to ourselves, death is a suffering. It is, therefore, undesirable to be born into any being that is a modification of Dharma, to be sooner or later again and again dissolved by the eternal phenomenon of evolution. The only means by which we are able to free ourselves from sufferings and death is therefore to possess a perfect knowledge of Dharma, and to realize by will and acts that nature ónly obtainable by adhering to the precepts given by Lord Buddha in the Four Noble Truths. The consciousness of self-being is a delusion, so that, until we are convinced that we ourselves and whatever belongs to ourselves is a mere nothingness, until we have lost the idea or impression that we are men, until that idea become completely annihilated and we have become united to Dharma, we are unable to reach spiritually the state of Nirvana, and that is only attained when the bodies dissolve both spiritually and physically. So that one should cease all petty longing for personal happiness, and remember that one life is as hollow as the other, that all is transitory and unreal.

The true Buddhist does not mar the purity of his self-denial by lusting after a positive happiness which he himself shall enjoy here or hereafter. Ignorance of Dharma leads to sin, which leads to sorrow; and under these conditions of existence each new birth leaves man ignorant and finite still. What is to be hoped for is the absolute repose of Nirvana, the extinction of our being, nothingness. Allow me to give an illustration. A piece of rope is thrown in a dark road; a silly man passing by cannot make out what it is. In his natural ignorance the rope appears to be a horrible snake, and

immediately creates in him alarm, fright and suffering. Soon light dwells upon him; he now realizes that what he took to be a snake is but a piece of rope; his alarm and fright are suddenly at an end; they are annihilated as it were; the man now becomes happy and free from the suffering he has just experienced through his own folly.

It is precisely the same with ourselves, our lives, our deaths, our alarms, our cries, our lamentations, our disappointments, and all other sufferings. They are created by our own ignorance of eternity, of the knowledge of Dharma to do away with and annihilate all of them.

I shall now refer to the Four Noble Truths as taught by our merciful and omniscient Lord Buddha; they point out the path that leads to Nirvana or to the desirable extinction of self.

The first Noble Truth is suffering; it arises from birth, old age, illness, sorrow, death, separation from what is loved, association with what is hateful, and in short, the very idea of self in spirit and matter that constitute Dharma.

The second Noble Truth is the cause of suffering which results from ignorance, creating lust for objects of perishable nature. If the lust be for sensual objects it is called, in Pali, Kama Tanha. If it be for supersensual objects, belonging to the mind but still possessing a form in the mind, it is called Bhava Tanha. If the lust be purely for supersensual objects that belong to the mind but are devoid of all form whatever, it is called Wibhava Tanha.

The third Noble Truth is the extinction of sufferings, which is brought about by the cessation of the three kinds of lust, together with their accompanying evils, which all result directly from ignorance.

The fourth Noble Truth is the means of paths that lead to the cessation of lusts and other evils. This Noble Truth is divided into the following eight paths: right understanding; right resolutions; right speech; right acts; right way of earning a livelihood; right efforts; right meditation; right state of mind. A few words of explanation on these paths may not be found out of place.

By right understanding is meant proper comprehension, especially in regard to what we call sufferings. We should strive to learn the cause of our sufferings and the manner to alleviate and even to suppress them. We are not to forget that we are in this world to suffer; that wherever there is pleasure there is pain, and that, after all, pain and pleasure only exist according to human ideas.

By right resolutions is meant that it is our imperative duty to act kindly to our fellow creatures. We are to bear no malice against anybody and never to seek revenge. We are to understand that in reality we exist in flesh and blood only for a short time, and that happiness and sufferings are transient or idealistic, and therefore we should try to control our desires and cravings, and endeavor to be good and kind toward our fellow creatures.

By right speech is meant that we are always to speak the truth, never to incite one's anger toward others, but always to speak of things useful, and never use harsh words destined to hurt the feelings of others.

By right acts is meant that we should never harm our fellow creatures, neither steal, take life, or commit adultery. Temperance and celibacy are also enjoined.

By right way of earning a livelihood is meant that we are always to be honest and never to use wrongful or guilty means to attain an end.

By right effort is meant that we are to persevere in our endeavors to do good and to mend our conduct should we ever have strayed from the path of virtue.

By right meditation is meant that we should always look upon life as being temporary, consider our existence as a source of suffering, and therefore endeavor always to calm our minds that may be excited by the sense of pleasure or pain.

By right state of mind is meant that we should be firm in our belief and be strictly indifferent both to the sense or feeling of pleasure and pain.

It would be out of place here to enter into further details on the Four Noble Truths; it would require too much time. I will, therefore, merely summarize their meanings, and say that sorrow and sufferings are mainly due to ignorance, which creates in our minds lust, anger and other evils. The extermination of all sorrow and suffering and of all happiness is attained by the eradication of ignorance and its evil consequences, and by replacing it with cultivation, knowledge, contentment and love.

Now comes the question, what is good and what is evil? Every act, speech or thought derived from falsehood, or that which is injurious to others, is evil. Every act, speech or thought derived from truth and that which is not injurious to others is good. Buddhism teaches that lust prompts avarice; anger creates animosity; ignorance produces false ideas. These are called evils because they cause pain. On the other hand, contentment prompts charity; love creates kindness; knowledge produces progressive ideas. These are called good because they give pleasure.

The teachings of Buddhism on morals are numerous, and are divided into three groups of advantages: The advantage to be obtained in the present life, the advantage to be obtained in the future life, and the advantage to be obtained in all eternity. For each of these advantages there are recommended numerous paths to be followed by those who aspire to any one of them. I will only quote a few examples.

To those who aspire to advantages in the present life Buddhism recommends diligence, economy, expenditure suitable to one's income, and association with the good.

To those who aspire to the advantages of the future life are recommended charity, kindness, knowledge of right and wrong.

To those who wish to enjoy the everlasting advantages in all eternity are recommended purity of conduct, of mind and of knowledge.

Allow me now to say a few words on the duties of man toward his wife and family, as preached by the Lord Buddha himself to the lay disciples in different discourses, or Suttas, as they are called in Pali. They belong to the group of advantages of present life.

A good man is characterized by seven qualities. He should not be loaded with faults, he should be free from laziness, he should not boast of his knowledge, he should be truthful, benevolent, content, and should aspire to all that is useful.

A husband should honor his wife, never insult her, never displease her, make her mistress of the house, and provide for her. On her part a wife ought to be cheerful toward him when he works, entertain his friends and care for his dependents, never do anything he does not wish, take good care of the wealth he has accumulated, not be idle, but always cheerful when at work herself.

Parents in old age expect their children to take care of them, to do all their work and business, to maintain the household, and, after death, to do honor to their remains by being charitable. Parents help their children by preventing them from doing sinful acts, by guiding them in the path of virtue, by educating them, by providing them with husbands and wives suitable to them, by leaving them legacies.

When poverty, accident or misfortune befalls man, the Buddhist is taught to bear it with patience, and if these are brought on by himself, it is his duty to discover their causes and try, if possible, to remedy them. If the causes, however, are not to be found here in this life, he must account for them by the wrongs done in his former existence.

Temperance is enjoined upon all Buddhists for the reason that the habit of using intoxicating things tends to lower the mind to the level of that of an idiot, a madman or an evil spirit.

These are some of the doctrines and moralities taught by Buddhism, which I hope will give you an idea of the scope of the Lord Buddha's teachings. In closing this brief paper, I earnestly wish you all, my brother religionists, the enjoyment of long life, happiness and prosperity.

THE SIXTH DAY.

THE TRUTHFULNESS OF HOLY SCRIPTURE.

By Prof. Charles A. Briggs, D.D.

All the great historic religions have sacred books which are regarded as the inspired Word of God. Preëminent among these sacred books are the Holy Scriptures of the Christian Church. The history of the Christian Church shows that it is the intrinsic excellence of these Holy Scriptures which has given them the control of so large a portion of our race. With few exceptions the Christian religion was not extended by force of arms, or by the arts of statesmanship, but by the holy lives and faithful teaching of self-sacrificing men and women who had firm faith in the truthfulness of their Holy Scriptures and who were able to convince men in all parts of the world that they are faithful guides to God and salvation. We may now say to all men, "All the sacred books of the world are now accessible to you. Study them, compare them, recognize all that is good and noble and true in them all, and tabulate the results, and you will be convinced that the Holy Scriptures of the Old and New Testaments are true, holy and divine." When we have gone searchingly through them all, the sacred books of other religions are as torches of varying size and brilliancy lighting up the darkness of the night, but the Holy Scriptures of the Old and New Testaments are like the sun dawning in the earliest writings of the Old Testament, rising in prophetic word and priestly thora, in lyric psalm and in sentences of wisdom, until the zenith is reached in the gospel of Jesus Christ, the Saviour of the world. Take them, therefore, as the guide of your religion, your salvation and your life.

The Holy Scriptures of the Christians are now the center of a world-wide contest. We are living in a scientific age which demands that every traditional statement shall be tested by patient, thorough and exact criticism. Science explores the earth in its heights and depths, its lengths and breadths, in search of all the laws which govern it and the realities of which it is composed. Science explores the heavens in quest of all the mysteries of the universe of God. Science searches the body and the soul of man in order to determine his exact nature and character. Science investigates all the monuments of history, whether they are of stone or of metal, whether they are the product of man's handiwork, or the construction of his voice or

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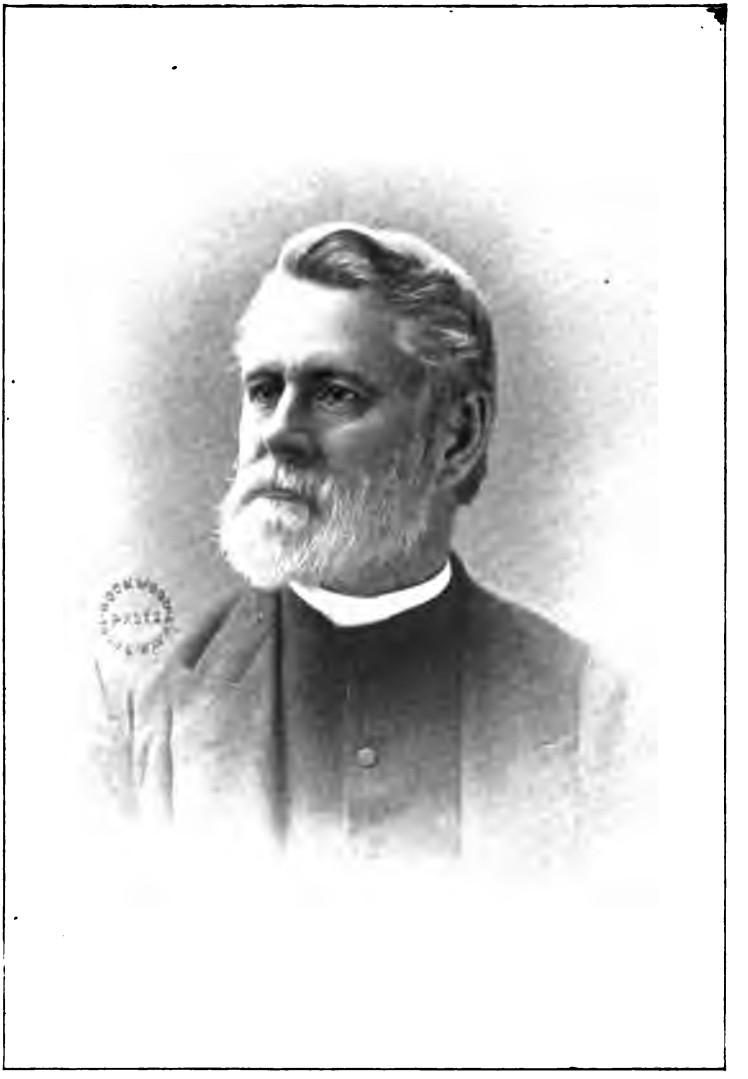


PROF. CHARLES A. BRIGGS, D.D., NEW YORK.

"WHEN WE HAVE GONE SEARCHINGLY THROUGH ALL THE BOOKS OF OTHER RELIGIONS WE SHALL FIND THAT THEY ARE AS TORCHES OF VARIOUS SIZES AND BRILLIANCE LIGHTING UP THE DARKNESS OF THE NIGHT, BUT THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS ARE LIKE THE SUN SHINING IN THE HEAVENS AND LIGHTING UP THE WHOLE WORLD."

pen. That man must be lacking in intelligence or in observation who imagines that the sacred books of the Christian religion or the institutions of the church can escape the criticisms of this age. It will not do to oppose science with religion, or criticism with faith. Criticism makes it evident that a faith which shrinks from criticism is a faith so weak and uncertain that it excites suspicion as to its life and reality. Science goes on in its exact and thorough work, confident that every form of religion which resists it will ere long crumble into dust.

All departments of human investigation sooner or later come in contact with these Christian Scriptures. All find something that either accords with or conflicts with their investigations. The question thus forces itself upon us, can we maintain the truthfulness of these Holy Scriptures in the face of all these modern sciences? We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. In all these respects there is no evidence that the authors of these sacred writings had any other knowledge than that possessed by their contemporaries. Their statements are just such as indicate a correct observation of the phenomena as they would appear to an accurate observer at the time when they wrote. They had not that insight, that foresight and that grasp of conception and power of expression in these matters such as they exhibit when they wrote concerning matters of religion. If, as all concede, it was not the intent of God to give to the ancient world the scientific knowledge of our nineteenth century, why should any one suppose that the divine Spirit influenced them in relation to such matters of science? Why should they be kept from misconception, from misstatement and from error? The divine purpose was to use them as religious teachers. So long as they made no mistakes in religious instruction, they were trustworthy and reliable, even if they erred in some of those matters in which they come in contact with modern science.

2. There are historical mistakes in the Christian Scriptures, mistakes of chronology and geography, errors of historical events and persons, discrepancies and inconsistencies in the historians, which cannot be removed by any proper method of interpretation. All such errors are just where you would expect to find them in accurate, truthful writers of history in ancient times. They used with fidelity the best sources of information accessible to them; ancient poems, popular traditions, legends and ballads, regal and family archives, codes of law and ancient narratives. There is no evidence that they received any of this history by revelation from God. There is no evidence that the Divine Spirit corrected their narratives either when they were lying uncomposed in their minds, or written in manuscripts. The purpose of the sacred historians was to give the history of God's redemptive workings. This made it necessary that there should be no essential errors in the redemptive facts and agencies, but it did not make it necessary that there should be no mistake in dates, in places, and in persons, so long as these did not

change the religious lessons or the redemptive facts. None of the mistakes, discrepancies and errors which have been discovered, disturb the religious lessons of Biblical history. These lessons are the only ones whose truthfulness we are concerned to defend. All other things belong to the human framework of the divine story.

3. Textual criticism shows that the best text, versions and citations of these Holy Scriptures that we can get, have numerous and important discrepancies. The errors do not decrease in number as we work our way back in the laborious processes of criticism towards the original text. The discrepancies are so numerous that few Biblical scholars are able to take a comprehensive view of them and to make a competent judgment upon them. The most exact textual criticism leaves us with numerous errors in Holy Scripture, just where we find them in the transmitted texts of other sacred books, but critics acknowledge that there are none which disturb any article of faith or any principle of morals.

4. The higher, or literary criticism, studies all the literary phenomena of Holy Scripture. It has thus far done an inestimable service in the removal of the traditional theories from the sacred books, so that they may be studied in their real structure and character. The higher criticism recognizes faults of grammar, of rhetoric, and of logic, in the Hebrew and Christian Scriptures. The Biblical authors used the language with which they were familiar, some of them classic Hebrew, others of them dialectic and corrupted Hebrew. Some of them have a good prose style, others of them have a dull, tedious, pedantic style. Some of them are poets of the highest rank, others of them write such inferior poetry that one is surprised that they did not use prose. Some of them reason clearly, profoundly and convincingly, others of them reason in a loose, obscure and unconvincing manner. Some of them present the truth like intuitions of light, others labor with it and eventually deliver it in a crude and undeveloped form. All these matters belong to the manner and method of their instruction. Errors in these formal things do not impair the truthfulness of the substance, the religious instruction itself.

The higher criticism shows us the process by which the sacred books were produced, that the most of them were composed by unknown authors, that they have passed through the hands of a considerable number of unknown editors who have brought together the older material without removing discrepancies, inconsistencies and errors. In this process of editing, arranging, addition, subtraction, reconstruction and consolidation, extending through many centuries, what evidence have we that these unknown editors were kept from error in all their work? They were men of God, and, judging from their work, they were guided by the Divine Spirit in their apprehension and expression of the divine instruction; but also, judging from their work, it seems most probable that they were not guided by the Divine Spirit in their grammar, in their rhetoric, in their logical

expressions, in their arrangement of their material, or in their general editorial work. In all these matters they were left to those errors which even the most faithful and most scrupulous writers will sometimes make. Unless we take some such position we are really exposed to the peril of making the Holy Spirit the author of bad grammar, of the incorrect use of words, of inelegant expressions, and of disorderly arrangement of material, which indeed was charged upon the critics of the seventeenth century by their earliest opponents.

The sciences which approach the Bible from without and the sciences which study it from within agree as to the essential facts of the case. In all matters which come within the sphere of human observation and which constitute the framework of the divine instruction, errors may be found. Can the truthfulness of Scripture be maintained by those who recognize these errors?

5. There is no prior reason why the substantial truthfulness of the Bible should not be consistent with circumstantial errors. God himself did not speak according to the Hebrew Scriptures, more than a few words from theophany, which are recorded here and there in the Old Testament. God spake in much the greater part of the Old Testament through the voices and pens of the human authors of the Scriptures. Did the human voice and pen in all the numerous writers and editors of Holy Scripture prior to the completion of the Canon always deliver an inerrant word? Even if all the writers were so possessed of the Holy Spirit as to be merely passive in his hands, the question arises, Can the finite voice and the finite pen deliver and express the inerrant truth of God? If the language, and the style, and the dialect, and the rhetoric are all natural to the inspired man, is it possible for these to express the infinite truth of God? How can an imperfect word, sentence and clause express a perfect, divine truth? It is evident that the writers of the Bible were not as a rule in the ecstatic state. The Holy Spirit did not move their hands or their lips. He suggested to their minds and hearts the divine truth they were to teach. They received it by intuition in the forms of their reason, they framed it in conception, in imagination and in fancy. They delivered it in the logical and rhetorical forms of speech. If the divine truth passed through the conception and imagination of the human mind, did the human mind conceive it fully without any defect, without any fault, without any shading of error? Had the human conception no limitations to its reception of the divine truth? Had the human imagination and fancy no colors to impart to the holy instruction? Did the human mind add nothing to it in reasoning or in fancy? Was it delivered in its entirety exactly as it was received? How can we be sure of this when we see the same doctrine in such a variety of forms, all partial, all inadequate? How can we know this when we find the same ethical principle in such a variety of shading?

If the human medium could hardly fail to modify the divine truth

received by it in revelation, how much more must the human medium influence the divine instruction in connection with Biblical history, lyric poetry, sentences of wisdom, and works of the imagination which make up the body of the Old Testament. Here the mass of the material was derived from human sources of information; the history depended upon oral and documentary evidence; the lyric poetry was the expression of human emotion; the sentence of wisdom was the condensation of human ethical experience; the works of the imagination were efforts to clothe religious lessons in artistic forms of grace and beauty. All that we can claim for the Divine Spirit in the production of these parts of the Old Testament is an inspiration which suggests the religious lessons to be imparted.

God is true. He is the truth. There is no error or falsehood in him. He cannot lie. He cannot mislead or deceive his creatures. But the question arises, When the infinite God speaks to finite man, must he speak words which are inerrant? This depends not only upon God's speaking but upon man's hearing, and also upon the means of communication between God and man. It is necessary to show the capacity of man to receive the inerrant word and the adequacy of the means to convey the inerrant word, as well as the inerrancy of God, before we can be sure that God can only communicate inerrant words to man. We may by an *a priori* argument be certain of the inerrancy of the speaker of the word, but how can it be shown that the means of communication are inerrant, or that man is capable of receiving an inerrant word? It is necessary that we should consider that in all his relations to man and nature God condescends. The finite can only contain a part of the infinite. God limits himself when he imparts anything of himself to the creature. In the converse of Heaven, we may say that there may be inerrant communications. But has God in fact spoken inerrant words to weak, ignorant, sinful men in a world so imperfect and inharmonious as ours?

The analogy of divine revelation in other forms and of the communication between men and men, and especially between Jesus and his apostles, make it altogether probable that the inspiration of the Holy Scriptures does not carry with it inerrancy in every particular. It was sufficient if the divine communication was given with such clearness as to guide men aright in a religious life; that God would not deceive or mislead them, but would give them true, faithful, reliable guidance in holy things. The errors of Holy Scripture are not errors of falsehood, or of deceit; they are such errors of ignorance, inadvertence, and of partial and inadequate knowledge, and of incapacity to express the whole truth of God, which belong to man as man, and from which we have no evidence that even an inspired man was relieved. Just as the light is seen, not in its pure, unclouded rays, but in the beautiful colors of the spectrum as its beams are broken up by the angles and discolorations which obstruct their course, so it is with the truth of God; its revelation and communication meet with such obstacles in

human nature and in this world of ours that men are capable of receiving it only in its diverse portions and divers manners as it comes to them through the divers temperaments and points of view and style of the Biblical writers. Few men are capable of more than one portion of these colors—the most capable knows in part. Not till the day which closes the dispensation shall dawn will any one know the whole, for not till then will men be capable of feeing the Christ as he is, and of knowing God in his glory.

6. The position we have thus far attained enables us to dispose of the greater difficulties which lie in the way of the truthfulness of Holy Scripture. These are religious, doctrinal, and ethical difficulties.

(*a*) The religion of the Old Testament is a religion which, with all its excellence as compared with the other religions of the ancient world, inculcates some things which are hard to reconcile with an inerrant revelation. The sacrifice of Jephtha's daughter and the divine command to Abraham to offer up his son as a whole burnt-offering seem unsuited to a divine religion. There is indeed no prohibition of the offering up of children in the earliest codes of the Hexateuch. The prohibition was first made in the Deuteronomic code, and originated somewhat late in the history of Israel. The early Hebrews shared with the Canaanites and other neighboring nations in the practice of offering up their children in the flame to God. From the point of view of sacrifice nothing could be more acceptable than the best beloved son, except the offerer himself. The higher revelation of the New Testament teaches the offering of the whole body and soul to God in the spiritual sacrifice of an everlasting ministry. But it required centuries of training before that divine lesson could be taught and learned. God accepted the sacrifice of Jephtha. He graciously accepted the ram instead of Isaac. He provided a sacrificial system which gradually grew in wealth of symbolism through the ages of Jewish history. But the prophets, with great difficulty and with increasing opposition from priests and people, gradually taught them that the sacrifices must be of broken and contrite hearts, and of humble, cheerful spirits. But what pleasure can God take in the blood of animals or in smoking altars? How could the true God ever prescribe such puerilities? This is the inquiry of the higher religion of our day. We can only say that God was training Israel to understand the meaning of a higher sacrifice, even the obedience of the Christ in a holy life and a martyr death in the service of God and of humanity; and of the similar sacrifice that every child of God is called upon to make. The offering up of children and of domestic animals and grains was all a preparing discipline. The training was true and faithful for the time. But it was provisional and temporal, to be displaced by that which is complete and eternal. These were the forms in which it was necessary to clothe the divine law of sacrifice in its earlier stages of revelation. These partial forms were the object lessons by which the little children of the ancient world could be trained to understand the inerrant law of sacrifice for men. They have their propriety

THE BUDDHIST HIGH-PRIESTS OF SIAM.

as elementary forces, but they err from the ideal of religion as it lies eternally in the mind and will of God. Paul calls them weak and beggarly rudiments, (Gal. iv. 9) a shadow of the things to come.

(*b*) We cannot defend the morals of the Old Testament at all points. Nowhere in the Old Testament are polygamy and slavery condemned. The time had not come in the history of the world when they could be condemned. Is God responsible for the twin relics of barbarism because he did not condemn them, but on the contrary recognized them, and restrained them in the Old Testament? The patriarchs were not truthful; their age seems to have had little apprehension of the principles of truth, and yet Abraham was faithful to God, and so faithful under temptation and trial that he became the father of the faithful, and from that point of view the friend of God. David was a sinner, but he was a penitent sinner, and showed such a devout attachment to the worship of God that his sins, though many, were all forgiven him; and his life, as a whole, exhibits such generosity, courage, variety of human affections and benevolence, such heroism and patience in suffering, such self-restraint and meekness in prosperity, such nobility and grandeur of character, that we must admire him and love him as one of the best of men, and we are not surprised that the heart of God went out to him also.

The commendation of Jael by the theophanic angel for the treacherous slaying of Sisera could not be commended in our age, and it is not easy to understand how God could have commended it in any age. And yet it is only in accord with the spirit of revenge which breathes in the command to exterminate the Canaanites, which animates the imprecatory psalms, which is threaded into the story of Esther, and which stirred Nehemiah in his arbitrary government of Jerusalem. Jesus Christ, praying for his enemies, lifts us into a different ethical world from that familiar to us in the Old Testament. We cannot regard these things in the Old Testament as inerrant in the light of the moral character of Jesus Christ and the character of God as he reveals him. And yet we may well understand that the Old Testament times were not ripe for the higher revelation, and that God condescended to a partial revelation of his will such as would guide his people in the right direction with as steady and rapid a pace as they were capable of making.

Jesus Christ teaches us the true principle by which we may judge the ethics of the Old Testament when he repealed the Mosaic law of divorce and said: "Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so" (Matt. xix. 8). In other words, the Mosaic law of divorce was not in accord with the original institution of marriage, or of the real mind and will of God. In that law God condescended for a season to the hardness of heart of his people, and exacted of them only that which they were able to perform. The law was imperfect, temporary, errant, to be repealed forever by the Messiah. So through all the

stages of divine revelation laws were given which were but the scaffolding of the temple of holiness, which were to serve their purpose in the preparatory discipline, but which were to disappear forever when they had accomplished their purpose. The codes of law of the Old Testament have all been cast aside by the Christian Church as the scaffolding of the old dispensation, with the single exception of the Ten Words, and with reference to the fourth of these the words of Jesus are our guide: "The Sabbath was made for man, not man for the Sabbath."

(*c*) When now we come to the doctrinal teachings of the Old Testament we find less difficulty. The doctrine of God in the Old Testament is magnificent. The individuality of God is emphasized in the personal name Yahweh, which probably means "the one ever with his people." The doctrine of the living God is so strongly asserted that it is far in advance of the faith of the Christian Church at the present day, which has been misled into abstract conceptions of God. The attributes are so richly unfolded and comprehensively stated that there is little to be added to them in the New Testament. The doctrine of creation is set forth in a great variety of beautiful poetical representations, which give, in the aggregate, a simpler and a fuller conception of creation than the ordinary doctrine of the theologians, who build on a prosaic and forced interpretation of the first and second chapters of Genesis. The doctrine of providence is illustrated in a wonderful variety of historical incidents, lyric prayers, thanksgivings, and meditations, sentences of proverbial experience, and prophetic teaching. The God of the Old Testament is commonly conceived as king and lord. He was conceived as the Father of nations and kings, but the "Our Father" of the common people was not known until Jesus Christ. The profound depths of the mercy of God in Jesus Christ was not yet manifest, the doctrine of the Holy Trinity was not yet ripe, but there is an advance in God's revelation of himself through the successive layers of the Old Testament writings which is like the march of an invincible king.

It is true that there are at times representations of vindictiveness in God, a jealousy of other gods, a cruel disregard of human suffering and human life, an occasional vacillation and change of purpose, the passion of anger and arbitrary preferences, which betray the inadequacy of ancient Israel to understand their God, and the errancy of their conceptions and representations. But we all know that the true God does not accord with these representations. We may call them anthropomorphisms or anthropopathisms, but whatever we may name them, they are errant representations. They do not, however, mar the grandeur of the true God as we see him in the Old Testament. The truthfulness of the teaching of the doctrine of God is not destroyed by occasional inaccuracies of the teachers.

The doctrine of man in the Old Testament is a noble doctrine. The unity and brotherhood of the race in origin and in destiny is taught in the Old Testament as nowhere else. The origin and development of sin are

traced with a vividness and an accuracy of delineation that find a response in the experiences of mankind. The ideal of righteousness as the original plan of God for man, and the ultimate destiny for man, is held up as a banner throughout the Old Testament. Surely these are true instructions, they are faithful, they are divine. There are doubtless dark strands of national prejudice, of pharisaical particularism, of faulty psychology, and of occasional exaggeration of the more external forms of ceremonial sin; but these do not mar; they rather serve to enhance the golden strands which constitute the major part of the cord which binds our race into an organism, created and governed by a holy God, in the interests of a perfect and glorified humanity.

The most characteristic doctrines of the Old Testament as well as the New Testament, are the doctrines of redemption. These are so striking that they entitle us to regard Biblical history as essentially a history of redemption, and Biblical literature as the literature of redemption. The redemption of the Bible embraces the whole man, body and soul, in this world and in the future state, the individual man and the race of man, the earth and the heavens. The Biblical scheme of redemption is so vast, so comprehensive, so far-reaching that the Christian Church has thus far failed in apprehending it. The doctrine of redemption unfolds from simple germs into magnificent fruitage. The central nucleus of this redemption is the Messianic idea. This comprehends not only the person of the Messiah, but also a kingdom of redemption, and the redemption itself. Man is to pursue the course of divine discipline until he attains the holiness of God. Israel is to be a kingdom of priests, a holy nation. All the world is to be incorporated as citizens of Zion. Zion is the light and joy of the entire earth. A Messianic king is to reign over all nations. A Messianic prophet is to be the redeemer of all. A priestly king is to rule in peace and righteousness, a kingdom of priests. All evil is to be banished from nature and from man. The animal kingdom is to share in the universal peace. The vegetable world is to respond in glad song to the call of man. There are to be new heavens and a new earth, as well as a new Jerusalem, from which all the wicked will be excluded. Such ideals of redemption are divine ideals which the human race has not yet attained. But in the course of training for these ideals, the provisional redemption enjoyed in the experience of God's people is rich and full.

It is quite true that forgiveness of sins was appropriated without any explanation of its grounds. The sacrifice of Calvary was unknown to the Old Testament as a ground of salvation. It was the mercy of God which is the ultimate source of forgiveness. There is a lack of apprehension in the Old Testament of the righteousness of faith. It was Jesus Christ who first gave faith its unique place in the order of salvation. The doctrine of holy love which is urged in Deuteronomy, Jeremiah and the great prophet of the

exile is only a faint aspiration when compared with the breathings of the love of God to man and man to God, as taught by the writings of John.

The doctrine of the future life in the Old Testament is often obscured by questioning and doubts. It is only in the later stages that there is a joyous confidence in the enjoyment of the favor of God after death, and not till Daniel do we have a faith in a resurrection of some of the dead. "Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel." (1 Tim. i. 10.)

Thus in every department of doctrine the Old Testament is seen advancing through the centuries in the several periods of Biblical literature, in the unfolding of all the doctrines, preparing the way for the full revelation in the New Testament. The imperfection, incompleteness, inadequacy of some of the statements of the Old Testament as to religion, morals and doctrine necessarily inhere in the gradualness of the Divine revelation. That revelation which looked only at the end, at the highest ideals, of what could be accomplished in the last century of human time, would not be a revelation for all men. It would be of no use to any other century but the last. A divine word for man must be appropriate for the present as well as the future; must have something to guide men in every stage of religious advancement; must have something for every century of history; for the barbarian as well as the Greek, the Gentile as well as the Jew, the dark-minded African as well as the open-minded European, the dull Islander as well as the subtile Asiatic, the child and the peasant, as well as the man and the sage.

It is just in this respect that the Holy Scriptures of the Old and New Testaments are so preëminent. They have in them religious instruction for all the world. They trained Israel in every stage of his advancement, and so will they train all men in every step of their advancement. It does not harm the advanced student to look back upon the inadequate knowledge of his youthful days. It does not harm the Christian to see the many imperfections, crudities and errors of the more elementary instruction of the Old Testament. Nor does it destroy his faith in the truthfulness of the divine word in these elementary stages. He sees its appropriateness, its truthfulness, its adaptation, its propriety; and he learns that an unerring eye and an inerrant mind and an infallible will have all the time been at work using the imperfect media and straining them to their utmost capacity to guide men, to raise them, and advance them in the true religion.

The sacred books are always pointing forward and upward; they are always expanding in all directions. They are now, as they always have been, true and faithful guides to God and a holy life. They are now, as they always have been, trustworthy and reliable in their religious instruction. They are now, as they always have been, altogether truthful in their testimony to the heart and experience of mankind.

THE CATHOLIC CHURCH AND THE BIBLE.

By Mgr. Seton.

Bible is the name now given to the sacred books of the Jews and Christians. Independently of all considerations of its moral and religious advantages, we believe that no book has conduced more than the Bible to the intellectual advancement of the human race; we believe that no book has been to so many and so abundantly wealth in poverty, liberty in bondage, health in sickness, society in solitude; and as a divinely inspired work, such as the testimony of the Jewish nation for the greater part of it, and the tradition of the Christian Church for the whole of it, declares it to be, it claims our sincerest homage. The relations of the church to these Scriptures of the Old and New Testament form an important part of dogmatic theology and an interesting portion of ecclesiastical history. They have, also, been the occasion of religious differences in the Christian body; for as that wise Englishman, John Selden, said in his *Table Talk* two centuries and a half ago, "'Tis a great question how we know Scripture to be Scripture, whether by the church, or by man's private judgment." We shall not discuss purely controversial matters, but limit ourselves to an introductory statement of facts and to a brief consideration of the Canon, the Inspiration, and the Vulgate edition of Scripture.

The church is a living society commissioned by Jesus Christ to preserve the Word of God pure and unchanged. This revealed Word of God is contained partly in the Holy Scriptures and partly in Tradition. The former is called the Written Word of God. Writing — not necessarily indeed on paper, but, as often found, on more durable materials, such as clay or brick tablets, stone slabs and cylinders and metal plates — being the art of fixing thoughts in an intelligible and lasting shape, so as to hand them down to other generations and thus perpetuate historical records, there is a special congruity that the Almighty, from whose instructions not only original spoken, but probably also written, language was derived, should have put his Divine Revelations in writing through the instrumentality of chosen men; and as the human race is originally one, we think that the fact that Scriptures of some sort claiming to be inspired are found in all the civilized nations of the past, shows that such conceptions, although outside of the orthodox line of tradition, are derived from the primitive unity and religion of the human family.

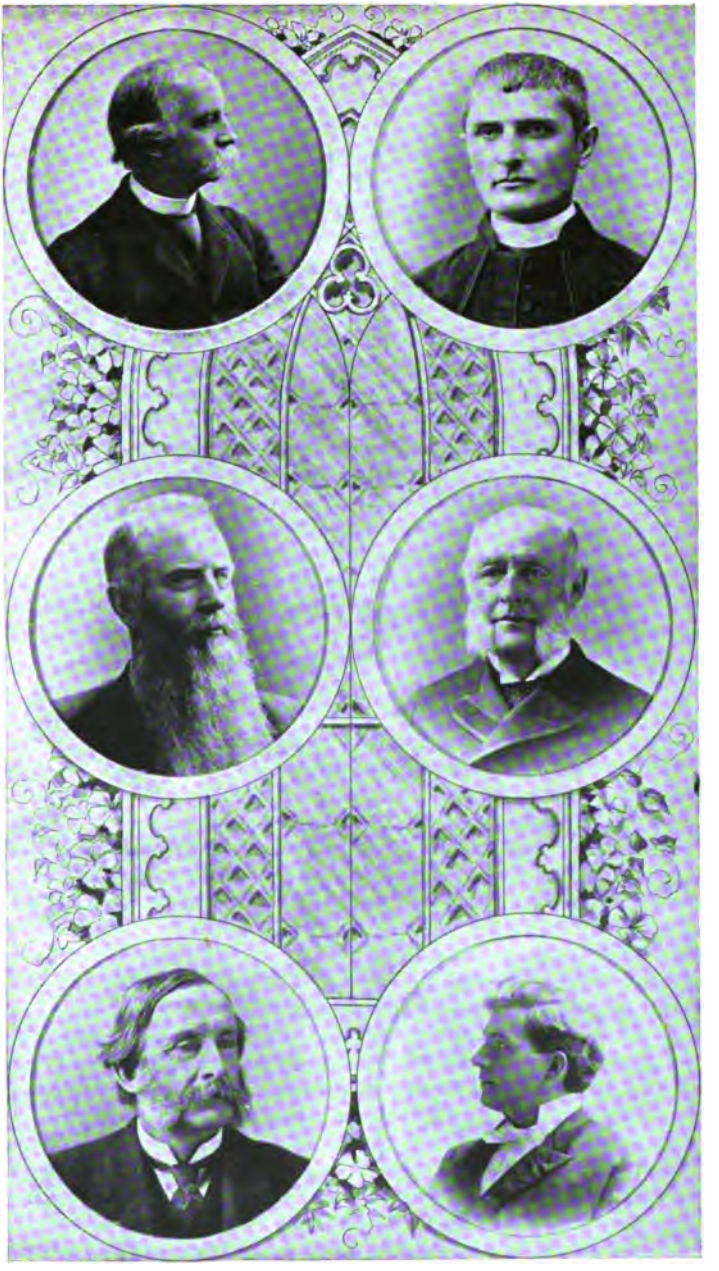
This large volume of writings, possessed by the church, may be described as a collection of Holy Writ composed under the inspiration of the Holy Ghost, and acknowledged by the faithful to be the Word of God.

Our Lord and his personal followers received the Jewish sacred books with the same reverence as the Jews themselves did, and gave them the title, then in general use, of "The Scriptures." After an interval of time there came a change; for some of the apostles and disciples of the Redeemer wrote books possessing sacred authority. Their writings were quoted within the church with the same formulas which had been used before to introduce citations from the Law and the Prophets which constituted collectively the hieratic Hebrew books. The writings of Christian origin were at first styled "Scriptures of the New Covenant." In the fourth century Saint John Chrysostom and succeeding writers used the word Bible for the entire collection contained in the Old and New Testament. The authority of the sacred Scriptures, although, of course, very great in the church, is not of itself supreme and paramount, being only a part of the revealed Word of God and subject in its interpretation and understanding to the controlling influence of the spoken Word of God commonly called Tradition. The church teaches that the sacred Scriptures are the written Word of God and that he is their Author, and consequently she receives them with piety and reverence. This gives a distinct character to the Bible which no other book possesses, for of no mere human composition, however excellent, can it ever be said that it comes directly from God. The church also maintains that it belongs to her—and to her alone—to determine the true sense of the Scriptures and that they cannot be rightly interpreted contrary to her decision: because she claims to be, and is, the living, unerring authority to whom—and not to those who expound the Scriptures by the light of private judgment—infallibility was promised and given. Her teaching is the Rule of Faith, since she is a visible, perpetual and universal organization, possessed of legislative, executive and judicial functions. She is historically independent of the Holy Scriptures, some parts thereof being anterior and other parts subsequent to her own existence, but receives, safeguards and preserves them as her most sacred deposit: somewhat as, to use a comparison taken from our civil polity, the government of the United States, in its three coördinate branches, venerates, interprets and executes the American Constitution.

The Scriptures, then, being one of the sources of Christian doctrine, were eagerly studied and explained from the first age of the church. There were libraries under clerical patronage in many parts of the Roman Empire even during the era of persecutions, and the place of honor therein was always attributed to the Scriptures of the Old and New Testament and to the Commentaries thereon, which was one of the principal departments of Christian literature. Unfortunately most of these more ancient exegetical treatises have perished through accident or design, the destruction of sacred books of whatever description belonging to the Christians being one of the distinctive aims of the general persecution under the Emperor Diocletian. Christian schools were also established in the very first age of the church—

that of Alexandria, which some believe to have been founded by Saint Mark, being the most famous of them—in which the science of hermeneutics, or the art of interpreting the Scriptures, was taught and cultivated long before the rules of biblical interpretation were determined and committed to writing. One of the duties incumbent upon the pastors of the church, in the conduct of public worship, has ever been the reading of the Scriptures with an explanation of what was read or an exhortation derived from it. During the Middle Ages, owing to the lack of those aids and appliances—such, especially, as archæology and comparative philology—learned and scientific, as contrasted with scholastic and devotional interpretation of the Holy Scripture, although never quite neglected, occupied relatively only a small share in the studies of those times. Nevertheless, the one course of learning which exceeded in importance all other courses, was the study of the Scriptures; so that it is impossible to read the works of mediæval scholars without perceiving how thoroughly they were acquainted with the letter and imbued with the spirit of Holy Writ. We may truly say that the Scriptures were the classics of the monks and their pupils; but the students of magic and of the natural sciences disdained them, hence Chaucer, in the Prologue to the Canterbury Tales, describing the *Doctour of Phisike*, tells us that "his studie was but litel on the Bible." The celebrated Englishman, friar Roger Bacon, earnestly recommended to his contemporaries the critical study of the Scriptures in their original language, and a strong impulse was given to these studies when, in the year 1311, the Council of Vienne ordered that teachers of Hebrew, Chaldaic and Arabic should be appointed in the universities. The same studies were still further promoted when a knowledge of Greek was spread in the West after the fall of Constantinople, A. D. 1453, and the invention of printing—"the primogenial fruit of the press," as it has been called, being a Bible—rendered books cheaper and more numerous. At a later period the Council of Trent ordained that lectureships of sacred Scriptures, where not already founded, were to be established in cathedral and collegiate churches and in the monasteries of monks, and asked the public authorities to endow such lectureships—"so honorable and the most necessary of all"—in colleges in which they had not yet been instituted. "That the heavenly treasure of the sacred books, which the Holy Ghost has with the greatest liberality delivered unto men, may not lie neglected." (*Session V. on Reformation, Ch. 1.*)

The church ardently supports all efforts for a deeper study and a profounder knowledge of the Scriptures, nor does she interfere with the interpretation of the sacred text when it is undertaken with, at least an implied, subordination to the higher law. Catholic commentators of the Bible have been almost numberless; nor have they ever been restricted to a servile repetition of such interpretations as may already have been given; they may differ even from the greatest and most orthodox of their predecessors, only they are not at liberty to attach to Scripture a meaning in conflict with the



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unanimous consent of the Fathers or a doctrinal decision of the church, according to the emphatic declaration of the Council of Trent held in the year 1546: "No one, relying on his own knowledge, shall presume to interpret Scripture, in matters of faith and morals relating to the edification of Christian doctrine, distorting the sacred Scripture to his own senses contrary to that sense which Holy Mother Church—who is to judge of the true sense and interpretation of the Holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers." The Catholic principles as to the general use of the Bible may be deduced from this Tridentine decree which was particularly directed against those irreverent and sometimes blasphemous expounders of Holy Writ whom the Council qualifies as "petulant spirits." According to our view the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it. The church existed as an organized society, having powers from her divine Founder to teach all nations, before the Scriptures as a whole existed, and before there was question or dispute about any part of the Scriptures.

Only seven of the apostles and disciples of our Lord left anything written, and when Saint Luke composed the Acts there were already many local churches governed by their own pastors; and Saint Paul had commended the Romans, saying, "Your faith is spoken of in the whole world" (Rom. i. 8), forty years before the last book of the New Testament, the Apocalypse or Revelations of Saint John, were committed to writing. Some ten generations of Christians lived and died before that collection of sacred books called the Bible was universally known and received. Parts of this collection are unsuited for popular reading; hence the practice and discipline of the church with respect to the indiscriminate reading of the Scriptures have varied with the circumstances of person, time and place. In the early ages they were read by all, clergy and laity, and the Fathers encouraged such reading, although they also insisted on the obscurity of part of the sacred text and on the humility and purity of mind with which it should be approached, some things therein being hard to understand and liable to be wrested by the unstable and the unlearned to their own destruction (comp. 2 Peter, iii. 16), so that the divine assistance was usually invoked before reading the inspired writings, and a short prayer to this effect will be found in almost every copy of the Bible used by Catholics. We cannot, however, too strongly insist that the private reading of the Scriptures was never held to be obligatory on the faithful, although provision was early made for the public reading of the Scriptures by instituting the minor order of lector or reader and embodying so much of the Scripture, both of the Old and New Testament, in the liturgy. Special dangers appearing during the Middle Ages from corrupt translations and from the error of those who called upon the laity to judge the ministers of religion and the dogmas of the church by their own interpretation of Scripture, the evil was

met by particular councils forbidding vernacular versions to the common people. But the church has never made a general law to this effect; nor can it be said that even then the Bible was completely withheld from the laity, because the most necessary mysteries contained in Scripture were taught from the so-called *Biblia Pauperum* or poor man's Bible, in which forty or fifty pictures of the principal events of the Old and New Testament were represented, with short explanatory and scriptural sentences appended in Latin or in the vernacular language.

The redemption by our Lord and Saviour Jesus Christ being the central idea of all Christian instruction, the Old Testament subjects in these rare and valuable works were chosen for their typical significance and relation to it, and thus the people were instructed in a manner not less calculated to excite their piety than that which is conveyed by means of speech. During this present century several popes have warned the faithful against societies which distribute vernacular versions—often corrupt ones—with the avowed purpose of unsettling the belief of simple-minded Catholics; but it is unjust to conclude from this that the church is not solicitous for her children to read the Bible if this be correctly rendered into their language and they possess the necessary qualifications and proper dispositions. In this connection it may be interesting to recall the words of Pope Pius VI., in 1778 to Anthony Martini, afterwards Archbishop of Florence: "In an age when a vast number of bad books, which wantonly attack the Catholic religion, are circulated even among the ignorant, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times; this you have seasonably effected by publishing, as you declare, the sacred writings in the language of your country suitable to every one's capacity; especially when you show and set forth that you have added elucidative notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse."

CANON OF SCRIPTURE.

The word Canon, from the Greek, signifying a measuring-rod, was used by ancient writers as a standard or rule of ethics, art and literary composition. Hence Saint Paul writing to the Galatians, "Whosoever shall follow this rule" (vi, 16), uses it for correct doctrine. As applied to Scripture, it was first used by the Greek fathers for the teaching contained in the inspired writings, and afterwards came to mean the catalogue or list proposed to the faithful by the church as containing the books of the Old and New Testaments. The principle on which this Canon rests is the authority of the church, from which the written Word of God, in all its books and all its parts, is received with perfect confidence.

The Christian Church did not receive the Canon of Old Testament Scripture from the Jewish Synagogue, because there was no settled Hebrew Canon until long after the promulgation of the gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and his disciples. Nevertheless we are certain that the Septuagint version or translation of the Old Testament Scriptures into Greek, made some part (the Pentateuch) at Alexandria about 280 years B.C., and the rest, made also in Egypt before 133 B.C., which contains several books now thrown out by the Jews, was favorably viewed and almost constantly quoted from by them, so that Saint Augustine says that it is "of most grave and pre-eminent authority." (Ep. xxviii, C. 2.) It is supposed to be the oldest of all the versions of the Scriptures, and was commonly used in the church for four centuries, since from it was made that very early Latin translation which was used in the Western part of the empire before the introduction of Saint Jerome's *Vulgate*. It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of the arguments drawn from it by the Christians. From it the great body of the Fathers have quoted, and it is still used in the Greek Church. This celebrated translation contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired; and the letter of Pope Saint Clement, written about A.D. 96, indicates that a Scriptural Canon must already have been fixed upon by apostolical tradition in the church at Rome, since the author cites from almost every one of the books of the Old Testament including those called deuterocanonical and rejected by the Jews.

In the fourth century doubts arose concerning the authority of some of these books; and while the faithful as a body received them without question, some Fathers disputed about them; although even they never peremptorily denied that they formed part of the sacred Scriptures (Franzelin, De Div. Script. Thesis XII). It was this divergence of opinion about a matter not yet definitively pronounced upon by the living voice of the church, that led to such conciliar decrees as of Laodicea (A. D. 343-381), of Hippo (A. D. 393) and the Third of Carthage (A. D. 397). In the letter of Pope Innocent I. to Exuperius, Bishop of Toulouse (A. D. 405) the pontiff gives a list of the books of sacred Scripture as derived by tradition and ever religiously held to by the Church in Rome. We might also mention the Canon of Scripture drawn up in a synod of seventy bishops held at Rome by Pope Gelasius I. in the year 494: but that the authenticity of this Decretum Gelasianum is controverted. The Canon of Scripture never varied in Rome, and it was through the patient influence of the popes, although they gave no binding decision in the matter, that a return was made to a more general uniformity. At the Council of Florence the Canon was not discussed. "A clear proof," says Dixon in his "Gen. Introd. to the Sacred Script." p. 35, "that the Greek

and Latin Churches were then unanimous upon this point." At this period, A. D. 1439, the Decree of Union drawn up by Pope Eugene IV. for the Orientals who came to Rome to abjure their errors, gives the Canon as it had always been held by his predecessors. In the next century the Bible having become an occasion of bitter religious controversy, the canonicity of the Scriptures was thoroughly discussed and forever settled for Catholics by the Council of Trent, which uses these words in the fourth session held on the 8th of April, A. D. 1546: (The Synod) "Following the examples of the Orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—and it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in anyone's mind, which are the books that are received by this synod. They are all set down here below. Of the Old Testament: the five books of Moses, to wit: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth; four books of Kings, two of Paralipomena, the first book of Esdras, and the second which is entitled Nehemias; Tobias, Judith, Esther, Job, the Davidical Psalter consisting of a hundred and fifty psalms; the Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch; Ezechiel, Daniel; the twelve minor prophets, to wit: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias; two books of the Machabees, the first and the second. Of the New Testament: the four Gospels, according to Matthew, Mark, Luke and John; the Acts of the Apostles, written by Luke the Evangelist; fourteen epistles of Paul the Apostle, (one) to the Romans, two to the Corinthians, (one) to the Galatians, to the Ephesians, to the Phillippians, to the Colossians, two to the Thessalonians, two to Timothy, (one) to Titus, to Philemon, to the Hebrews; two of Peter the apostle; three of John the apostle; one of the apostle James, one of Jude the apostle, and the Apocalypse of John the apostle;" (from Waterworth's translation). Finally the Vatican Council, held in 1870, has the following canon (Ch. IV. On Revelation: C. 4). "If any one shall not receive as sacred and canonical the books of Holy Scripture, entire with all their parts, as the Holy Synod of Trent has enumerated them, or shall deny that they have been divinely inspired, let him be anathema."

INSPIRATION.

Inspiration is a certain influence of the Holy Spirit upon the mind of a writer urging him to write and so acting upon him that his work is truly the work of God. Father—since Cardinal—Franzelin's second thesis on the Sacred Scriptures in his course at the Roman College in 1864, states the Catholic idea of inspiration in the following words: "As books may be called divine in several senses; the Scriptures, according to Catholic doctrine, contained both in the apostolic writings and in unbroken tradition, must be

held to be divine in this sense that they are the books of God as their efficient cause, and that God is the author of these books by his supernatural action upon their human writers, which action is styled Inspiration in ecclesiastical terminology derived from the Scriptures themselves."

The canonical books being always regarded as utterances of the Holy Ghost, we are not surprised that Saint Augustine writes thus to Saint Jerome (Ep. 82, Ch. I): "I make known to your charity that so great is the fear and reverence which I have learned to show to those books of the Scripture which alone are called canonical, that I most firmly believe none of their authors to have erred in any particular." While all Catholics agree as to the fact of inspiration, there have been different opinions as to the extent of inspiration. The church had always taught that God is the one author of the Old and New Testament; but the Vatican Council more clearly declared immediate inspiration and cleared away some theological opinions on the subject, saying that the church holds the books of the Old and New Testament to be sacred and canonical: "Not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the church herself." (Ch. II. of Revelation.) Hence the inspiration of Scripture — or rather our certainty of this inspiration — rests upon the infallibility of the church, whose object is the whole revealed Word of God. This led Saint Augustine, the greatest of the Doctors, to say (Contra Ep. Manichæi Quam Vocant Fundamenti, Cap. V): "I would not believe the Gospel unless on the authority of the church." The rest of the letter and all its context shows that his belief in the genuineness and inspiration of every part of the written word rested upon the same foundation — "The Church of the living God, the pillar and ground of the Truth." (1 Tim. iii. 15).

THE VULGATE.

The Holy Scriptures have been translated into every language, but among these almost innumerable versions one only, which is called the Vulgate, is authorized and declared to be "authentic" by the church. The belief of the faithful being that the doctrinal authority of the church extends to positive truths and "dogmatic facts," which although not revealed, are necessary for the exposition or defense of revelation, they accept without hesitancy the decree of the Council of Trent which is as follows: "Considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic, (the Synod) ordains and declares, that the said old and vulgate edition, which, by the lengthened use of so many centuries, has been approved of in the church, be, in public lectures, disputations, sermons, and expositions, held as authentic; and that no one is to

RABBI G. GOTTHEIL, NEW YORK.

"I FEEL INCLINED ALMOST TO SAY 'NOW LET THY SERVANT GO,' THAT FROM THE JEWISH SYNAGOGUE I COULD COME HERE AMONG YOU, FOLLOWERS OF OTHER MASTERS, DISCIPLES OF OTHER TEACHERS, PILGRIMS FROM MANY LANDS: THAT I COULD STAND UP IN YOUR MIDST AND, FEELING THAT YOUR HEART AND YOUR SOUL AND YOUR SYMPATHY IS WITH ME, SIMPLY REPEAT, 'THIS IS THE LAW THAT MOSES HAS LAID BEFORE US ISRAELITES.'"

dare, or presume to reject it under any pretext whatever." An authentic version must fairly represent the original, and therefore we believe that the Vulgate does not substantially, or in anything of moment, depart from the true sense of the Scripture. The Vulgate has an interesting history. It is the common opinion that from the first age of Christianity one particular version made from the Septuagint was received and sanctioned by the church in Rome and used throughout the West. Among individual Christians almost innumerable Latin translations were current; but only one of these, called the Old Latin, bore an official stamp. It is uncertain whether this translation was made in Africa or in Italy. It was early called the Italic version. The Vulgate in our modern sense is partly derived from it, and began with the work of Saint Jerome at the end of the fourth century. He made an entirely new translation from the original text of some parts of Scripture; corrected some parts of the ancient version called *Itala* or *Vetus Italica*, and left other parts of this same untouched. These translations, corrections and portions left untouched by Saint Jerome, being brought together, form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly and constantly gained strength until about A.D. 600 it was generally received in the churches of the West and has continued ever since in common use. In the collect for the feast of Saint Jerome, September 30, he is called "a doctor mighty in expounding Holy Scripture."

THE GREATNESS AND INFLUENCE OF MOSES,

By Rabbi Gottheil, of New York.

Last Monday morning it was the day of our church new year, a festival of great solemnity with us. About this very hour of the day I and my brethren, over the face of the earth, read this paper:

Our God and God of our fathers, reign Thou over the whole world in Thy glory, and be exalted in Thy Majesty over the whole earth and shine forth in the excellence of Thy supreme power over all the inhabitants of the terrestrial world, and may everything which has been made be sensible that Thou hast made it, and everything formed understand that Thou hast formed it, and all who have breath in their nostrils know the Lord God of Israel reigneth and His supreme power ruleth over all. And thus also extend the fear of Thee, O Lord our God, over all Thy works and the dread of Thee over all that Thou hast created, so that all Thy works may fear Thee and all creatures bow down before Thee, so that they all may form one bond to do Thy will with an upright heart, for we know, O Lord our God, that the dominion is Thine, that strength is in Thy hand, that might is in Thy right hand, and that Thy name is to be reverenced over all the earth.

Just at that moment this great Parliament of Religions was opened, and we could not but point to this great manifestation as a sign that our prayers and our sufferings and our labors, have not been in vain — that to this free country it was given to show that the Word of God is true, and that not one of his promises can fall to the ground.

Now I am to speak on the greatness of Moses. I believe that is the most striking testimony, that he always remains Moses, the man of God, the legislator; and that he so instructed his people and so infused his own spirit into their constitution that never, at no time and under no provocation, was the attempt made in the Jewish Church to raise him above his simple humanity. Although they have proved their fidelity to him — their belief in his law by every possible testimony that can be applied — yet he was Moses, the servant of God, until the highest praise bestowed upon him, which, I may say, is the canon of the Jewish Church in regard to the legislator, is taken from the pages of the Scriptures themselves, where it is said: "Never was in Israel a prophet like unto him, and beyond Israel where shall we look for his equal?"

I am not speaking in the narrow spirit of rivalry; far be that from my theme. Veneration for Moses has not yet hindered me to see, to admire and to learn from other masters — the sun has lost nothing of his glory since we know that he is not the center of the universe, and that in other fields of the infinite space there are like suns unto him. What shall hinder me to learn from the masters which you honor? I can well understand, I can

honor the man that said: "All must decrease that Christ may increase." But no true Christ ever said, "All must decrease that I may increase." And I remember the fine saying ascribed to Buddha: "I forbid you," said he to his disciples; "I forbid you to believe anything simply because I said it."

Where shall we find one that combines in his personality so many greatnesses as Moses, if I may say so? He was the liberator of his people, but he spurned crowns and scepters, and did not, as many others after him did, put a new yoke on the neck from which he had taken the old one. To every lover of the American constitution that man must be a political saint. And his republic was not of short duration. It lasted through all the storms of barbaric wars and revolutions — hundreds of years, down to the days of Samuel, that all-stout-hearted republican who could endure no kings. That man that saw so clearly what royal work would do; that man who is so wrongly judged by our Sunday-school moralists; he fought with his last breath for the independence of his people, and when the king they had chosen showed that he was not the right man, he spared him not and looked for one that should be worthy to rule his people.

But the republic he founded stands unique in the history of the world, for it was altogether based upon an idea—the idea of the unity of God and the righteousness of his will. Think of it! Among a nation escaped from bondage, too degraded even to be led to war, that needed the education, the hammering, as it were, into a people for forty years, to go among them with the sublimest truth that the human mind ever can conceive and to say of them: "Though you are now benighted and enslaved, any truth that I know is not too good for you nor any child of God." Whence did the man derive that inspiration? If from the Almighty, then may we not say there arose not another like him? And can we wonder that when he came down from the mountain the light that shone from his face was too much for the eyes of the people and he had to cover it?

Did he learn that grand idea from Egypt? We know that he was learned in all the wisdom of the Egyptians, but if he learned anything he learned there how not to do it. For so complete is the contrast between Egyptian conception of state and the Mosaic. All honor to that nation of torch bearers of antiquity! And here we now recover the whole literature of that people, and there has not been found a single sentence yet that could be given to mankind as a guide in their perplexities. And not a name has come down to us that was borne by one who labored for mankind. As a teacher of morality why need I praise him? As a teacher of statecraft in the highest and best sense, who surpassed him? The great wonder is that that man speaks the language of to-day. The problems which we have not yet succeeded in solving were already present to his mind, and he founded a nation in which the difference between the poor and the rich was almost abolished. The laborer was not only worthy but sure of his hire. No aris-

tocrat could rule over his subjects and no priesthood could ever assume the government which, alas! according to history, means the opposition of the nation. How did that man of that vast mind, how did he combine all these great talents? And yet that man, how tender his heart was! Why, friends, it is a thousand pities that you cannot hear the deep sorrow, the sadness that is to be heard in his original words. When an over-zealous disciple came to him and told that they were prophesying in his name, and they said: "Hinder them, master, hinder them. Why, if they prophesy what will become of thine own authority?" I fancy I see his venerable head sink upon his breast and he saying: "Indeed art thou zealous for me? Would that all the people of God were prophets, and that God gave his Spirit to them."

Follow that man to the top of the mountain, where he is alone. See the man who could stretch forth an iron hand when it was necessary, stretched on the face of the earth and seeking forgiveness for his people, and when his prayer was not answered, "O, if Thou wilt not forgive my people then blot me out of the book that Thou hast written." So tender! And another instance: Before his death he, as you know, admonished the people in words that are immortal. After forty years of such labor as he had expended he admits that his people have learned almost nothing, and I must quote Emerson, who says, "It is in the nature of great men that they should be misunderstood." But with the tenderness, with the thoughtfulness of a father he did not scold his people before the shadow of death fell upon him. Why, he says, not "you are ignorant," "you are hard hearted," "you are blind," "you are stubborn." Listen! "But God has not yet, my dear people, given you a heart to understand nor eyes to see nor ears to hear." Do you hear that tenderness in these words? "God has not given you the light you need."

They say that that man was not a man at all, but it is the simple creation of the nation's fancy. Glorious fancy! We should worship him, for where has the nation's love and veneration ever produced a picture like it? It appears to me as if it had been painted in three great panels. The first period, the period of storm and stress, where he undertook the delivery of his people, but God was not in it and so he failed. And then the second period of retirement, of solitude, of self-absorption, of preparation for the great path; then the final picture shows us the man of action, the man of energy, the man of insight, and the picture closes with the words, "No man knows his grave to this day." Lonely he was in life, lonely he was in death; but though no man knows his grave all the world knows his life.

Here, briefly, I will say something, as part of my duty, on his influence. I cannot circumscribe it. I know not where it ends. Every Christian church on earth and every mosque is his monument. Peace is the foundation stone, the historic foundation stone on which they all rest, and that cross over the church on which the man is hung, which to the Christian is

the symbol of deity itself, where he said that he must die so that the law of Moses be fulfilled. And the Arabian's great master, Mohammed, why, he is overflowing with praise when the son of Amram comes to his mind. Five hundred millions, at least, acknowledge him their master. Five hundred millions more will bow to his name. I know not what human society can be or become and allow that name to be forgotten.

Are his doctrines to be abolished? For two centuries, the first two centuries of the Christian Church, no other Bible was known but the Old Testament, and to-day in every synagogue and temple, and on every day and occasion of prayer, when his own followers come to the sacred shrine, the whole mystery hidden there is the law of Moses. And they take it in their hands, and, Oh, how often I have seen in my youth that scroll bedewed with the tears of the poor suffering Jew, and they lift it up again and say, "This is the law that Moses laid before the people of Israel." It is done so at this very moment, at this very hour of our Sabbath, and I thank God from my whole heart, and I feel inclined almost to say, "Now let thy servant go," that from the Jewish synagogue I could come here among you followers of other masters, disciples of other teachers, pilgrims from many lands; that I could stand up in your midst, and feeling that your heart and your soul and your sympathy is with me, simply repeating, "This is the law that Moses has laid before us Israelites."

CHRISTIANITY AS INTERPRETED BY LITERATURE.

By Rev. Theodore T. Munger, D.D., New Haven, Conn.

When Christianity appeared in the world it might have been regarded in two ways: as a force requiring embodiment—something through which it could work; or as a spirit seeking to inform everything with which it should come in contact.

It was both,—a force and a spirit, the objective and subjective of one energy whose end was to subdue all things to its own likeness. It was inevitable that Christianity as a conquering energy should lay hold of the strong things in the world and use them for itself. It was inevitable also that as a spirit it should work spirit-like from within, secretly penetrating into all things open to it, transforming them by its mysterious alchemy into forces like itself, drawing under and within itself governments, art, learning, science, literature and whatever else enters into society as shaping and directing energy.

I am to speak of Christianity as interpreted by literature, or, more accurately, upon the way in which Christianity has infused itself into literature and used it for itself, making it a medium by which it conveys itself to the world.

We should never lose sight of the fact that Christianity had its roots in a full and varied literature. It was a literature, rich and profound in all departments except philosophy. The Jew was too primitive and simple-minded as a thinker to analyze his thought or his nature; but in history, in ethics, in imaginative fiction and in certain forms of poetry his literature well endures comparison with any that can be named. No sympathetic reader will deny that the Hebrew Scriptures are full of inspiration, but the thoughtful reader resents putting that inspiration into a rule or form, and he refuses to read them under a notion of authority that bars up the avenues of the mind, and turns every mental faculty into a nullity.

It is sometimes said that Christ left no book, and that he did not contemplate one; and so men go searching around for the seat of authority, locating it now in an infallible church, and now in Christian consciousness, and now in traditions and institutions; and, not finding any or all of these sufficient, they turn on the bookless Christ, and, as it were in defiance of him, put together some biographical sketches and sundry epistles and formally declare them to be the divinely constituted seat of authority.

Christ indeed left no book, but he was not, therefore, a bookless Christ.

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His revelation was not so absolute as to cut him off from the literature of the past as something upon which he stood, nor from that of the future as something which might embody him. It is often made an object of study to find Christ in the Old Testament; it were a more profitable study to find the Old Testament in Christ. His first discourse begins with a quotation from it, and he dies with its words upon his lips. It is not necessary, and it would not be wholly true, to say that the Hebrew Scriptures gave shape and direction to Christ; he was too unique, too original, too full of direct inspiration and vision to justify such an assertion, but he stood upon them not as an authoritative guide in religion but as illustrative of truth, as valuable for their inspiring quality and as full of signs of more truth and fuller grace. His relation to them—using modern phrases—was literary and critical; he emphasized; he selected and passed over, taking what he liked and leaving what did not suit his purpose. They served to develop his consciousness as the Messiah, but they did not govern or determine that consciousness. We cannot think of Christ apart from this literature. It is not more true to say that it was full of him than that he was full of it.

Such being the case, we have a right to expect that Christ will go on investing himself in literature; that Christianity will robe itself in great poems and masterpieces of composition as various as least as those of Judaism, and as much greater as the new faith is greater than the old. As inspiration it demands expression, and the expression will take on the forms of the art it encounters and use it as its medium. But of itself inspiration calls for the rhythmic flow and measured cadence, even as the worlds are divinely built upon harmony and move in orbits that "still sing to the young-eyed cherubim." It was inevitable that a system so full of divine passion should call out a full stream of lyric poetry; that a system involving the mysteries of the universe and great cosmic processes should clothe them in subtle dramas and majestic epics; that a system so profoundly involving the nature of man should produce philosophy; that a religion based on ethics should evoke treatises on human society; that a religion so closely related to daily life should call out the various forms of literature that discuss and depict life.

It is not amiss to say that Christ himself uttered much that is in the truest sense literature. It is not necessary to literature that it shall spring from the literary motive. It does not matter how it comes about if it is the genuine thing. Christ was without the literary purpose, but that does not forbid us from counting the parable of the Lost Son as a consummate and powerful piece of literature. The great masterpieces do not spring primarily from the literary sense or purpose, but from human depths of feeling and duty. The absence of the literary motive leaves the inspiration freer. Out of such unconsciousness came Hamlet, and the *Imitatio Christi*, and Pilgrim's Progress, and the Gettysburg oration.

Enough of Christ's words are recorded to admit of classifying him in

CATHEDRAL OF ST. ISAAC, ST. PETERSBURG, RUSSIA.

respect to literature. I speak to such as will understand me when I say that Christ is to be put among the poets—not the singers of rhymes nor the builders of epics, but those who see into the heart of things and feel the breath of the Spirit—such are the poets. It matters not in what form Christ spoke, he was yet a poet. Every sentence will bear the test. Put the microscope over them and see how perfect they are in structure. Lay your ear to them and hear how faultless is their note. Catch their spirit and feel how true they are to the inner meaning of life, how full of God, how keyed to eternity and its eternal hymn of truth and love.

The first literary products of Christianity, apart from those of its Founder, were the Epistles of St. Paul. It is difficult at present so to s parate them from the veneration in which they are held as to look at them in a free and critical way. A prevailing dogma of inspiration shuts us out from both their meaning and their excellence as compositions. They are not treatises but *letters*—one mind pouring itself out to others in a most human way for high ends. What freedom, the current flowing here and there as the mood sways the main purpose, now pressing steadily on between the banks, now overflowing them, going off and coming back, sometimes forgetting to return; careless but always noble; delicate but always firm and massive, imaginative, but always natural; original, full of resource, giving off the overflow of his thought and still leaving the fountain full, often prosaic and homely, but as often eloquent and overwhelming in power; a rough, hearty and careless writer, but who ever wrote better or to better purpose?

I pass by the Apocalypse, that marvel of sublimity and pathos and prophetic outlook and word insight, the sphinx of literature. Nor will I venture to speak of the Fourth Gospel, the latter part of which is so wholly the outpouring of the divinest Soul in his divinest hours that criticism and literary estimate seem profane when applied to it. Nor will I speak of the Church Fathers,—Justin, who engrafted philosophy upon Christianity, and inaugurated the study of comparative religions; Clement of Alexandria—Plato come again in Christian robes—a man of the nineteenth century as well as his own, a writer who touched the centre of Christian theology in his doctrine of the Divine Immanence, and of man as the divine image, too keen to be deceived by Adamic analogies and Jewish notions of expiation, a writer so rational and lofty that he can be classed in any of the higher orders of greatness. Nor can I speak of his pupil Origen, greater than his master, the first constructive theologian, the most brilliant of the Christian Platonists. And I must pass by a greater figure—Athanasius, who stood up *contra mundum* and won in the conflict, giving to the world a phrase of more worth than all literatures, Father, Son, and Holy Spirit. I must also pass by the Latin Fathers, who displaced the Greek conception of Christianity and put in its place one of local origin which dominated the church for more than a thousand years, but never won the conquest over literature, which the Greek Fathers had achieved through their greater openness to

the ancient Greek authors—the chief original fountain of thought and art. The Greek produced philosophies, the Roman system. The Greek thought freely, the Roman within limits. These distinctions were mirrored in their literatures and in the form which they gave to Christianity.

What would have been the result if the Greek mythology, with its friendly relations to Greek literature and philosophy, had not been supplanted by the Latin theology, devoid of a literary background and antagonizing the spirit of literature, cannot be told. Heresy might have overwhelmed the church, and Christianity might have been refined into a beautiful mysticism or a forceless philosophy unfit to cope with the rough world. The hard, strong setting of a theology of power and externalism—exponent and product of the Roman State—may have been necessary to guard the jewel of faith till the world should become softer and wiser. Meanwhile, however, it must go without the aid of its strongest ally, literature. Hence for centuries they went their separate ways. The church sang its hymns of faith, often most sweet and melodious; the theologians and the school-men spun their systems, drawing upon all known sources of knowledge save the human heart, all-wise concerning God and heedless of man, but no great spirit poured itself out in song, or spake aloud for human nature.

I hasten to name the exception, Dante, "the spokesman of ten silent centuries," as Carlyle called him, the first if not the greatest name in Christian literature.

In the further treatment of my theme I shall simply refer to a few of the greater names who best illustrate it; a full treatment would require a volume.

The "Divine Comedy" regarded superficially is mediæval, but at bottom it is of all ages. It has for an apparent motive the order of the Roman Church; but by the very law of inspiration, which may be defined to be that which leads an author unconsciously to transcend his purpose, Dante condemned as a poet what he would have built up as a son of the church. He meant to be constructive; he was revolutionary. By portraying the ideal, he revealed the hopelessness of the actual church. He was full of errancy—political, ecclesiastical, theological—all easily separable from the poet and the poem, but at bottom he was thoroughly true and profoundly Christian. He is to be regarded as one called of God to say to his age and to the world what had great need of being said.

Dante's inspiration consists largely in the absoluteness of his ethical and spiritual perceptions, and as such they are essentially Christian. Greek in his formal treatment of penalty, he goes beyond the Greek, and is distinctly Christian in his conception of God and of sin. In the *Purgatory* and *Paradise* he enters a world unknown outside of Christian thought. In the Greek tragedies mistake is equivalent to sin and crime, and it led to the same doom, but the *Inferno* (with a few exceptions made in the interest of the church) contains only sinners. In the tragedies, defeat is final even

though struggle must never end; there is no freedom, no repentance and undoing; but Dante builds his poem upon the living free-will, the struggling and overcoming heart. The mount of Purgatory rises high out of the sea and is not far off from Paradise. All speaks of will, and moral choice, and escape from evil and return to God. The entire play of thought is between sin and holiness, self and God, and the whole atmosphere of the poem is charged with freedom. It brought to judgment the fatalism of the East and of the older literature, and was prophetic of the new spirit that was rising in the West and was beginning to call for utterance.

Dante came both too early and too late to be caught in the meshes of dogmatism; the church and not dogma was in the ascendant. He partook instead of the new breath that was stealing over the world, awakening mind, reviving art and architecture. He is to be classed with the cathedral builders, a product and mouth-piece of the same divine inspiration. While they reared their arches and lifted their spires toward heaven he built his great verse. Cathedral and poem say the same thing — aspiration; both lose themselves in the ecstasy of God.

I speak at length of Dante because through him Christianity first thoroughly entered itself in literature, and also because the "Divine Comedy" is one of the masterpieces of human composition, and also the foremost product of Christian literature. Schelling regarded it as "the archetype of all Christian poetry."

It need not be said at this stage of the study of Dante that the Divine Comedy is not to be interpreted as an attempt to picture the next world. There is no time nor place in it. It is an allegory of human life, and the scene is the soul of man. The gigantic imagery, the descending caverns of the Inferno, the painful hill of Purgatory, the rose of Paradise—these mean nothing but moral facts and processes in the human heart put "sub specie alternitatis," under the form of eternity. "The threefold future world"—I quote Mr. William T. Harris, the best interpreter of Dante known to me—"presents an exhaustive picture of man's relations to his deeds. *Whatever man does, he does to himself; therefore the effects are found in himself.*" This is the sum and substance of Dante. Study him well, and you will find this moral fact and process delineated with the utmost accuracy. So, too, it is the substance of Christ's parables, which are to be read in the same way—"*sub specie aeternitatis*"—and not as prophetic pictures of future conditions.

The strong point in Dante is that he ingrafted into literature the purgatorial character of sin—I do not say the dogma of purgatory. Whatever Protestant theology has done with this truth, Protestant literature has preserved it, and, next to love, made it the leading factor in its chief imaginative works. Sin and its reaction, pain eating away the sin, purity and wisdom through the suffering of sin, sin and its disclosure through conscience—what else do we find in the great masterpieces of fiction and poetry, not

indeed with slavish uniformity, but as a dominant thought? Hawthorne wrote of nothing else; it gives eternal freshness to his pages. It runs like a golden thread through the works of George Eliot and makes them other than they seem. The root idea of this conception of sin is *humanity*—the chief theme of modern literature as it is of Christianity; and is the one because it is the other. This conception pervades literature because Christianity imparted it.

In Dante it was settled that henceforth Christianity should have literature for a mouth-piece. As the Renaissance and the Reformation prepared the field—one bringing back learning and the other liberty—Christianity began to vest itself in literary forms. The relation has continued, and has gained in strength from century to century. The same process has been going on in each,—a gradual elimination of pagan ideas. For the most part the literature of Christendom is Christian; I mean the *great* literature, but we must not expect to find all of Christianity in any one author. Working spirit-like, its method has been that of searching out those gifted ones whose mental note responded to some note in itself, and set them to singing or speaking in that key. Thus it has worked, and we must look for Christianity in literature, not as though listening to one singer after another, but rather to the whole choir. The Fifth Symphony cannot be rendered by a violin or trumpet, but only by the whole orchestra.

The range is wide and long. It reaches from Dante to Whittier; from Shakespeare to Burns and Browning; from Spenser to Longfellow and Lowell; from Cowper to Shelley and Wordsworth; from Milton to Matthew Arnold; from Bunyan to Hawthorne and Victor Hugo and Tolstoi; from Thomas á Kempis and Pascal to Kant and Jonathan Edwards and Lessing and Schleiermacher and Coleridge and Maurice and Martineau and Robertson and Fairbairn; from Jeremy Taylor and South and Barrow and the Cambridge Platonists to Emerson and Amiel and Carlyle; from Bacon to Lotze; from Addison and Johnson to Goethe and Scott and Thackeray and Dickens and George Eliot. Pardon the long but still scant list. Some great names cannot be included. As paganism lives on in the state so it survives in literature, but in each with a waning force. Still, even under a strict conception of Christianity but few must be excluded. Nearly all strike some Christian note. It is not always clear; often it fails to harmonize with much else in the writer, and sometimes it is lost for a while or is drowned in the discords of this world; but Christianity is a wide thing and nothing that is human is alien to it; nor is it possible that any product of a single mind can more than hint at that which comprises the whole order and movement of the world. Christ is more than a Judean slain on Calvary; Christ is humanity as it is evolving under the power and grace of God, and any book touched by the inspiration of this fact belongs to Christian literature. Take for example the plays of Shakespeare; there is hardly anything in them that is obviously Christian—a few over-quoted references to Christ, no abuse of

the church, a decent English-like romance, but no sense of Christianity either as a cause to be championed or as a prime factor in human life. Still they are Christian because they are so thoroughly on the side of humanity. How full of freedom; what a sense of man as a responsible agent; what conscience and truth and honor; what charity and mercy and justice; what reverence for man and how well clothed is he in the human virtues; and what a strong, hopeful spirit despite the agnostic note heard now and then, but amply redeemed and counteracted by the general tenor. If the predominant motive of Shakespeare were sought in his own lines it would be the couplet in Henry Fifth:

> "There is some soul of goodness in things evil,
> Would men observingly distil it out;"

a sentiment one with the Christian estimate of this world and indicative of its process.

Something of the same sort might be said of Goethe. It would be a misfortune indeed if he could not be regarded as an interpreter of Christianity, not because the divine order needs the help of such a name, but because it would seem as though Providence had defeated itself in so richly endowing a human mind and then suffering it to appear on the wrong side. When God opens the eyes of a man very wide, it is to be expected that he will see him and his Christ. It is not a haphazard universe; mind is correlated to fact; great minds do not fail to see great facts.

Goethe is to be regarded as one in whom Christianity won a victory. Starting in a stout revolt against it, he ends in acquiescence. "It is altogether strange to me," he wrote to Jacobi, "that I, an old heathen, should see the Cross planted in my own ground, and hear Christ's blood and wounds practically preached without its offending me. We owe this to the higher point of view to which philosophy has raised us."

But if his Christianity failed to reach the measure of his greatness, he rendered it the weightiest service by checking two powerful influences which, however corrective and within limits useful, were pressing unduly upon faith and even threatening its existence—the infidelity of Voltaire and the naturalism of Rousseau. Goethe set his hard German sense and loftier inspiration against these poisoning and undermining influences, insisting on reverence, and asserting a doctrine of nature that embraced will and spirit and made them the sources of conduct.

Goethe also rendered Christianity an inestimable service in destroying the mediæval conception of the world as a piece of mechanism, and of God as an "external world-architect,"—conceptions that had come in through the Latin theology, or rather had been fostered by it. Both Augustine and Calvin held the Divine Immanence, but it did not shut out a practical externalism in their systems. It may be truly said of Goethe that he introduced the modern spirit into theology—chiefly, however, through protests and denials.

WORCESTER CATHEDRAL, ENGLAND.

"No! such a God my worship may not win,
Who lets the world about his finger spin,
A thing extern; my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature;
And in his kindly arms embraced, the whole
Doth live and move by his pervading soul."

In the transfer of thought from the conception of God as a purely transcendent maker and ruler of the universe to such a conception as that contained in these lines—a God also immanent and acting from within, we have the starting-point of the theology which is now prevailing, and prevailing because it accords with other knowledge.

I have spoken at length of Goethe, not because he is an interpreter of Christianity in literature, but because he illustrates the relation to Christianity of certain authors who are usually counted as doubtful, or as on the wrong side of faith. The Christian value of an author is not to be determined by the fullness of his Christian assertion. There is, of course, immense value in the great positive, full-statured believers like Dante and Bacon and Milton and Browning. Such men form the court from which there is no appeal. But Christianity is all the while in need of two things: correction of its mistakes and perversions, and development in the direction of its universality. None can do these things so well as those who are partially outsiders. An earnest skeptic is often the best man to find the obscured path of faith. Those who always lie in "Abraham's bosom" do not readily catch the tone of the eternal waters as they break on the shores of time.

But if a doubter is often a good teacher and critic of Christianity, much more is it true that it is often developed and carried along its proper lines not more by those who are within than by those who stand on the boundary and cover both sides. Milton, though a great teacher of Christian ethics in his prose writings, did nothing to enlarge the domain of Christian belief or to better theological thinking in an age when it sadly needed improvement; but Goethe taught Christianity to think scientifically, and prepared the way for it to include modern science. So of Shelley and Matthew Arnold and Emerson and the group of Germans represented by Lessing and Herder—authors, who, with their Hellenistic tendencies represent a phase of thought and life which undoubtedly is to be brought within the infolding scope of Christianity; and no one can do it so well as those modern Greeks. As kings of the earth they bring the glory and honor of their beauty and humanity and truth into the New Jerusalem which is always coming down from God out of Heaven.

No one illustrates this point better than Matthew Arnold. He has not a very lovely look with his bishop-baiting and rough handling of Dissent. But there is something worthier and broader in the man; as is shown in the

fact that the subject of his best sonnet — East London — was a dissenting preacher.

Like others of this class of teachers, he calls attention to overborne or undeveloped truth. There is no doubt but the church has relied too exclusively upon the miracles; Arnold reminds it that the substance of Christianity does not consist of miracles. It had come to worship the Bible as a fetich, and to fill it with all sorts of magical meanings and forced dogmas — the false and nearly fatal fruit of the Reformation; Arnold dealt the superstition a heavy blow that undoubtedly strained the faith of many, but it is with such violence that the Kingdom of Heaven is brought in. When God lets loose a thinker in the world there is always a good deal of destruction. Such teachers must be watched while they are listened to. We our selves must be critics when we read a critic.

We picture him as one who stood on the threshold of the temple, turning now with yearning looks to the altar and even casting himself at its foot — as in the lines on Rugby Chapel, and interpreting the very law of the altar in "The Good Shepherd with the Kid;" — thus he stands upon the threshold looking within and believing, looking also without upon a world he would not attempt to explain nor strive to measure except in a way called scientific — a false way, but the very honesty and courage with which he held to it are profoundly Christian.

In tracing our subject historically it is interesting to note a certain progress or order of development, especially in the poets, in the treatment of Christianity at the hands of literature.

In Chaucer and Shakespeare we have a broad, ethical conception of it, free both from dogma and ecclesiasticism. The former mildly rebuked the evils and follies of the church, but stood for the plain and simple virtues, and gave a picture of a parish minister which no modern conception has superseded. The latter denied nothing, asserted nothing concerning either church or dogma, keeping in the higher region of life, but it was life permeated with the humanity and freedom of Christianity. Spenser put its fundamental truths into allegories as subtle as they were beautiful, but too fine and ethereal to lay hold of this rough world. Milton more than half defeated his magnificent genius by weighting it with a mechanical theology. It is audacious work to question the moral value of "Paradise Lost." Such a masterpiece of literary art can hardly have been wrought in vain, and doubtless it has been the source and cause of much reverence and spiritual earnestness. Its very aim as an epic of redemption is not without effect, however poor the argument, but it did much to rivet the chains of mechanical theology, and it made heaven and hell so material that his picture of them became literal fact and expectation, despite his assertion that "myself am hell." The greatest tribute to the genius of Milton is the fact that he supplanted the Bible in the minds of those who adored it. The Puritan for two hundred years died in the faith and expectation of Milton's heaven.

It is in his prose writings that we find those ethical conceptions of Christianity which informed Puritanism and clothed its rugged strength with glory. Milton represents the force of the Puritan movement; it swept him off his feet—a thing that seldom happens to a poet. It captured him not only as a statesman but as a poet, and so he sang its theology in verse unapproachably lofty but without corresponding spiritual reality. In him is seen the anomaly of a great poet—and there is hardly a greater—who is without freedom.

The later poets seldom made the same mistake; they rarely forego their birthright of spiritual vision. Cowper verged in the same direction, but saved himself by the humanity he wove into his verse,—a clear and almost new note in the world's music. But the poets who followed him, closing up the last century and covering the first of this, served Christianity chiefly by protesting against the theology in which it was ensnared. The service rendered to the faith by such poets as Burns and Byron and Shelley and William Blake is very great. It is no longer in order to apologize for lines which all wish had not been written. It were more in order to require apology from the theology which called out the satire of Burns, and from the ecclesiasticism that provoked the young Shelley even to atheism; the poet was not the real atheist. We now see that, whether consciously or not, they were making necessary protests, breaking chains, opening paths and clearing the way for a rational and human faith,—Burns with sad, boisterous mirth, Byron with stormy rage and defiance, Shelley by turning all nature into a witness to the living spirit of Truth and Love, foolishly throwing away the form of Christianity, but casting himself with martyr-like devotion upon its spirit.

Scarcely any "books that are books" appear in English type but they are either heavily charged with Christian humanity and sentiment, or they debate some problems of faith, or some question of morals. The novel of society and of naked realism, and the art-for-art's-sake literature which lingering heathenism now and then strives to revive, have no deep and lasting regard; but every author who seems to win a place and to keep it reflects how thoroughly Christianity and literature interpenetrate each other. The permanent and classic seems to be that which is Christian; and that which ignores Christianity and has escaped or missed its spirit, taking no pains even to question or to deny, fails of that hearing which implies acceptance.

If, as I said at the outset, Christianity is a spirit that seeks to inform everything with which it comes in contact, the process has that clear and growing illustration in the poets of the century. In one way or another, some in negative but more in positive ways, they have striven to enthrone love in man and for man as the supreme law, and they have found this law in God who works in righteousness for its fulfillment. The roll might be called from Wordsworth and Coleridge down to Whittier, and but few would need to be counted out.

The marked examples are Tennyson and Browning, and of the two I think Tennyson is the clearer. Speaking roughly, and taking his work as a whole, I regard it as more thoroughly informed with Christianity than that of any other master in literature. I do not, of course, refer to the temper of Christianity; that is better expressed elsewhere; nor do I mean that there are not authors who present some single phase of it in a clearer light. I do not forget the overwhelming positiveness of Browning whose faith is the very evidence of things unseen and whose hope is like a contagion. His logic is that of Job—simple trust in a God who sustains an orderly universe:

"The year's at the spring
And day's at the dawn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!"

One would sooner spare almost any of Tennyson's lines than these rough ones from Browning:

"My own hope is a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst
Nor what God blessed once, prove accurst."

It is this very positiveness that removes him a little way from us; it is high and we cannot quite attain to it. Tennyson, on the contrary, speaks on the level of our finite hearts, believes and doubts with us, debates the problems of faith with us, and such victories as he wins are also ours. Browning leaves us behind as he storms his way into the heaven of his unclouded hope, but Tennyson stays with us in a world, which, being such as it is, is never without a shadow. The more clearly we see the eternal, the more deeply are we enshrouded in the finite.

The most interesting fact in connection with our subject is the thorough discussion Christianity is now undergoing in literature; and Tennyson is the undoubted leader in the debate. It is not only in the highest form of literary art, but it is based on the latest and fullest science. He turns evolution into faith, and makes it the ground of hope.

It is not in the *In Memoriam*, however, but in the *Idyls* that we have his fullest explication of Christianity. These *Idyls* are sermons or treatises; they deal with all sins, faults, graces, virtues,—character in all its phases and forms and processes put under a conception of Christ which nineteen centuries have evolved plus the insight of the poet.

But while a profound interpreter, Tennyson refuses to play the part of prophet, and there is at the close of the *Passing of Arthur* that same half-faltering note heard throughout *In Memoriam*. It is not the defect of faith

nor the excess of doubt, but the insight of one who sees that this is an unfolding universe, that the future will not be like the past, and that mystery enfolds it from first to last. His attitude is that of Job, who never gained the solution of life he longed for, but gained instead a trust in God, who, though he spoke out of the whirlwind of a tumultuous and contradictory world, yet showed order and purpose throughout it. Trust, even with a shadow of doubt on it, is higher than belief. And so Tennyson brings the "Round Table, which was an image of the mighty world," to an end. "New men, strange faces, other minds," are to come on.

> "'The old order changeth, yielding place to new,
> And God fulfills himself in many ways,
> Lest one good custom should corrupt the world.".

But Arthur will not so leave his last knight; the poet will not close the present with ruin and open no way into the future. The past, with its broken circle of knights, some following "wandering fires," some hunting the Grail—type of how much vain work in the name of God—some treacherous, and all brought to nought in "that last, dim, weird battle of the West," where Christian and heathen are fatally confused, and Arthur is mortally hurt while he slays false Modred with Excalibur—sword of the spirit—not thus does the poet close the page of history. The striving world, the struggling soul—interpret it as you will—does not end its career on a field of "ever-shifting sand," so shrouded in "death-white mist" that "friend slew friend, not knowing whom he slew," and "ev'n on Arthur fell confusion;" what a picture of the world as it fares on its uncertain way—its doubtful battles, its shifting ground, its mistaken leadership, its disputes in the name of peace, its confusion of spirit and form, its conquests that yield no apparent gain, or a gain that only involves further strife! But not thus does the poet leave a too true picture of the world and of life. Modred is slain; the sword of the spirit does its work; falsehood is crushed. Arthur, king of righteous and peaceful order and lord of his own soul, must pass, but he does not pass to death. Humanity does not end its career on "these shoals of time." Arthur leaves as a link with the future a weak but faithful warrior, with the injunction to pray:

"More things are wrought by prayer than this world dreams of."

The battle is lost, as all battles seemingly are, for what is human life but a lost battle? But prayer remains; the invisible world is still an open field. The battle is lost, but

> "The whole round earth is every way
> Bound by gold chains about the feet of God."

Life has no full victory, but it has trust in God. Arthur dies, fighting, confused, but still knowing well how to discern a lie from the truth, and his soul passes, borne by Faith, Hope and Love into its own eternal world. Explain life we cannot, nor can we forecast the history of the world, but we

can trust both soul and world in the hands of God, leaving the mystery of existence with him who is being itself. Why should we ask for more? If we understood life its charm would be gone.

Such is the lesson taught by Tennyson. It was also taught by Job; it was taught and lived out by Christ. Truth came to the Cross; its victory is not a won battle, but a conflict for truth unto death. It is when literature explicates this central truth of Christianity that it reaches its own highest point of possible achievement; for literature cannot surpass what is greatest and deepest in life.

The value of these re-statements of Christianity, especially by the poets, is beyond estimate. They are the real defenders of the faith, the prophets and priests whose succession never fails. Mr. Leslie Stephen writes an enticing plea for agnosticism, and seems to sweep the universe clean of faith and God; we read Tennyson's "Higher Pantheism," "The Two Voices," "In Memoriam," or Browning's "Saul," "Death in the Desert," or Wordsworth's odes "Immortality" and "Duty," or Whittier's "My Psalm," and the plea for agnosticism fades out; in some way it seems truer and better to believe.

Such prophets never cease though their coming is uncertain. In the years just gone, three have "lost themselves in the light" they saw so clearly, and the succession will not fail. So long as a century can produce such interpreters of Christianity as Tennyson and Browning and Whittier, it will not vanish from the earth.

It will be seen that I have simply touched a few points of a subject too large and wide-spreading to be brought within an hour's space. To amend for so scanty treatment, I will briefly enumerate the chief ways in which literature becomes the interpreter of Christianity:

1. Literature interprets Christianity correctly for the plain reason that both are keyed to the Spirit. The inspiration of high literature is that of truth; it reveals the nature and meaning of things, which is the office of the Spirit that takes the things of Christ and shows them unto us, even as the poet interprets life — two similar and sympathetic processes.

2. Literature, with few exceptions — all inspired literature — stands squarely upon humanity and insists upon it on ethical grounds and for ethical ends — and this is essential Christianity.

3. Literature, in its highest forms, is unworldly. It is a protest against the worldly temper, the worldly motive, the worldly habit. It appeals to the spiritual and the invisible; it readily allies itself with all the greater Christian truths and hopes, and becomes their mouthpiece.

4. The greater literature is prophetic and optimistic. Its key-note is: "All is well:" and it accords with the Christian secret: "Behold, I make all things new."

5. Literature, in its higher ranges, is the corrective of poor thinking —

that which is crude, extravagant, superstitious, hard, one-sided. This is especially true in the realm of theological thought.

The theology of the West with the western passion for clearness and immediate effectiveness, is mechanical and prosaic; it pleases the ordinary mind and therefore a democratic age insists on it; it is a good tool for priestcraft; it is easily defended by formal logic; but it does not satisfy the thinker, and it is abhorrent to the poet. Hence, thoroughly as it has swayed the Occidental world, it has never commanded the assent of the choicest Occidental minds. Hence the long line of mystics, through whom lies the true continuity of Christian theology, always verging upon poetry and often reaching it. A theology that insists on a transcendent God, who sits above the world and spins the thread of its affairs as a spinner at a wheel; that holds to such a conception of God because it involves the simplest of several perplexing propositions; that resents immanence as involving pantheism; that makes two catalogues — the natural and the the supernatural — and puts everything it can understand into one list, and everything it cannot understand into the other, and then makes faith turn upon accepting this division; such a theology does not command the assent of those minds who express themselves in literature; the poet, the man of genius, the broad universal thinker pass it by; they stand too near God to be deceived by such renderings of his truth. All the while, in every age, these children of light have made their protest; and it is through them that the chief gains in theological thought have been secured.

For the most part the greater names in literature have been true to Christ, and it is the Christ in them that has corrected theology; redeeming it from dogmatism and making it capable of belief — not clear, perhaps, but profound.

It may not be amiss to add to this paper a word of benediction. Let it be drawn not from the Christian Scriptures, but from a page of modern literature that combines their inmost thought with the truest form of literary art, each lending itself to the other in such a way as to show their ordained relation:

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his window seen
In Spitalfields, look'd thrice dispirited;

"I met a preacher there I knew, and said:
'Ill and o'erworked, how fare you in this scene?'
'Bravely!' said he; 'for I of late have been
Much cheered with thoughts of Christ, the living bread.'

"O human soul, as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam,
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home."

PROF. MILTON S. TERRY, D.D., NORTHWESTERN UNIVERSITY.

"IS IT PROBABLE THAT MEN WHO CAN DEVOTE STUDIOUS YEARS TO THE PHILOSOPHY OF PLATO AND ARISTOTLE WILL CARE NOTHING ABOUT THE DOCTRINES OF BUDDHA AND THE MAXIMS OF CONFUCIUS? I AM A CHRISTIAN: THEREFORE THERE IS NOTHING HUMAN OR DIVINE IN ANY LITERATURE OF THE WORLD THAT I CAN AFFORD TO IGNORE."

THE SACRED BOOKS OF THE WORLD AS LITERATURE.

By Prof. Milton S. Terry.

There have been, and probably yet exist, some isolated tribes of men who imagine that the sun rises and sets for their sole benefit. They occupy, perchance, a lonely island far from the routes of ocean travel, and have no thought that the sounding waters about their island home are at the same time washing beautiful corals and precious pearls on other shores. We say, "How circumscribed their vision; how narrow their world!" But the same may be said of anyone who is so circumscribed by the conditions of race and language in which he has been reared that he has no knowledge or appreciation of lands, nations, religions and literatures which differ from his own. I am a Christian, and must needs look at things from a Christian point of view. But that fact should not hinder the broadest observation. Christian scholars have for centuries admired the poems of Homer and will never lose interest in the story of Odysseus, the myriad-minded Greek, who traversed the roaring seas, touched many a foreign shore, and observed the habitations and customs of many men. Will they be likely to discard the recently deciphered Akkadian hymns and Assyrian penitential psalms? Is it probable that men who can devote studious years to the philosophy of Plato and Aristotle will care nothing about the invocations of the old Persian Avesta, the Vedic hymns, the doctrines of Buddha and the maxims of Confucius? Nay; I repeat it, I am a Christian, therefore I think there is nothing human or divine in any literature of the world that I can afford to ignore. My own New Testament Scriptures enjoin the following words as a solemn commandment; "Whatever things are true, whatever things are worthy of honor, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue and if there be any praise, exercise reason . . . upon these things" (Phil. iv. 8).

My task is to speak of the "sacred books of the world," *as* so much various *literature.* And I must at the very outset acknowledge my inability to treat such a broad subject with anything like comprehensive thoroughness. And had I the requisite knowledge and ability, the time at my disposal would forbid. I can only glance at some notable characteristics of this varied literature, and call attention to some few things which are worthy of protracted study.

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THE TAO-TEH-KING.

I commence with a quotation from the treatise of the old Chinese philosopher Laotsze, where he gives utterance to his conception of the Infinite. He seems to be struggling in thought with the great Power which is back of all phenomena, and seeking to set forth the idea which possesses him so that others may grasp it. His book is known as the Tao-teh-king, and is devoted to the praise of what the author calls his Tao. The twenty-fifth chapter, as translated by John Chalmers, reads thus:

"There was something chaotic in nature which existed before heaven and earth. It was still. It was void. It stood alone and was not changed. It pervaded everywhere and was not endangered. It may be regarded as the mother of the universe. I know not its name, but give it the title of Tao. If I am forced to make a name for it, I say it is Great; being great, I say that it passes away; passing away, I say that it is far off; being far off, I say that it returns. Now Tao is great; heaven is great; earth is great; a king is great. In the universe there are four greatnesses, and a king is one of them. Man takes his law from the earth; the earth takes its law from heaven; heaven takes its law from Tao; and Tao takes its law from what it is in itself."

Now it is not the theology of this passage, nor its cosmology, that we put forward; but rather its grand poetic concepts. Here is the production of an ancient sage, born six hundred years before the Christian era. He had no Pentateuch or Hexateuch to enlighten him; no Isaiah to prophesy to him; no Vedic songs addressed to the deities of earth and sea and air; no pilgrim from any other nation to tell him of the thoughts and things of other lands. But like a poet reared under other skies, he felt

> "A presence that disturbed him with the joy
> Of elevated thoughts, a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit that impels
> All thinking things."

Students of Laotsze's book have tried to express his idea of Tao by other terms. It has been called the Supreme Reason, the Universal Soul, the Eternal Idea, the Nameless Void, Mother of Being and Essence of Things.

But the very mystery that attaches to the word becomes an element of power in the literary features of the book. That suggestiveness of something great and yet intangible, a something that awes and impresses, and yet eludes our grasp, is recognized by all great writers and critics as a conspicuous element in the masterpieces of literature.

I have purposely chosen this passage from the old Chinese book since it affords a subject for comparison in other sacred books. Most religions

have some theory or poem of Creation, and I select next the famous hymn of Creation from the Rigveda (Bk. 10, ch. 129). It is not by any means the most beautiful specimen of the Vedic hymns, but it shows how an ancient Indian poet thought and spoke of the mysterious origin of things. He looked out on a mist-wrapt ocean of being, and his soul was filled with a strong desire to know its secrets.

1. Then there was neither being nor not-being.
The atmosphere was not, nor sky above it.
What covered all? and where? by what protected?
Was there the fathomless abyss of waters?

2. When neither death nor deathlessness existed;
Of day and night there was yet no distinction.
Alone that One breathed calmly, self-supported,
Other than It was none, nor aught above It.

3. Darkness there was at first in darkness hidden;
This universe was undistinguished water.
That which is void and emptiness lay hidden;
Alone by power of fervor was developed.

4. Then for the first time there arose desire,
Which was the primal germ of mind, within it.
And sages, searching in their heart, discovered
In nothing the connecting bond of being.

(Verse 5 omitted.)

6. Who is it knows? Who here can tell us surely
From what and how this universe has risen?
And whether not till after it the gods lived?
Who then can know from what it has arisen?

7. The source from which this universe has risen
And whether it was made, or uncreated,
He only knows, who from the highest heaven
Rules, the all-seeing Lord,—or does not he know?

One naturally compares with these poetic speculations the beginning of Ovid's Metamorphoses, where we have a Roman poet's conception of the original Chaos, a rude and confused mass of water, earth and air, all void of light, out of which "God and kindly Nature" produced the visible order of beauty of the world. The old Scandinavians had also, in their sacred book, "the Elder Edda," a song of the prophetess, who told the story of Creation.

"In that far age when Ymir lived,
And there was neither land nor sea,
Earth there was not nor lofty heaven;
A yawning deep, but verdure none,
Until Bor's sons the spheres upheaved,
And formed the mighty midgard round;
Then bright the sun shone on the cliffs,
And green the ground became with plants."

I need not quote, but only allude to the Chaldean account of Creation recently deciphered from the monuments, and the opening chapter of the book of Genesis, which contains what modern scholars are given to calling

the "Hebrew poem of Creation." In this we have the sublime but vivid picture of God creating the heavens and the earth and all their contents and living tribes in six days, and resting the seventh day and blessing it.

As theologians we naturally study these theosophic poems with reference to their origin and relationship. But we now call attention to the place they hold in the sacred literatures of the world. Each composition bears the marks of individual genius. He may, and probably does, in every case express the current belief or tradition of his nation, but his description reveals a human mind wrestling with the mysterious problems of the world, and suggesting, if not announcing, some solution. As specimens of literature the various poems of Creation exhibit a world-wide taste and tendency to cast in poetic form the profoundest thoughts which busy the human soul.

THE VEDA.

I turn now to that great collection of ancient Indian songs known as the Rigveda. As a body of sacred literature they are especially expressive of a childlike intuition of Nature. The hymns are addressed to various gods of earth and air and the bright heaven beyond, but owing to their great diversity of date and authorship they vary much in value and interest. By the side of some splendid productions of gifted authors we find many tiresome and uninteresting compositions. It is believed by those best competent to judge that in the oldest hymns we have a picture of an original and primitive life of men just as it may be imagined to have sprung forth, fresh and exultant from the bosom of Nature. Popular songs always embody numerous facts in the life of a people, and so these Vedic hymns reveal to us the ancient Aryans at the time when they entered India, far back beyond the beginnings of authentic history. They were not the first occupants of that country, but entered it by the same northwestern passes where Alexander led his victorious armies more than two thousand years thereafter. The Indus and the rivers of the Punjab water the fair fields where the action of the Vedas is laid. The people cultivated the soil, and were rich in flocks and herds. But they were also a race of mighty warriors, and with apparently the best good conscience prayed and struggled to enrich themselves with the spoil of their enemies. All these things find expression in the Vedic songs, and a popular use of them implies an ardent worship of Nature.

The world of sight and sense is full of God, and earth and sky and waters, and all visible forms of natural beauty or terror are instinct with invisible forces which are colored as things of life. The principal earth-god, to whom very many hymns are addressed, is Agni, the god of fire. His proper home is heaven, they say, but he has come down as a representative of other gods to bring light and comfort to the dwellings of men. His births are without number, and the vivid poetical concept of their nature is seen in the idea that he lies concealed in the soft wood, and when two sticks

are rubbed together Agni springs forth in gleaming brightness, and devours the sticks which were his parents. He is also born amid the rains of heaven, and comes down as lightning to the earth. Take the following as a fair specimen of many hymns of praise addressed to the god of fire:

"O Agni, graciously accept this wood which I offer thee, and this my service, and listen to my songs. Herewith we worship thee, O Agni, thou high-born, thou conqueror of horses, thou son of power. With songs we worship thee who lovest song, who givest riches and art Lord thereof. Be thou to us of wealth the Lord and giver, O wise and powerful one; and drive away from us the enemies. Give us rains out of heaven, thou inexhaustible one, give us our food and drinks a thousand-fold. To him who praises thee and seeks thy help, draw near, O youngest messenger and noblest priest of the gods, draw near through song. O thou wise Agni, wisely thou goest forth between gods and men,—a friendly messenger between the two. Thou wise and honored one, occult, perform the sacrificial service, and seat thyself upon this sacred grass."

As Agni is the principal deity of the earth, so is Indra of the air. He is the god of the clear blue sky, the air space, whence come the fertilizing rains.

The numerous poems addressed to him abound in images which are said to be especially forcible to such as have lived some time in India and watched the phenomena of the changing seasons there. The clouds are conceived as the covering of hostile demons, who hide the sun, darken the world, and hold back the heavenly waters from the thirsty earth. It is Indra's glory that he alone is able to vanquish those dreadful demons. All the other gods shrink back from the roaring monsters, but Indra, armed with his fatal thunderbolt, smites them with rapid lightning strokes, ruins their power, pierces their covering of clouds and releases the waters which then fall in copious showers to bless the earth. In other hymns the demons are conceived as having stolen the reservoirs of water, and hidden them away in the caverns of the mountains. But Indra pursues them thither, splits the mountains with his thunderbolt, and sets them at liberty again. Such a powerful deity is also naturally worshiped as the god of battle. He is always fighting and never fails to conquer in the end. Hence he is the ideal hero whom the warrior trusts and adores.

> "On him all men must call amid the battle;
> He, high-adored, alone has power to succor.
> The man who offers him prayers and libations,
> Him Indra's arm helps forward in his goings."

It is easy now to perceive that a literature, which abounds in such a wealth of myth and imagery, must needs prove an inviting field for poetic genius and lovers of art and beauty. With Indra other divinities of the air-realm are associated, as Vata, the god of the wind, who arises in the early morning to drink the Soma juice and lead in the Dawn; Rudra's sons, the

THE ROYAL WHITE ELEPHANT BEFORE THE RAJAPRADITTHA TEMPLE, BANKOK, SIAM.

Maruts, gods of the thunder-storm. "If one will only take the trouble," says Kaegi, "to project himself into the thought and life, the poetry and action, of a people and age which best display the first development of intellectual activity in a race of people, he will find himself attracted by these hymns in many ways—now by their childlike simplicity, now by the freshness or delicacy of their imagery, and again by the boldness of their painting and their scope of fancy." Where in all the realm of lyric poetry can be found compositions more charming than the Vedic hymns to Aurora, the goddess of the Dawn? She opens the gates of day, drives away darkness, clears a pathway on the misty mountain tops, and sweeps along in glowing brightness, with her white steeds and beautiful chariot. All Nature springs to life as she approaches, and beasts and birds and men go forth with joy.

THE TRIPITAKA.

The sacred scriptures of Buddhism comprise three immense collections known as the tripitaka or "three baskets." One of these contains the discourses of Buddha, another treats of doctrines and metaphysics, and another is devoted to ethics and discipline. In bulk these writings rival all that was ever included under the title of Veda, and contain more than seven times the amount of matter in the Scriptures of the Old and New Testaments. The greater portion of this extensive literature, in the most ancient texts, exists as yet only in manuscript. But as Buddhism spread and triumphed mightily in Southern and Eastern Asia, its sacred books have been translated into Pali, Burmese, Siamese, Tibetan, Chinese, and other Asiatic tongues. The Tibetan edition of the Tripitaka fills about 325 folio volumes. Every important tribe or nation, which has adopted Buddhism, appears to have a more or less complete Buddhist literature of its own. But all this literature, so vast that one lifetime seems insufficient to explore it thoroughly, revolves about a comparatively few and simple doctrines. First we have the four sublime Verities. (1) All existence, being subject to change and decay, is evil. (2) The source of all this evil is desire. (3) Desire and the evil which follows it may be made to cease. (4) There is a fixed and certain way by which to attain exemption from all evil. Next after these Verities are the doctrines of the Eightfold Path: (1) Right belief, (2) Right judgment, (3) Right utterance, (4) Right motives, (5) Right occupation, (6) Right obedience, (7) Right memory, and (8) Right meditation. Then we have further Five Commandments: (1) Do not kill, (2) Do not steal, (3) Do not lie, (4) Do not become intoxicated, (5) Do not commit adultery.

The following passage is a specimen of the tone and style of Buddha's discourses: "The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see. This is the way; there is no other that leads to the purifying of intelligence. Go on this way. Everything else is the deceit of the tempter. If you go on this way you will make an end of pain. The way was preached

by men when I had understood the thorns of the flesh. You yourself must make an effort. The Buddha is only a preacher. The thoughtful that enter this way are freed from the bondage of the tempter.

"All created things perish; he who knows this becomes passive in pain; this is the way to purity. All created things are grief and pain; he who knows and sees this becomes passive in pain; this is the way that leads to purity."

We who are reared under a western civilization can see little that is attractive in the writings of Buddhism. The genius of Edwin Arnold has set the story of the chief doctrines of Buddha in a brilliant dress in his poem of the "Light of Asia," but as specimens of literature the Buddhist Scriptures are as far removed from that poem as is the Talmud from the Hebrew Psalter. Here and there a nugget of gold may be discovered, but the reader must pay for it by laborious toiling through vast spaces of tedious metaphysics and legend. It is worthy of note that, as Christianity originated among the Jews, but has had its chief triumphs among the Gentiles, so Buddhism originated among the Hindus, but has won most of its adherents among other tribes and nations.

CONFUCIAN BOOKS.

Glance with me now a moment at the sacred books of Confucianism, which is, par excellence, the religion of the Chinese Empire. But Confucius was not the founder of the religion which is associated with his name. He claimed merely to have studied deeply into antiquity, and to be a teacher of the records and worship of the past. The Chinese classics comprise the five King and the four Shu. The latter, however, are the works of Confucius' disciples, and hold not the rank and authority of the five King. The word King means a web of cloth (or the warp which keeps the thread in place) and is applied to the most ancient books of the nation as works possessed of a sort of canonical authority. Of these ancient books the Shu-King and the Shih-King are of chief importance. One is a book of history, and the other of poetry. The Shu-King relates to a period extending over seventeen centuries, from about 2357 B. C. to 627 B. C.. and is believed to be the oldest of all the Chinese Bible, and consists of ballads relating to events of the national history, and songs and hymns to be sung on great state occasions. They exhibit a primitive simplicity, and serve to picture forth the manners of the ancient time. "Not a few of them," says Legge, "may be read with pleasure from the pathos of their descriptions, their expressions of national feeling, and the boldness and frequency of their figures." The following is a fair example of the odes used in connection with the worship of ancestors. A young king, feeling his responsibilities, would fain follow the example of his father, and prays to him for help.

"I take counsel, at the beginning of my rule,
How can I follow the example of my shrived father.
Ah! far reaching were his plans,

And I am not able to carry them out.
However I endeavor to reach to them,
My continuation of them will be all-deflected.
I am a little child,
Unequal to the many difficulties of the state.
Having taken his place, I will look for him to go up and come down in the court,
To ascend and descend in the house.
Admirable art thou, O Great Father;
Condescend to preserve and enlighten me."

It has been widely maintained, and with much show of reason, that Confucianism is at best a system of ethics and political economy rather than a religion. Many a wise maxim, many a noble precept, may be cited from the sacred books, but the whole system logically resolves itself into one of worldly wisdom rather than of spiritual life. "When I was fifteen years old," says Confucius, "I longed for wisdom. At thirty my mind was fixed in pursuit of it. At forty I saw certain principles clearly. At fifty I understood the rule given by Heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law."

AKKADIAN HYMNS.

In passing now from sacred literatures of the far East to those of the West, I linger for a moment over the religious writings of the ancient Babylonians and the Persians. Who has not heard of Zoroaster and the Zend-Avesta? But the monuments of the great valley of the Tigris and Euphrates have in recent years disclosed a still more ancient literature. The old Akkadian and Assyrian hymns might be collected into a volume which would perhaps rival the Veda in interest, if not in value. An American writer observes: "Long before the poets of India, of Greece, or of Persia, began to weave their gorgeous web of mythology, the seers of Akkad and of Shinar watched beside the great loom of nature, as she wove out the curtains of the morning and the crimson draperies of the setting sun. They listened to the battle of the elements around their mountain peaks and dreamt of the storm-king; they heard the musical murmurs of the wind, as it whispered to the closing flowers; they felt the benediction of night, with its voices of peace, and the divine poem of earth's beauty found an echo in their hearts." I can only take time to cite an old Akkadian hymn to the setting sun, which seems to have been a portion of the Babylonian ritual:

"O sun, in the middle of the sky, at thy setting,
May the bright gates welcome thee favorably,
May the door of heaven be docile to thee.
May the God Director, thy faithful messenger, mark the way.
In Ebara, seat of thy royalty, he makes thy greatness shine forth.
May the moon, thy beloved spouse, come to meet thee with joy.
May thy heart rest in peace.
May the glory of thy godhead remain with thee.

Powerful hero, O sun! shine gloriously.
Lord of Ebara, direct thy foot rightly in thy road.
O sun, in making thy way, take the path marked for thy rays.
Thou art the Lord of judgments over all nations."

THE AVESTA.

As for the sacred scriptures of the Parsees, the Avesta, it may be said that few remains of antiquity are of much greater interest to the student of history and religion. But these records of the old Iranian faith have suffered sadly by time and the revolutions of the empire. One who has made them a special life-study observes: "As the Parsees are the ruins of a people, so are their sacred books the ruins of a religion. There has been no other great belief that ever left such poor and meager monuments of its past splendor." The oldest portions of the Avesta consist of praises to the holy powers of heaven, and invocations for them to be present at the ceremonial worship. The entire collection, taken together, is mainly of the nature of a prayer-book, or ritual.

THE BOOK OF THE DEAD.

We pass now to the land of Egypt, and notice that mysterious compilation of myth and legend, and words of hope and fear, now commonly known as the "Book of the Dead." It exists in a great number of manuscripts recovered from Egyptian tombs, and many chapters are inscribed upon coffins, mummies, sepulchral wrappings, statues, and walls of the tombs. Some of the tombs contain exactly the same chapters, or follow the same arrangement. The text is accordingly very corrupt. The writing was not, in fact, intended for mortal eyes, but to be buried with the dead, and the prayers are, for the most part, language supposed to be used by the departed in their progress through the under world. We can therefore hardly expect to find in this strange book anything that will greatly interest us as literature. Its value is in the knowledge it supplies of the ancient Egyptian faith. The blessed dead are supposed to have the use of all their limbs, and to eat and drink and enjoy an existence similar to that which they had known on earth. But they are not confined to any one locality, or to any one form of existence. They have the range of the entire universe in every shape and form which they desire. We find in one chapter an account of the terrible nature of certain divinities and localities which the deceased must encounter, gigantic and venomous serpents, gods with names significant of death and destruction, waters and atmospheres of flames. But none of these prevails over him; he passes through all things without harm, and lives in peace with the fearful gods who preside over these abodes. Some of the gods remind us of the demons of Dante's Inferno. But though masters of divine justice, their nature is not evil. The following is a specimen of invocation to be used in passing through such dangers:

"O Ra, in thine egg, radiant in thy disk shining forth from the horizon,

swimming over the steel firmament, sailing over the pillars of Shu; thou who hast no second among the gods, who produced the winds by the flames of thy mouth, and who enlightened the worlds with thy splendors, save the departed from that god whose nature is a mystery and whose eyebrows are as the arms of the balance on the night when Aanit was weighed!"

THE OUTLOOK OF JUDAISM.

By Miss Josephine Lazarus.

The nineteenth century has had its surprises; the position of the Jews to-day is one of these, both for the Jew himself, and for most enlightened Christians. There were certain facts we thought forever laid at rest, certain conditions and contingencies that could never confront us again, certain war-cries that could not be raised. In this last decade of our civilization, however, we have been rudely awakened from our false dream of security — it may be to a higher calling and destiny than we had yet foreseen. I do not wish to emphasize the painful facts by dwelling on them, or even pointing them out. We are all aware of them, and whenever Jews and Christians can come together on equal terms, ignoring differences and opposition and injury, it is well that they should do so. But, at the same time, we must not shut our eyes, nor, like the ostrich, bury our head in the sand. The situation, which is so grave a one, must be bravely and honestly faced, the crisis met, the problem frankly stated in all its bearings, so that the whole truth may be brought to light if possible. We are a little apt to look on one side only of the shield, especially when our sense of justice and humanity is stung, and the cry of the oppressed and persecuted — our brothers — rings in our ears. As we all know, the effect of persecution is to strengthen solidarity. The Jew who never was a Jew before, becomes one: when the vital spot is touched, "the Jew" is thrust upon him, whether he would or not, and made an insult and reproach. When we are attacked as Jews, we do not strike back angrily, but we coil up in our shell of Judaism and entrench ourselves more strongly than before. The Jews themselves, both from natural habit and force of circumstance, have been accustomed to dwell along their own lines of thought and life, absorbed in their own point of view, almost to the exclusion of outside opinion. Indeed, it is this power of concentration in their own pursuits, that insures their success in most things they set out to do. They have been content for the most part to guard the truth they hold, rather than spread it.

Amid favorable surroundings and easy circumstances, many of us had ceased to take it very deeply or seriously, that we were Jews. We had grown to look upon it merely as an accident of birth for which we were not called upon to make any sacrifice, but rather to make ourselves as much as possible like our neighbors, neither better nor worse than the people around us. But with a painful shock, we are suddenly made aware of it as a detriment, and we shrink at once back into ourselves, hurt in our most sensitive point, our pride wounded to the quick, our most sacred feelings, as we

believe, outraged and trampled upon, But our very attitude proves that something is wrong with us. Persecution does not touch us; we do not feel it when we have an idea large enough, and close enough to our hearts, to sustain and console us. The martyrs of old did not feel the fires of the stake, the arrows that pierced their flesh. The Jews of the olden time danced to their death with praise and song, and joyful shouts of hallelujah. They were willing to die for that which was their life, and more than their life to them. But the martyrdom of the present day is a strange and novel one, that has no grace or glory about it, and of which we are not proud. We have not chosen and perhaps would not choose it. Many of us scarcely know the cause for which we suffer, and therefore we feel every pang, every cut of the lash. For our own sake then, and still more perhaps for those who come after us, and to whom we bequeath our Judaism, it behooves us to find out just what it means to us, and what it holds for us to live by. In other words, what is the content and significance of modern Judaism in the world to-day, not only for us personally as Jews, but for the world at large? What power has it as a spiritual influence? And as such what is its share or part in the large life of humanity, in the broad current and movement of the times? What actuality has it and what possible unfoldment in the future?

No sooner do we put these questions than we are at once confronted with every phase of sentiment, every shade and variety of opinion. We sweep the whole gamut of modern, restless thought, of shifting beliefs and unbelief, from the depths of superstition, as well as of skepticism and materialism, to the cold heights of agnosticism; from the most rigid and uncompromising formalism, or a sincere piety, to a humanitarism so broad that it has almost eliminated God, or a Deism so vast and distant that it has almost eliminated humanity. Nothing is more curious than this range and diversity of conviction, from a center of unity, for the Jewish idea survives through every contradiction, as the race, the type, persists through every modification of climate and locality, and every varying nationality. Clear and distinct, we can trace it through history, and as the present can best be read by the light of the past, I should like briefly to review the ideas on which our existence is based and our identity sustained.

What an endless perspective! Age after age unrolls, nations appear and disappear, and still we follow and find them. Back to the very morning of time, before the primal mist had lifted from the world, while yet there were giants in the earth, and the sons of God mingled with the daughters of men, we come upon their dim and mythical beginnings. A tribe of wanderers in Eastern lands, roaming beside the water-ways, feeding their flocks upon the hill-sides, leading their camels across the lonely desert wastes, and pitching their tents beneath the high, star-studded skies. From the first, a people much alone with their own souls and nature, brought to face the Infinite—self-centered, brooding and conscious of a something, they knew

THE BIG BELL AT SHEVE DAGON PAGODA, RANGOON, BURMAH.

not what — a power, not themselves, that led their steps and walked and talked with men. Already in those earliest days great types loom up among them, the patriarchal leaders, large, tribal, composite figures, rather than actual persons, and yet touched with human traits and personality, moving about in pastoral and domestic scenes; men, already, in their own crude way, preoccupied of God, and his dealings with themselves and with the world. Upon a background of myth, and yet, in a sense how bold, how clear, stands Moses, the man of God, who saw the world aflame with Deity —the burning bush, the flaming mountain top, the fiery cloud, leading his people from captivity, and who heard pronounced the divine and everlasting name, the unpronounceable, the Ineffable I Am. In Moses, above all, whether we look upon him as semi-historic or a purely symbolic figure, the genius of the Hebrew race is typified, the fundamental note of Judaism is struck, the word that rings forever after through the ages, which is the law spoken by God himself, with trumpet sound, midst thunderings and lightning from heaven. Whatever of true or false, of fact or legend hangs about it, we have in the Mosaic conception, the moral ideal of the Hebrews, a code, divinely sanctioned and ordained, the absolute imperative of duty, a transcendent law laid upon man which he must perforce obey, in order that he may live. "Thou shalt," "Thou shalt not," hedge him around on every side, now as moral obligation and again as ceremonial or legal ordinance, and becomes the bulwark of the faith, through centuries of greatness, centuries of darkness and humiliation.

Amid a cloud of wars, Jehovah's sacred wars, with shadowy hosts and chieftains, the scattered clans unite, the kingdom forms, and we have the dawn of history. Jerusalem is founded, at once a stronghold and a sanctuary, and the temple built. The national and religious life grow as one growth, knitting themselves together, and mutually strengthening and upholding one another. Then the splendors of Solomon's reign, the palace with royal state, and above all the ever-growing magnificence of the temple service, with more and more sumptuous rites. The true greatness of Israel was never to consist in outward greatness, nor in the materializing of any of its ideas, either in the religious or the secular life, but wholly in the inner impulse and activity, the spiritual impetus which was now shaping itself into Prophetism. And here we strike the second chord, that other source and spring of Israel's life, which still yields living waters. In Hebrew prophecy we have no crumbling monument of perishable stone, the silent witness of a past that is dead and gone, but the quickening breath of the spirit itself, the words that live and burn, the something that is still alive and life-giving because it holds the soul of a people, the spirit that cannot die. The prophets owned the clearer vision that pierced below the surface and penetrated to the hidden meaning, the moral and spiritual interpretation of the law in contrast with its outer sense.

Throughout their history we find that the Jews as a nation have been

the "God-intoxicated" race, intent upon the problem of understanding him and his ways with them, his rulings of their destiny. With this idea, whether in a high form or a law, in spiritual or material fashion, their whole existence has been identified.

In the Hebrew writings we trace not so much the development of a people as of an Idea that constantly grows in strength and purity. The petty, tribal god, cruel and partisan, like the gods around him, becomes the universal and eternal God, who fills all time and space, all heaven and earth, and beside whom no other power exists. Throughout nature, his will is law, his fiat goes forth, and the stars obey him in their course, the winds and waves: "Fire and hail, snow and vapors, stormy wind, fulfilling his word."

"The lightnings do his bidding and say 'Here we are' when he commands them."

But not alone in the physical realm, still more is he the moral ruler of the Universe; and here we come upon the core of the Hebrew conception, its true grandeur and originality, upon which the whole stress was laid, namely, that it is only in the moral sphere, only as a moral being that man can enter into relation with his Maker, and the Maker of the Universe, and come to any understanding of him.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

Not through the finite, limited intellect, nor any outward sense-perception, but only through the moral sense, do these earnest teachers bid us seek God, who reveals hinself in the law which is at once human and divine, the voice of duty and of conscience, animating the soul of man. Like the stars, he too can obey, and then his righteousness will shine forth as the noon-day sun, his going forth will be like the dawn. It is this breadth of the divine that vitalizes the pages of the Hebrew prophets and their moral precepts. It is the blending of the two ideals, the complete and absolute identification of the moral and religious life, so that each can be interpreted in terms of the other, the moral life saturated and fed, sustained and sanctified by the divine, the religious life merely a divinely ordained morality, this it is, that constitutes the essence of their teachings, the unity and grand simplicity of their ideal. The link was never broken between the human and the divine, between conduct and its motive, religion and morality, nor obscured by any cloudy abstractions of theology or metaphysics. Their God was a God whom the people could understand; no mystic figure relegated to the skies, but a very present power, working upon earth, a personality very clear and distinct, very human one might almost say, who mingled in human affairs, whose word was swift and sure, and whose path so plain to follow, "that wayfaring men, though fools, should not err therein." What he required was no impossible ideal, but simply to do justice, to love mercy, and walk humbly before him. What he promised was: "Seek ye me and ye shall live." How can one

fail to be impressed by the heroic mould of these austere, impassioned souls, and by the richness of the soil that gave them birth at a time when spiritual thought had scarcely dawned upon the world. The prophets were the "high lights" of Judaism; but the light failed, the voices ceased, and prophetism died out. In spite of its broad ethical and social basis, its seeming universality, it never became the religion of the masses, because in reality it is the religion of the few, the elect and chosen of God, who know and feel the beauty of his holiness.

The people needed something more penetrating and persuasive, or else something more congenial to their actual development at the time; namely, some concrete and sensuous form in which Deity could be brought into life. Therefore the code was devised, or rather it evolved and grew like a natural growth out of the conditions and constitution of Judaism. The "Torah" was literally the body of the law, in which the spirit was incased as in a mummy shroud. In order that Israel should survive, should continue to exist at all in the midst of the ruins that were falling around it, and the darkness upon which it was entering, it was necessary that this close, internal organization, this mesh and network of law and practice, of regulated usage covering the most insignificant acts of life, knitting them together as with nerve and sinew, and invulnerable to any catastrophe from without, should take the place of all external prop and form of unity. The whole outer framework of life fell away. The kingdom perished, the temple fell, the people scattered. They ceased to be a nation, they ceased to be a church, and yet, indissolubly bound by these invisible chains, as fine as silk, as strong as iron, they presented an impenetrable front to the outside world, they became more intensely national, more exclusive and sectarian, more concentrated in their individuality than they had ever been before. The Talmud came to reinforce the Pentateuch, and Rabbinism intensified Judaism, which thereby lost its power to expand, its claim to become a universal religion, and remained the prerogative of a peculiar people.

With fire and sword the Christian era dawned for Israel. Jerusalem was besieged, the temple fired, the Holy Mount in flames, and a million people perished, a fitting prelude to the long tragedy that has not ended yet, the martyrdom of eighteen centuries. Death in every form, by flood, by fire, and with every torture that could be conceived, left a track of blood through history, the crucified of the nations. Strangers and wanderers in every age, and every land, calling no man friend, and no spot home. Withal the ignominy of the Ghetto, a living death. Dark, pitiable, ignoble destiny! Magnificent, heroic, unconquerable destiny, luminous with self-sacrifice, unwritten heroism, devotion to an ideal, a cause believed in, and a name held sacred! But destiny still unsolved; martyrdom not yet swallowed up in victory.

In our modern rushing days, life changes with such swiftness that it is difficult even to follow its rapid movement. During the last hundred years

Judaism has undergone more modification than during the previous thousand years. The French Revolution sounded a note of freedom so loud, so clamorous that it pierced the Ghetto walls, and found its way to the imprisoned souls. The gates were thrown open, the light streamed in from the outside, and the Jew entered the modern world. As if by enchantment, the spell which had bound him hand and foot, body and soul, was broken, and his mind and spirit released from thrall, sprang into re-birth and vigor. Eager for life in every form and in every direction, with unused pent-up vitality, he pressed to the front, and crowded the avenues where life was most crowded, thought and action most stimulated And in order to this movement, naturally and of necessity, he began to disengage himself from the toils in which he was involved, to unwind himself, so to speak, from fold after fold of outworn and outlandish customs. Casting off the outer shell or skeleton, which, like the bony covering of the tortoise, serves as armor, at the same time that it impedes all movement and progress, as well as inner growth, Judaism thought to revert to its original type, the pure and simple monotheism of the early days, the simple creed that Right is Might, the simple law of justice among men. Divested of its spiritual mechanism, absolutely without myth or dogma of any kind, save the all-embracing unity of God, taxing so little the credulity of men, no religion seemed so fitted to withstand the storm and stress of modern thought, the doubt and skepticism of a critical and scientific age that has played such havoc with time-honored creeds. And having rid himself, as he proudly believed, of his own superstitions, naturally the Jew had no inelination to adopt what he looked upon as the superstitions of others. He was still as much as ever the Jew; as far as ever removed from the Christian stand-point and outlook, the Christian philosophy and solution of life.

Broad and tolerant as either side might consider itself, there was a fundamental disagreement and opposition, almost a different make-up, a different caliber and attitude of soul, fostered by centuries of mutual alienation and distrust. To be a Jew was still something special, something inherent, that did not depend upon any external conformity or non-conformity, any peculiar mode of life. The tremendous background of the past, of traditions and associations so entirely apart from those of the people among whom they dwelt, threw them into strong relief. They were a marked race always, upon whom an indelible stamp was set, a nation that cohered not as a political unit, but as a single family, through ties the most sacred, the most vital and intimate, of parent to child, of brother and sister, bound still more closely together through a common fate of suffering. And yet they were everywhere living among Christians, making part of Christian communities and mixing freely among them for all the business of life, all material and temporal ends. Thus the spiritual and secular life which had been absolutely one with the Jew, grew apart in his own sphere, as well as in his intercourse with the Christians—the divorce was complete between religion and the daily life.

The outer world allured him, and the false gods, whom the nations around him worshiped: Success, Power, and Pride of Life and of the Intellect. He threw himself full tilt into the arena where the clash was loudest, the press thickest, the struggle keenest to compete and outstrip one another, which we moderns call life. All his faculties were sharpened to it, and in his eagerness he forgot his proper birthright. He drifted away from his spiritual bearings, and lost sight of spiritual horizons. He, the man of the past, became essentially the man of to-day, with interest centered on the present, the actual, with intellect set free to grapple with the problems of the hour, and solve them by its own unaided light. Liberal, progressive, humanitarian, he might become, but always along human lines; the link was gone with any larger, more satisfying and comprehensive life. Religion had detached itself from life, not only in its trivial, every-day concerns, but in its highest aims and aspirations.

The something that the Hebrew prophets had, that made their moral teaching vital and luminous, was lacking, the larger vision reaching out to the unseen, the abiding sense of an eternal will and purpose underlying human transient schemes, an eternal presence, transfusing all of life as with a hidden flame, so that love of country, love of right, love of man, were not alone human things, but also divine, because they were embraced and focused in a single living unity, that was the love of God. How different now the cold, abstract and passive unity, the only article of their faith now left to them, that had no hold whatever, no touch with life at any point, no kindling power! In what of positive and vital did their Judaism consist? Were they not rather Jews by negation, by opposition, non-Christians, first and foremost? And here was just the handle, just the grievance for their enemies to seize upon. Every charge would fit. Behold the Jew! Behold one not ourselves who would be one of us! Our masters even, who would wrest our prizes from us, whose keen wits and clever fingers have somehow touched the inner springs that rule our world to-day, and set its wheels in motion. Every cry could shape itself against them, every class could take alarm, and every prejudice go loose. And hence the Proteus form of Anti-Semitism. Wherever the social conditions are most unstable, the equilibrium most threatened and easily disturbed, in barbarous Russia, liberal France and philosophic Germany, the problem is most acute, but there is *no country now*, civilized or uncivilized, where some echo of it has not reached; even in our own free-breathing America, some wave has come to die upon our shores.

What answer have we for ourselves and for the world in this, the trial-hour of our faith, the crucial test of Judaism? We, each of us, must look into our own hearts, and see what Judaism stands for in that inner shrine, what it holds that satisfies our deepest needs, consoles and fortifies us, compensates for every sacrifice, every humiliation we may be called upon to endure, so that we count it a glory, not a shame to suffer. Will national or

A MENDICANT DERVISH.

personal loyalty suffice for this, when our personality is not touched, our nationality is merged? Will pride of family or race take away the sting, the stigma? Lo! we have turned the shield and persecution becomes our opportunity! "Those that were in darkness, upon them the light hath shined." What is the meaning of this exodus from Russia, from Poland, these long black lines, crossing the frontiers or crushed within the pale—these "despised and rejected of men," emerging from their Ghettos, scarcely able to bear the light of day? Many of them will never see the Promised Land, and for those who do, cruel will be the suffering before they enter, long and difficult will be the task and process of assimilation and regeneration. But for us, who stand upon the shore, in the full blessed light of freedom and watch at last the ending of that weary pilgrimage through the centuries, how great the responsibility, how great the occasion, if only we can rise to it. Let us not think our duty ended, when we have taken in the wanderers, given them food and shelter, and initiated them into the sharp daily struggle to exist upon which we are all embarked; nor yet guarding their exclusiveness, when we leave them to their narrow rites and limiting observance, until, breaking free from these, they find themselves, like their emancipated brethren elsewhere, adrift on a blank sea of indifference and materialism. If Judaism would be anything in the world to-day it must be a spiritual force. Only then can it be true to its special mission, the spirit, not the letter, of its truth.

Away then with all the Ghettos and with spiritual isolation in every form, and let the "spirit blow where it listeth." The Jew must change his attitude before the world, and come into spiritual fellowship with those around him. John, Paul, Jesus himself, we can claim them all for our own. We do not want "missions" to convert us. We cannot become Presbyterians, Episcopalians, members of any dividing sect, "teaching for doctrines the opinions of men." Christians as well as Jews need the larger unity that shall embrace them all, the unity of spirit, not of doctrine.

Mankind at large may not be ready for a universal religion, but let the Jews, with their prophetic instinct, their deep, spiritual insight, set the example and give the ideal.

The world has not yet fathomed the secret of its redemption, and "salvation may yet again be of the Jews."

The times are full of signs. On every side there is a call, a challenge and awakening. Out of the heart of our materialistic civilization has come the cry of the spirit hungering for its food, "the bread without money and without price," the bread which money cannot buy, and "thirsting for the living waters, which, if a man drink, he shall not thirst again." What the world needs to-day, not alone the Jews, who have borne the yoke, but the Christians, who bear Christ's name, and persecute, and who have built up a civilization so entirely at variance with the principles he taught—what we all need, Gentiles and Jews alike, is not so much "a new body of doctrine,"

as Mr. Claude Montefiore suggests, but a new spirit put into life which will re-fashion it upon a nobler plan, and consecrate it anew to higher purposes and ideals. Science has done its work, clearing away the dead wood of ignorance and superstition, enlarging the vision and opening out the path. It is for religion now to fill with spirit and with life the facts that knowledge gives us, to breathe a living soul into the universe. "Return unto me, and I will return unto you, saith the Lord of Hosts." "All we like sheep have gone astray," Christians and Jews alike have turned from the true path, worshiping upon the high places and under every green tree, falling down before idols of gold and silver, and making graven images of every earthly and every heavenly thing. Thus have we builded a kingdom, wholly of the earth, solid and stately to the eye of sense, but hollow and honeycombed with falsehood, and whose foundations are so insecure that they tremble at every earthly shock, every attempt at readjustment, and we half expect to see the brilliant pageant crumble before our sight and disappear like the unsubstantial fabric of a dream. Christians and Jews alike, "Have we not all one Father, hath not one God created us?" Remember to what you are called, you who claim belief in a living God who is a Spirit, and who therefore must be worshiped "in spirit and in truth,"—not with vain forms and meaningless service, nor yet in the world's glittering shapes, the work of men's hands or brains,—but in the ever-growing, ever-deepening love and knowledge of his truth and its showing forth to men. Once more let the Holy Spirit descend and dwell among you, in your life to-day, as it did upon your holy men, your prophets of the olden times, lighting the world as it did for them with that radiance of the skies; and so make known the faith that is in you, "for by their fruits ye shall know them."

BUDDHISM.

By Banriu Yatsubuchi.

The radiating light of the civilization of the present century to be seen in Europe and America, is reflected on all corners of the earth. My country has already opened international intercourse and made rapid progress, owing to the inducement by Americans, for which I return many thanks. The present state of the world's civilization, however, is limited almost to the mere material world, and it has not yet set forth the best, most beautiful and most truthful spiritual world of its glittering spark. It is because every religion, stooping in each corner, neglects its duty of love and brotherhood. But at last the day came fortunately that all religions sent their members, one of which is occupied by myself, to attend the World's Religious Congresses, in connection with the Columbian Exposition of 1893. It is the greatest occasion ever I heard that all the members of different faiths meet together in one building without any jealousy, to collect all materials to draw a comparison in religious literatures, social and politic, etc., and give their addresses for the purpose they represent. I regret to say that I cannot myself address you in English, unless through Mr. Noguchi as an interpreter, and am afraid that there are no proper technical words in English to convey my thoughts. It is a hard thing to interpret a religious discourse, and it is like scraping the sore, intermediating shoes or cloth. I hope you will now patiently listen to me.

BUDDHISM.

What is Buddhism? Buddism is a doctrine taught by Buddha Shakyamuni. The word Buddha is Sanscrit, and its Chinese meaning is Kaku, while the Japanese is Satoru. Now let me explain it more fully. It has three meanings, such as Jikaku, Kakuta, and Kakugioenman. Jikaku is to awake himself and attain to the realm of Truth by one's own wisdom. Kakuta means the word transition—that is, to let others do as one did in his Jikaku. The former is attainable by wisdom, and the latter by mercy. When wisdom and mercy are worked thoroughly by one, he may be called Buddha or Kakugioenman. In Buddhism we have Buddha as our Saviour, the spirit incarnate of absolute self-sacrifice and divine compassion, and the embodiment of all that is pure and good. Buddha was a man as we are, but he, apart from us, knew the truth or original body of the universe, and cultured the virtuous works, or, in other words, he worked thoroughly by his wisdom and mercy, so that he may be called our Saviour. Although

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Buddha was not a creator, and he had no power to destroy the law of the universe, he had the power of knowledge to know the origin, nature, and end of the universe, and cleared off the cravings and illusions of his mind till he had no higher grade of spiritual and moral faculties attainable. The truth or original body of the universe is absolute, infinity, eternity, and not material and not immaterial, and not existing and not unexisting. As every object of the universe is one part of the truth, of course it may become Buddha according to the natural reason.

Then Buddha was one who developed from lower being. So when we attained the ultimate point by gradual development, that there should be no place that is not lighted by the light of our enlightened mind, and we can save the worlds, using our power freely. That being who has mercy and wisdom in perfection is Buddha. If I explained it contrarily, Buddha was simply incomplete man before his enlightenment. The only difference between Buddha and all other beings is in point of supreme enlightenment.

Kegon Sutra teaches us that there is no distinction between Truth, Buddha and Beings, and Nehan Sutra also teaches us that all beings have natural instinct of Buddhahood.

Only the difference in appearance, not in body, between Buddha and all beings is in a point of enlightenment or ignorance.

Classed in the category of ignorance are beings of the man and animal kingdoms. Categorized under the grade of enlightenment are the Boddhisattvas and Buddha, etc. For instance, there are Rikusoku or six Soku in Tendai Sect, as follows:

1. Ri Soku—the situation of one who has naturally the capacity to understand the reason of San Tai or Three Truths, but his mind is yet undeveloped to understand the reason of San Tai. Existing, non-existing and middle, which means belonging to either of the former two, are San Tai.

2. Mioji Soku—the situation of one who can understand a little about the reason of the Three Truths by hearing the names of them.

3. Kwangio Soku—the situation of one who is culturing meditation and behavior.

4. Soji Soku—the situation of one who can purify Rokukon or the six senses, namely: eyes, ears, nose, tongue, body and mind.

5. Bunshin Soku—the situation of one who can leave ignorance and come to the middle right path.

6. Kukyo Soku—the situation of one who can leave totally original ignorance and witness the ultimate stage of enlightenment. Although there are six differences, in order to show the difference of depth of shallowness, enlightenment and ignorance, yet they have the same thing or instinct through all. Spirit and matter, or mind and object, occupy the Truth. When they come together they make out two works, the transitive and intransitive. Mind, intransitive, not only influences object, intransitive, but influences itself. For instance, the sun not only gives us heat and light, but it shows

its body to us and warms itself by its own light and heat. So, if one does not neglect to purify his mind and to increase power of wisdom[1] he may take in spiritual world or space and have cognizance of past, present and future in his mind. Then he can use spirit and matter freely as he chooses, and can save all beings of the innumerable world. The ways to purify the mind and to evolve wisdom were expressed by Buddha Shaka himself in his preachings throughout his life.

I assure you by Buddhism that there are innumerable Buddhas in surrounding worlds who had attained to that final grade before Buddha Shaka says, or after him by those same ways showed by Buddha Shakaya Muni.[2]

Kishinron tells us that space has no limit; that the worlds are innumerable; that the beings are countless; that the Buddhas are numberless. Then we can see that Buddha had been once a man, attained to Buddhahood by perfection of virtue and wisdom. So there is no objection in reason that we may become Buddha after many developments culturing natural laws of the truth. One must not think that Buddha and Buddha's worlds are only higher order and place in human world, thinking that Buddha Shaka was only an Indian prince of this earth. If he wish to know Buddha's countenance, he must understand first that the Buddha's body differs from us. Buddha's body has three different aspects, namely, Hŏsshin, Hōshin and Ōshin.

1. Hosshin—Dharma-Kaya—law body; colorless and formless—means that Buddha makes the truth or original body of universe his own body. As I stated before, we have the same nature of a Buddha, but the cloud of ignorance covers our natural instincts so that we cannot see the truth and be free from miseries of life. On the contrary, Buddha, making his body truth which is wider than universe, is to be found everywhere. This body is called Hosshin.

2. Hoshin-Sambhogakaya—compensation, body—is a body which was got as an effect by the cause. Even Buddha cannot free from the reason of cause and effect which is the great and immutable law of universe. By what cause Buddha came to get his present situation is that, when Buddha had been Boddhisattva he made good cause to become Buddha. Hosshin and Hoshin are only different aspects of Buddha, but they ought to be one on the Buddha's body.

3. Oshin-Nirvana-kaya—transformed, body—means corresponding body. Buddha, not satisfying himself that he had become Buddha, wishes to save other ignorance by changing his body severally to correspond to different states of ignorance. This is called Oshin. The former two aspects

[1]At last he can master necessary secret of the working by disciplining of its usage and can awake upon the true instinct of the mind by illuminating of its light.

[2]The fact that Buddha Shaka already attained to the enlightenment from the common beings, by the result of mercy and wisdom, is good example for us. So I can judge his preaching is right, and respect him as a great teacher of this human world.

are too high to be seen by our eyes. So Buddha changed his body to correspond to ours, no matter that he has formed Hosshin, which are omnipresence and eternity. The proper example is our Lord Buddha Shaka. I think that he had looked upon his own body differently from what other humans do, as we may suppose it should be. Because Buddha Shaka said in Hokke Sutra that Buddha does not look Sangai as Sangai is. Sangai means three worlds—form, formless and the animal of the world of senses. For another example, Shujo, or human and lower beings, introduce their lives avariciously. Shomon and Engaku, higher classes than human beings, abominate their lives in this world, while Boddhisattvas are taking much pleasure in the same world. So we, ignorant, cannot judge or suppose what those of higher classes thought or think of this world.

I have already expressed three states of Buddha's body which Hosshin has no difference through all Buddha's body, while other two differ each other by the cause.

I have already given a brief account of the definition of denomination, feature and real body of Buddha. Then let me proceed further to his principles and teachings. In short, Buddhism aims to turn from the incomplete superstitious world to the complete enlightened world of truth. Although there are many thousand of Buddhas' preachings of different sorts, their object ought to be one as above stated, witnessing by either preacher or preached. The complete preachings of Buddha, who spent fifty years to give them, were preached precisely and heedfully, and their meanings are so profound and deep that I cannot give even an infinitesimal part of them in this place. It is comparable to the rising sun in the East that Buddha, after his enlightening, gave his great law to lower beings. What was struck by the first beam of morning sun was the highest peak of mountain, which may be compared to the highest Sutra Kegon. Next Buddha preached to the lower classes of Nin Den, just as noon-day shines on every lower object of the earth. That the purple streams of twilight of setting sun reflect on the peaks which rise upon the clouds is Buddha's preaching of Hokke Nehan that is most sublime and superior to all. He preached from the height of original instinct and body of the truth down to the state of lower beings of the universe. His law is a light-house to light the dark ocean of our ignorance. His preaching is a compass to point out the direction on the bewildering spiritual world. His preaching is an immortalized store-house of the Truth. He taught his disciples, using four Shitsu Tan in his mind, just as the doctor cures his patients by giving several medicines according to the different cases. Twelve divisions of Sutras and eighty-four thousand laws which are to meet different cases of Buddha's patients in the suffering world are minute classifications of Buddha's teaching, Discipline and Essay. Why are so many sects and preachings in Buddhism? Because of the differences in human character. Let me state what is Four Shitsu Tan which I gave the call before. Shitsu is a Chinese word and Tan is Sanscrit, and they made one phrase, which

means to give to all over. So Buddha's preaching was given to all beings by this four Shitsu Tan, namely — World, For Others' Sake, Conquer, and Sublime Principle.

1. Thinking about the general state of the world.

2. Thinking about the character of person simply.

3. Conquering lust, anger and ignorance by showing the conceptions that all things are impermanent, all things are to be kept mercifully, and all things came from cause or condition.

4. Giving utmost sublime first principle.

Twelve divisions of Sutras is as follows:—Kaikyo, Oju, Fuju, Engi, Honji, Honsho, Keho, Hiyu, Rongi, Jisetsu, Honkon and Juki.

1. Kaikyo, of which Kai means to suit and Kyo means law and unchangeableness, was preached, suiting to the reason of Buddha and character of lower beings. Although we may call all twelve Sutras Kaikyo, but the distinction from other is that Kaikyo has undefinite mode of writing, sometimes having long verse, sometimes short verse, according to their meaning.

2. Oju is the abbreviation of the former, making verses of five, six and seven words, for the sake of memory.

3. Fuju is made to sung important article of Buddhism.

4. Engi is scripture which was given by accepting one's request and is commandment and law which were drawn according causes or conditions.

5. Honji is the description of past life of Buddha's disciples.

6. Honsho is the description of the state of culture of Buddha's former life.

7. Keho is the explanation of occult law of Buddha and Boddisattvas.

8. Hiju is the metaphorical.

9. Rongi is the discussion about nature and feature of the law.

10. Jisetsu is the Buddha's own opinion about salvation, which is to be given after his death.

11. Hokou is the wide and deep meaning of the way of Bassatsu and Buddha.

12. Juki—literary meaning, records of transmission—is the record of future state of Buddha's disciples. What are called twelve divisions is that Buddha's preaching had always twelve different states of mode and style even in one volume or roll. Eighty-four thousand gates of law were made corresponding to the number of Bonno—cravings, anger and stupidity —of lower beings. Sonzo is three of teaching, discipline and essay. Teaching is represented by Kaikyo, which I stated before. The original word of teaching is Kyo which means root of law, and the warp or thread which are extended lengthwise in a loom. The original word of discipline is Ritsu, which is commandmental code of law as that is used in court. Why Ritsu is also called harmony and oppression is that it can oppress many evils and harmonize Sanzo—body, mouth, and will. Ron is translated to

RIGHT REV. BANRIU YATSUBUCHI, JAPAN.

"THE PRESENT STATE OF THE WORLD'S CIVILIZATION IS LIMITED ALWAYS TO THE NEAR MATERIAL WORLD, AND IT HAS NOT YET SET FORTH THE BEST, MOST BEAUTIFUL AND MOST TRUTHFUL SPIRITUAL WORLD. IT IS BECAUSE EVERY RELIGION, STOOPING IN ITS CORNER, NEGLECTS ITS DUTY OF UNIVERSAL TRUTH AND BROTHERHOOD. BUT AT LAST THE DAY CAME THAT ALL RELIGIONS SENT THEIR MEMBERS TO ATTEND THE WORLD'S RELIGIOUS PARLIAMENT."

discussion for it discuss nature and feature of the law. Why those three divisions are called each Zo is that each department is kept from confusing with other, just like every store-house keeps its own goods or furniture.

Twelve divisions of Sutras or eighty-four thousand gates of law are kept in those three store-houses, Engi being kept in Ritsu store-house, Rongi in Ron store-house, and other ten divisions in Kyo store-house.

It is probable that there are many kinds of preaching, such as great and small, sudden and gradual, apparent and secret, for any Sutra or doctrine which suits hearers were preached to them with advantage.

Mahayana and Hinayana are literary translated to great transportation and small transportation because they transport us from cause to effect.

To transport Shomon and Engaka classes need small vehicle because they are not heavy as Buddha, who has mercy for himself and others, while the former two classes want the virtue to do others. The teachings for them in Agon Sutra are as follows: Five Connections or Skandhas, twelve senses, eighteen worlds, four truth and twelve chains of causation. Mahayana is great vehicle to transport Buddha and Bosatsu, whose lesson is several laws of nature which came from the truth, touching the cause or condition, and six perfection, or ten thousand behavior. This is the deepest truth of Buddhism. The calls of Sudden and Gradual came originally from Riyoga Sutra, and there is two teachings, Sudden and Gradual. By the latter one can reach the Truth gradually, accumulating his good works and taking off his evil deed. This is called the grade of Danwakushori in Mahayana doctrine. In sudden teaching, one is requested to understand the reason of passion is Buddhahood, Birth, and death is Nirvana, and our present body is Buddha. This is the preaching of Sokushitsu Enyu in Mahayana. There are two teachings of Apparent and Secret. The former was preached by Buddha Shaka and the latter by Buddha Dainichi. The great Japanese Sage, Kobo, has explained them precisely. Besides them there are also two teachings as Shodokyo and Jodokyo, which were explained by Sage Doshaku in his Anrakushu.

In general division of Buddhism, the former division is always used. In Shodo teaching, one may attain to the Buddhahood in this life, while Jodo aims in future life.

Besides that division there are other divisions, Ichijo-Mon and Sanjo-Mon. The former tells us that all beings can become Buddha. The explanation of the reason that each differs about cause and effect of Shonon, Engaku and Basatsu, belongs to the department of Sanjo.

It is no need to censure that Buddhism has many sects which were founded in Buddha's teachings, because Buddha preached severally to suit hearers, and they believed what they choose. There are two divisions, Mahayana and Hinayana, in India, and thirteen sects in China, and twelve sects and thirty schools in Japan. The necessity to divide many sects is that the peoples are not in one disposition but are different each other. So

one preaching of Buddha contains many elements which are to be distributed and separated.

The heart of my country, the power of my country, the light of my country is Buddhism. *That* Buddhism is not known to the world, and reply do I before that lately European scholars hold to the opinion the Mahayana was not preached by Buddha Shaka himself, but others, and that Hinayana Nirvana as the ideal of our Buddhism.

Some take Buddhism to be Polytheism, and some Idolatry, and some Pessimism, and by some as a Barbarous religion!

I may say the object of the World's Religious Congresses is that to give a life to the struggling material world of the present century.

It it be so, I will show you the principle of Buddhisms philosophically, and the truth comparatively.

WHAT THE HEBREW SCRIPTURES HAVE WROUGHT FOR MANKIND.

By Rev. Alexander Kohut, D.D., Ph.D., Rabbi of the Congregation Ahawath Chesad, New York City, N. Y.

To those who, cradled in the infancy of faith, rocked by the violent tempests of adversity and tried by passion-waves of temptation, seeking virtue, find but vice; who, striving for the real, gain but the bleakest summit of realism, God is the anchor of new-born hope, the electric quickener of life's uneven current.

In the innate comprehension of the rudest soul, God and the Bible are synonymous. Both are effulgent with the glory of one truth, with the majesty of one sublime conception.

But how does that frail essence of divinity, instinctive in brutish man, recognize that higher mechanism, whose marvelous springs work automatically into our spiritual depths? What is that grand, unerring formula, which strikes the imperative key-note and impels man almost irresistibly to meet in silent quietude with the Moulder of thought and the prime Motor of action?

Nature, aided by the intellect of soaring fancy, 'tis true, speaks fondly to us of his might, chants wonder tales of some transcendental Paradise beyond our sight. She teaches us in Shakespeare's grateful hymn to life, when he depicts the culture of the soul in solitary rambles through Nature's stately realm. He also finds

> "Tongues in trees, books in the running brooks,
> Sermons in stones and God in everything."

Yet nature is but the palpable, animated manifestation of God's tremendous potency. She is only the slave of his power, the instantaneous product of one thrilling mandate.

How did man know, ere revelation breathed a soul into the clay of history (we beg our supercilious skeptic to explain) what Nature was, what divided land and sky, air and water, light and darkness, what caused the flood-gates of Heaven to burst open and so luminously?

Where else besides in the footprints of the past, are we to gain enlightenment? To all these queries, which are not foreign to the inquisitive heart, we must find a satisfactory reply. No flippant assurances of an automatic creation are here available. A more commanding cause must be substituted in place of these *theories*.

Faith is spark of God's own flame, and nowhere did it burn with more

persistence and vehemence than in Israel's devotion. There worship and virtue glowed with mellow, unpretentious light. No exterior influence could effectually diminish the unrivaled radiance of Israel's ever luminous belief in him and his all-guiding Providence, even when encompassed by hideous forms of idolatry and deteriorating influences, which sought to undermine the innate monotheistic impulse of its immaculate creed.

Faith, the creed of Israel, was the first and most vital principle of universal ethics, and it was the Jew, now the Pariah-pilgrim of ungrateful humanity, who bequeathed the precious legacy to Semitic and Aryan nations; who sowed the healthy seeds of ineradicable belief in often unfertile ground.

This, then, to begin with, is Judea's first and dearest donation to mankind's treasury of good!

Israel also gave the world a pure religion—a creed undominated by cumbrous tyranny, unembarrassed by dogmatic technicalities, unstrained by heavy self-sacrifice and extravagant ceremonialism—a religion sublime and unique in history, free from gaping superstitions, appalling idolatries, and vicious immoralities—a pure, taintless, lofty, elevating, inspiring, and love-permeating faith, originating in a monotheistic conception—a religion at whose sparkling fountain wells of ethical truths, the world's famed pioneers in art, science, literature, politics, philosophy, and architecture slackened their thirst.

In religion Hebrew genius was supreme. It is no rhetorical extravagance of sentiment nor misapplied eulogy to assert with a recent characterization of Israel's "fresh creative youth," that in the ancient world they attained to an eminence as much above all other peoples of the Mediterranean world in religion, as did Greece in art, philosophy and science, or Rome in war and government.

In fact the trite adage, "*The Hebrews drank of the fountain, the Greeks from the stream and the Romans from the pool*," applied by an able critic, is more universally acknowledged with the dawn of unbiased reason. The religion of Israel is the grandest romance of idealism, blended with the sedate realism of earthly perpetuity.

There is no need to comment with elaborate eloquence on the self-solved enigma, who first bequeathed its treasures of law, religion, truth, morality, righteousness, equity, brotherly love, not to speak of its significant literary and scientific merits; who first diffused its lustre, disseminated its truths; who first planted so extensively and cultivated so highly this fragrant flower-garden with its diverse variety of luscious fruits and blooming buds? Was not Moses charged by the Lord: "Gather the people together and I will give them water!" and was it not Israel that sang this song:

"Spring up, O well, sing ye (nations) unto it,
The well which the nobles of the people delved
With the sceptre and with their staves"?

Chaldea wrought magic, Babylonia myth, Assyria monuments, Egypt science, Greece art, Rome war and chivalry — of Judea let it be said, that she founded a hallowed faith, spread a pure religion, and propagated the paternal love of an All-Father.

The doctrine of the divine unity surpasses the most elegant and ethereal polytheism immeasurably more than the sun does the "cinders of the elements." However beautiful the mythology of Greece, as interpreted by Wordsworth—however instinct it was with imagination—although it seemed to breathe a supernatural soul into the creation, to rouse and startle it into life, to fill the throne of the sun with a divine sovereign, to hide a naiad in every fountain, to crown every rock with an oread, to deify shadows and storms, and to send sweeping across the waste of ocean a celestial emperor —it must yield without a struggle to the thought of a great One Spirit, feeding by his perpetual presence the lamp of the universe; speaking in all its voices; listening in all its silence; storming in all its rage; reposing in its calm; its light the shadow of his greatness; its gloom the hiding-place of his power; its verdure the trace of his steps; its fire the breath of his nostrils; its motion the circulation of his untiring energies; its warmth the influence of his love; its mountains the altar of his worship; and its oceans the mirrors, where he beholds his form "glassed in tempests." Compared to those conceptions how does the fine dream of the pagan mythus melt away; Olympus, with its multitude of stately, celestial natures dwindle before the solitary, immutable throne of Adonai, the poetry as well as the philosophy of Greece shrink before the single sentence: "Hear, O Israel, the Lord our God is one Lord," or before any one of those ten majestic commands hurled down amid lurid fires above, in a halo of divine revelation!

THE LAW OF ISRAEL DEMANDS OUR ATTENTION.

The history of the Jewish nation offers to the consideration of the philosopher and the chronicler, many peculiar circumstances nowhere else exemplified in any one branch of the great family of mankind, originating from one common stem. Although as from the sources of some great river, whose stream is augmented by tributary waters, a portion of the primary element is carried through distinct and distant nations, the descendants of those races who separated on the dispersion of mankind, preserve some points of resemblance in the forms of their civil and religious observances, which an analysis will trace to the same common origin. Yet in all the characteristics which distinguish the Israelites from other nations, the difference is wide. The most remarkable of the distinctions which divide the Jewish people from the rest of the world, is the immutability of their laws. And, indeed, Israel's legislative system, based upon a manifest recognition of a sole divinity, and embellished by those revealed emblems of ethical precept which have served as a foundation of all moral science, may well arouse the astonishment of poet and statesmen, orator or scribe, prince or

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"AND WHY NOT STRIVE THROUGH THE COMING AGES TO LIVE IN FRATERNAL CONCORD AND HARMONIOUS UNISON WITH ALL THE NATIONS ON THE GLOBE? NOT THEORY BUT PRACTICE, DEED NOT CREED SHOULD BE THE WATCHWORD OF MODERN RACES STAMPED WITH THE BLAZING CHARACTERS OF RATIONAL EQUITY AND USEFUL BROTHERHOOD."

pauper. *Revelation*, the essence of religious belief, was the guiding star in the labyrinth of national and individual progress. By its campfires many generations pitched their tents. The code bequeathed to Israel by their great lawgiver, contains, as a modern exegete aptly remarked, the only complete body of law ever vouchsafed to a people at one time, the only entire body which has come down to our days, the only body of ancient law which still governs an existing people; it is the only body of laws that is equally observed in the four quarters of the globe.

The Mosaic ordinance with its unequaled mastery of detail, its comprehensiveness of character, its rigid suppression of most trivial wrongs, its earnest, nay, enthusiastic avowal and championship of truth, justice, morality and above all, righteousness—is the most unique marvel of lofty wisdom and divine forethought ever penned in the inspired records of authentic history.

Righteousness, from its patriarchal primitiveness to the full-grown glory of prophetic instinct, is the choicest pearl of Biblical ethics, and, excepting the fervent sentiment of brotherly love, which is so often commended by the sages of the Talmud—those subtle annotators of Holy Writ—embodying the frequent teachings of the Nazarene, pleads most eloquently Judea's claim as the first moral preceptor of antiquity.

"As long as the world lasts," declares a modern bard, "all who want to make progress in righteousness will come to Israel for inspiration, as to the people, who have had the sense for righteousness most glowing and strongest, and in hearing and reading the words Israel has uttered for us, carers for conduct will find a glow and a force they could find nowhere else." . . . . This does truly constitute for Israel a most extraordinary distinction. . . . . "He hath not seen iniquity in Jacob, and he hath not seen perverseness in Israel; the Eternal his God is with him."

Bible ethics, justice, morality, righteousness and all the mighty elements embodied in virtuous life, are summed up in Judaism's great truths, faithfully portrayed and preserved to mankind in that ponderous volume of poetic inspirations.

Science has sought for truth in fields, and mines and furnaces, in atoms and in stars, and has found many glittering particles, but not any such lump of pure gold, any such sum of saving knowledge, as is entitled to the name of *the truth*. The sea saith, "It is not in me!"

The truth grows not among the gems of the mine; no crucible can extract it from the furnace, no microscope detect it in the depths, and no telescope descry it on the heights of nature.

The votaries of art have gazed at the loveliness of creation, they have listened to her voice, they have watched the stately steps of her processes; and that loveliness they have sought to imitate in painting and architecture. But painting must wail out to architecture: "It is not in us!"

Others again have followed a bolder course. Regarding art as trifling,

and science as shallow, they have aspired to enter with philosophy into the mystery of things and to compel truth herself to answer them from her inmost shrine. But too often, in proportion to their ambition, has been their failure. What futile attempts have been made by giant minds, to solve the insoluble, to measure the fathomless, to interpret the unknown! From such have proceeded many cloudy falsehoods; a few checkered gleams of *certain* light, but *the* truth remained and will ever lurk in impenetrable mystery. But hear Job's thrilling words: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

What then is truth but faith, what then is faith, but trust in His sole unity, and where else so manifest as in Judea's Rock of Salvation?

Israel's entire history teems with apt illustration to preserve intact their sublime doctrine of the All-Father, and jealously guards every accessory to higher, perfecter conception of the potential Deity—Jehovah—the Lord of Hosts.

We have pointed out the priceless benefits of faith, religion, God-consciousness, piety, purity, fraternal love, virtue, morality, ethics, justice, and righteousness conferred upon mankind by Israel's Bible, and it only remains to be briefly demonstrated to what degree humanity is indebted to the Hebrew Scriptures for gifts equally invaluable, though not so generally accredited to Judaism by the envy of modern sceptics.

On Judean soil, that green oasis in the desert of antiquity, first bloomed and flourished the lilies of actual culture and civilization. There blossomed the bud of polite arts, of the so much boasted sciences of later Greece and plagiarizing Rome. The flowers of stately rhetoric, thrilling drama, captivating song, lyric poetry, fervent psalmody and rhythmic prose, not to speak of legend and fable, myth and parable, metaphor and hyperbole, wit and humor, sarcasm and allegory, all throve and matured in its grounds teeming with many more marvels yet unrevealed.

Can Plato, Demosthenes, Cato, Cicero, and other thunderers of eloquence compete with Moses, David, Isaiah, Jeremiah, Ezekiel, and other past orators of Bible times? Who wrote nobler history, Moses, Livy or Herodotus? Were the dramas and tragedies of Sophocles, Æschylus, Euripides worthy of classification with the masterpieces of realism and grand cosmogonic conceptions, furnished us in the soul-vibrating account of Job's martyrdom?

In poetry and hymnology the harp of David is tuned to sweeter melody than Virgil's Æneid or Horace's Odes. Strabo's accurate geographical and ethnological accounts are not more thorough in detail than Scriptural narratives and the famous tenth chapter of Genesis. Compare the ethics of Aristotle with those pure gems of monition to truth, righteousness and moral chastity contained in the Book of Proverbs, and confront even the all-conquering wisdom of Socrates with Solomonic sagacity.

Egypt is accredited with far too much distinction in knowledge which she never possessed in any eminent degree. Recent excavations and dis-

coveries from ruins of her ancient cities, tend to corroborate our view. A mass of inscribed granite, a papyrus roll, or a sarcophagus, bear the tell-tale message of her standard in taste and her progress in art. "They prove," says an erudite commentator, "that if she was ever entitled to be called the *Cradle of Science*, it must have been when science, owing to the feebleness of infancy, required the use of a cradle. But when science had outgrown the appendages of bewildering and tottering infancy, and had reached matured form and strength, Egypt was neither her guardian nor her home. Many of Egypt's works of art, for which an antiquity has been claimed that would place them anterior to David and Solomon, have been shown to be comparatively modern; while those confessedly of an earlier date, have marks of an age which may have excelled in compact solidity, but knew little or nothing of finished symmetry or grace."

The Hebrew Scriptures, not mere trickery of Fate, are the cause and effect of the longevity and immortality of Judaism. Forty, perhaps fifty, centuries rest upon this venerable contemporary of Egypt, Chaldea, and Troy. The Hebrew defied the Pharaohs; with the sword of Gideon he smote the Midianite; in Jephthah, the children of Ammon. The purple chariot bands of Assyria went back from his gates humbled and diminished. Babylon, indeed, tore him from his ancient seats and led him captive by strange waters, but not long. He had fastened his love upon the heights of Zion, and like an elastic cord, that love broke not, but only drew with the more force, as the distance became great. When the grasp of the captor weakened, that cord, uninjured from its long tension, drew back the Hebrew to his former home. He saw the Hellenic flower bud, bloom, and wither upon the soil of Greece. He saw the wolf of Rome suckled on the banks of the Tiber, then prowl ravenous for dominion to the ends of the earth, until paralysis and death laid hold upon its savage sinews.

At last Israel was scattered over the length and breadth of the earth. In every kingdom of the modern world there has been a Jewish element. There are Hebrew clans in China, on the steppes of Central Asia, in the desert heats of Africa. The most powerful races have not been able to assimilate them; the bitterest persecution, so far from exterminating them, has not eradicated a single characteristic. In mental and moral traits, in form and feature even, the Jew to-day is the same as when Jerusalem was the peer of Tyre and Babylon.

And why not strive through the coming ages in fraternal concord with all the nations on the globe? "Not theory but *practice*, *deed* not creed," should be the watchword of modern races. Why not, then, admit the scions of the mother religion into the throbbing affections of faith?

It was at Jacob's historical well, that three herds clamored to allay the burning fever thirst for the water of rejuvenating life. The timely assistance of the patriarch "Israel," with firm, unhesitating force, removed the heavy stone resting upon its mouth.

Three religions, Judaism, Christianity and Islâm, imbibed the water of enlightenment from the virgin spring of truth and yet they are distinct—estranged from each other by dogmatic separatism, and a fibrous accumulation of prejudice, which yet await the redeeming champion of old, who shall hurl far away the heavy weight of passion and bigotry, of malice and egotism, from the historical streams of original truth, equity and righteousness. Three religions and now many more, are gathered to examine and to judge with the impartial scepter of Israel's holiest emblem—justice—the merits of a nation who are as irrepressible as the elements, as unconquerable as reason, and as immortal as the starry firmament of eternal hope. The scions of many creeds are convened at Chicago's Parliament of Religions, aglow with enthusiasm, imbued with courage, electrified with the absorbing anticipation of dawning light. The hour has struck. Will the stone of abuse—a burden brave Israel bore for countless centuries—on the well of *truth* at last be shivered into merciless fragments by that invention of every-day philosophy —the gunpowder of modern war—rational conviction, and finally—a blessed destiny!—shall we establish peace for all faiths and for all mankind?

THE CHARACTER AND DEGREE OF THE INSPIRATION OF THE CHRISTIAN SCRIPTURES.

By the Rev. Frank Sewall, Washington, D. C.

There is a common consent among Christians that the Scriptures known as the Holy Bible are divinely inspired, that they constitute a book unlike all other books, in that they contain a direct communication from the Divine Spirit to the mind and heart of man.

The nature and the degree of the inspiration which thus characterizes the Bible can only be learned from the declaration of the Holy Scriptures themselves, since only the divine can truly reveal the divine or afford to human minds the means of judging truly regarding what is divine.

The Christian Scriptures or the Holy Bible is written in two parts, the Old and the New Testament. In the interval of time that transpired between the writing of these two parts, the Divine Truth and essential Word which in the beginning was with God and was God, became incarnate on the earth in the person of our Lord Jesus Christ. He was the Word made flesh and dwelling among men, being himself "the true Light that lighteneth every man that cometh into the world," placed the seal of divine authority upon certain of the then existing sacred Scriptures. He thus forever fixed the divine canon of that portion of the written Word, and from that portion we are enabled to derive a criterion of judgment regarding the degree of divine inspiration and authority to be attributed to those other Scriptures which were to follow after our Lord's ascension, and which constitute the New Testament.

The divine Canon of the Word in the Old Testament Scriptures is declared by our Lord in Luke xxiv. 44, where he says: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me." . . . "O fools and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, he expounded unto them in all the Scripture things concerning himself."

The Scriptures of the Old Testament, thus enumerated as testifying of him and as being fulfilled in him, embrace two of the three divisions into which the Jews at that time divided their sacred books. These books are the Law (*Torah*), or the "Five Books of Moses," so-called, and the Prophets (*Nebiim*). Of the books contained in the third division of the Jewish Canon, known as the *Ketubim*, or "Other Writings," our Lord recognizes but two; he names by title "The Psalms;" and in Matt. xxix. 15, when predicting the consummation of the age and his own second coming, our

Lord cites the prophecy of Daniel. It is evident that our Lord was not governed by Jewish tradition in naming these three classes of the ancient books which were henceforth to be regarded as essentially "The Word," because of having their fulfillment in himself.

In the very words of Jesus Christ, the Canon of the Word is established in a two-fold manner: First, intrinsically, as including those books which interiorly testify of him, and were all to be fulfilled in him (I say interiorly, because comparatively few of the prophecies regarding the Lord are apparent in the literal sense of the prophecy, and hence, when our Lord declared to the disciples the fulfillment of the Word of the Old Testament in himself, we read that "He opened their understanding that they might understand the Scriptures").

Secondly, the Canon is fixed specifically by our Lord's naming the books which compose it under the three divisions: "The Law, the Prophets and the Psalms."

The Canon, in this sense, comprises consequently: The five books of Moses, or the "law," so called. The books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; or the so-called *Earlier Prophets*; the *Later Prophets*, including the four "great" and the twelve "minor" prophets; and finally the book of Psalms.

The other books of the Old Testament, namely: Ezra, Nehemiah, Job, Proverbs, 1 and 2 Chronicles, Ruth, Esther, the Song of Solomon and Ecclesiastes, as well as the so-called "Apocrypha"—while losing nothing of the sacredness hitherto accorded to them, must nevertheless forever stand in a category apart from those writings specified by our Lord as having their fulfillment in himself. They are to be regarded as books having their origin in the Word and their inspiration from it, rather than as constituting a part of the Word itself. On the other hand, of those books which compose the divine Canon itself it may be said that they constitute the inexhaustible source of revelation and of inspiration; their meaning lies not on the surface, nor is it confined to what is local or transitory. As having truly Christ for their contents their real divinity lies in that spiritual and divine meaning which, whether apparent or not to men in the outward sense, existed and ever exists in the sight and purpose of God the Eternal Word, and which also is revealed to men in the degree that their understanding is opened "that they may understand the Scriptures." That this inner testimony of himself constitutes the one central criterion and seal of the inspiration and authority, of the Scriptures, according to Rev. xix. 10.—"For the testimony of Jesus is the spirit of prophecy"—appears from the words of Christ in John v. 46, 47: "Had ye believed Moses ye would have believed me; for he wrote of me. But if ye believed not his writings how shall ye believe my words? Search the Scriptures . . for in them ye think ye have eternal life; and they are those which testify of me." We may regard therefore as established that the source of the divinity of the Bible, of its unity, and its

authority, of divine revelation lies in having the Christ as the eternal Word within it, at once its source, its inspiration, its prophecy, its fulfillment, its power to illuminate the minds of men with a knowledge of divine and spiritual things, to "convert the soul," to "make wise the simple."

We next observe regarding these divine books that besides being thus set apart by Christ, they declare themselves to be the word of the Lord in the sense of being actually *spoken by the Lord*, and so as constituting a divine language. Thus we read in Numbers i: "The Lord spake unto Moses in the wilderness of Sinai;" and of the giving of the Decalogue at Sinai, we read, Exodus xx., "God spake all these words, saying."—Similar language occurs throughout the books of Moses.

We turn now to the New Testament, and applying to these books which in the time of Christ were yet unwritten, criteria derived from those books which had received from him the seal of divine authority, namely: (1) That they are words spoken by the Lord or given by his Spirit; and (2) That they testify of him, and so have in them eternal life; we find in the FOUR GOSPELS either: (1) The words "spoken unto" us by our Lord himself when among men as the Word, and of which he says, "the words which I speak unto you they are spirit and they are life;" (2) The acts done by him or to him "that the Scriptures might be fulfilled," or finally the words "called to the remembrance" of the Apostles and the Evangelist *by the Holy Spirit* according to his promise to them in John xiv. 26: "These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and shall bring you all things to your remembrance whatsoever I have said unto you." Besides the Four Gospels, we have the testimony of John the Revelator that the visions recorded in the Apocalypse were vouchsafed to him by the Lord himself, "being sent and signified by the angel unto his servant John" (Rev. i. 1), who further writes of himself thus: "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet saying, I am Alpha and Omega, the First and the Last, and what thou seest write in a book and send it unto the seven churches which are in Asia." Only to the Four Gospels and to the Book of Revelation could one assume to apply the words, written at the close of the Apocalypse and applying immediately to it: "If any man shall take away from the words of the prophecy of this book, God shall take away his part out of the Book of Life and out of the Holy City and from the things which are written in this book." The other books of the New Testament take their place in a class with the *Ketubim*, or Hagiographa of the Old Testament, a place forever apart from those books which claim to be the Divine Voice speaking to man in its own language—words dictated *to* the sacred penman, and by no means dependent on or resulting from their intelligence or volition. In the portion of the Bible which we may thus distinguish preëminently as the "Word of the Lord," it is there-

COLOGNE CATHEDRAL.

fore the words themselves that are inspired, and not the men who transmitted them.

Moreover, the very words which the Apostles and the Evangelists themselves heard, and the acts which they beheld and recorded, had a meaning and content of which they were partially and in some cases totally ignorant.

The language capable of being intelligible to man and at the same time comprehensive of truth which is infinite, must necessarily be the language of divinely composed parable, since parable is that which treats of the "Kingdom of Heaven" under the figures of things of earth and time. In all communication of mind with mind there must intervene a medium consisting of symbolic forms intelligible to both. In ordinary human intercourse the language is composed of such symbols as convey to the brain of the hearer all the meaning that is put into them by the speaker. But with divine revelation it is different. Here, while the language or symbol must be within the apprehension of the human mind, the thoughts put into it must infinitely transcend the reach of human thought; for "as the heaven is high above the earth, so are my ways higher than your ways and my thoughts than your thoughts," (Isa iv. 9), saith the Lord. The language of a divinely inspired Word must, therefore, be humanly intelligible to the hearer at the same time that it bears from the divine speaker a content of infinite truth. Such is the language of Divine Parable — the only language in which a divine revelation *can* be given, and the only language for which plenary verbal inspiration can be claimed. Such a language, it follows, must not only be filled with the Divine Spirit when written, but the very choosing of it must be divine, since none but the Divine knows the inmost meaning of any thing or transaction or word introduced into the record. The parable or symbol thus chosen by the Divine Spirit, as the vesture in which to clothe itself in descending to man's apprehension, may take the form of purely representative image or allegory, such as our Lord's own parable of the "Kingdom of Heaven;" or the form of vision seen in the spirit, such as those of Moses and the prophets and St. John the Revelator; or the form of purely hieroglyphic history, such as characterized the traditional legends or more ancient Word from which the early chapters of Genesis and some other parts of the Old Testament were manifestly taken.

But even the law of God thus revealed in the form of a national constitution, hierarchy and ritual, was at length made of none effect through the traditions of man, and men "seeing, saw not, and hearing, heard not, neither did any understand." Then, for the redemption of man in this extremity, the Word itself "was made flesh and dwelt among us," and now in the veil of a humanity subject to human temptation and suffering, even to the death upon the cross.

Where man had receded farthest there the veil was thickest and the divinity most hidden, so that the prophet cried: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour;" and the dying Christ

sent forth the cry, "My God, why hast thou forsaken me?" Yet was God never so present as in that moment when the words, "It is finished," declared the reign of Satan to be forever ended, and all power in heaven and on earth to belong to the glorified and divine humanity of JESUS CHRIST. Thus the revelation of God in his Word is, firstly, a process of involution, or successive unveilings, to be followed by that of an evolution or successive revealings, in accordance with the advancement of mankind in the power of spiritual insight and spiritual living—for "to him that hath, shall be given, and from him that hath not, shall be taken away." The law is a necessary and eternal one grounded in the nature of things, that on "all the glory there shall be a covering." Only so can the infinite be apprehended and approached by the finite, and the "invisible things of God from the creation of the world be clearly seen, being understood by the things that are made." The Divine descends to the physical apprehension of man in the veils of nature, in the phenomena of a world of matter and time and space; to his mental and spiritual apprehension the Divine similarly descends in the adaptation of spiritual truth through the veils of literal scripture and law and religious rite. It is thus an established law that the successive religious ages or epochs of man are precisely in accordance with the successive understandings of the Word of God as revealed. As Paul so significantly says, "Moses put a veil upon his face so that the children of Israel might not steadfastly behold the glory of his countenance." "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day when Moses is read the veil is upon their hearts; when they shall turn to the Lord, the veil shall be taken away." And so, although the "law was given by Moses," to be succeeded by the "grace and truth which came by Jesus Christ," yet did our Lord himself speak in parables, and before the ascension promised that in a time which should yet come, he would speak to them no more as he had hitherto done, "in parables," but would show them "plainly of the Father."

Thus the process of the evolution of the Spirit out of the veil of the letter of the Scripture, begun in our Lord's own interpretation of the "Law for those of ancient time," is a process to whose further continuance the Lord himself testifies. The letter of Scripture is the *cloud* which everywhere proclaims the presence of the Infinite God with his creature man. The cloud of the Lord's presence is the infinitely merciful adaptation of divine truth to the spiritual needs of humanity. The cloud of the literal gospel and of the apostolic traditions of our Lord is truly typified by that cloud which received the ascending Christ out of the immediate sight of men. The same letter of the Word is the cloud in which he makes known his second coming in power and great glory, in revealing to the church the inner and spiritual meanings of both the Old and New Testaments of his Word. For ages the Christian Church has stood gazing up into heaven in adoration of him whom the cloud

has hidden from their sight, and with the traditions of human dogma, and the warring of the schools and critics, more and more dense has the cloud become. In the thickness of the cloud it behooves the church to hold the more fast its faith in the glory within the cloud; to give heed to the voice of those who spoke to the men of Galilee: "Why stand ye gazing into heaven? This same Jesus which is taken from you shall so come in like manner as ye have seen him go;" and to be ready to recognize in the unfolding of the sense of the Scriptures in which the Lord Jesus is seen to be everywhere in his Word, its Spirit and its Life,—verily the coming of the Son of Man again "in the clouds with power and great glory."

The view of the Bible and its inspiration thus presented is the only one compatible with a belief in it as a divine in contradistinction from a human production. As a divine creation, like everything of nature, it has in its very being an infinite series of deeper and deeper meanings, reaching even to the divine wisdom itself from which it has proceeded; which meanings man can enter into more and more interiorly in the degree that he advances in spiritual perfection and in spiritual life.

It is not from man, from the intelligence of any Moses, or Daniel, or Isaiah, or John, that the Word of God contains its authority as divine. The authority must be in the words themselves. If they are unlike all other words ever written; if they have a meaning, yea, worlds and worlds of meaning, one within or above another, while human words have all their meaning on the surface; if they have a message whose truth is dependent upon no single time or circumstance, but speaks to man in all times and under all circumstances; if they have a validity and an authority self-dictated to human souls, which survives the passing of earthly monuments and powers, which speaks in all languages, to all minds—wise to the learned, simple to the simple—if, in a word, these are words that experience shows that no man could have written from the intelligence belonging to his time or from the experience of any single human soul, then may we feel sure that we may have in the words of our Bible that which is diviner than any penman that wrote them. Here is that which "speaks with authority and not as the Scribes." The words that God speaks to man are "spirit and are life." The authorship of the Bible and all that this implies of divine authority to the consciences of men, are contained, like the flame of the Urim and Thummim on the breast-plate of the High Priest, in the bosom of its own language, to reveal itself by the spirit to all who will "have an ear to hear." So shall it continue to utter the "dark parables of old which we have known and our fathers have told us," and "to show forth to all generations the praises of the Lord," becoming ever more and more translucent with the glory that shines within the cloud of the letter; and so shall the church rest, amid all the contentions that engage those who study the surface of revelation, whether in nature or in Scripture, in the undisturbed assurance that the "Word of the Lord abideth forever."

THE DIVINE ELEMENT IN THE WEEKLY REST-DAY.

BY THE REV. A. H. LEWIS, D.D., OF PLAINFIELD, N. J.

Experience shows that the idea of sacred time, and hence of the weekly rest-day, is vitally connected with the development of religion in individual life and in the world. There is no point on which God has more clearly uttered his verdicts. When the falsehood which says "no day is sacred" became regnant in the early history of Christianity, spiritual canker and decay fastened on the church like a deadly fungus. When the same falsehood ripened in the French Revolution, God thundered forth his verdict again, high above the smoke and din of national suicide. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous.

The weekly rest-day is not an accident in human history. It is not a superficial and temporary phenomenon. It springs from the inherent philosophy of "time;" and from man's relation to God through it. We cannot remove ourselves from continuous living contact with him, even though we refuse to commune with him through love and obedience. On the other hand, the loving soul cannot hold communion with God without this medium of time; and such are the demands of life on earth that sacred time must be definite in amount, and must recur at definite periods. This is doubly true because men are social beings, and social worship and united service are essential factors in all religions.

The idea of sacred time, in some or in many forms, is universal. The supreme expression of this idea is found in the week, a divinely appointed cycle of time, measured, identified and preserved by the Sabbath. The weekly rest-day and the week are the special representatives of God; not of creation simply, but of the Universal Father, Creator, Helper and Redeemer; the All in All; the Ever-living and Ever-loving One.

Language is embalmed thought. It gives unerring testimony concerning the habits and practices of men in all ages. Under this universal law of philology the identity of the week, in its present order, in placed beyond question. A table of days carefully prepared by Dr. W. M. Jones, of London, assisted by other eminent scholars, shows that the week, as we now have it, exists in all the principal languages and dialects of the world.

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This philological chain encircles the globe, includes all races of men, and covers the entire historic period. It proves that infinite wisdom provided, from the earliest time, and as an essential part of the divine order of creation, the weekly rest-day, by which alone the universal week is measured. The Sabbath and the week have thus a supreme value in all human affairs. But this value is fundamentally and preëminently religious. When men give the Sabbath to rest, because it is God's day, because of reverence for him, and that they may commune with him, all their highest interests are served. Spiritual intercourse and acquaintance with God are the first and supreme result. Worship and religious instruction follow. Under the behest of religion, the ordinary duties of life, its cares and perplexities, are really set aside, not simply refrained from. Sacred hours are God's enfolding presence, lifting the soul and holding it in heavenly converse. All that is holiest and best springs into life and develops into beauty, when men realize that God is constantly near them. The sense of personal obligation, awakened by the consciousness of God's presence, lies at the foundation of religious life and of worship. God's day is a perfect symbol of his presence; of his enfolding and redeeming love.

An adequate conception of the problems which surround the Sabbath question will not be obtained unless we consider some things which prevent these higher views from being adopted. First among hindrances is the failure to recognize duration as an attribute of God, and hence the Sabbath and the week as necessary parts of the divine and everlasting order of things. The absence of this higher conception is the source of the present wide-spread non-religious holidayism, with its long catalogue of evils; evils which perpetuate the falsehood, "Let us eat and drink, for to-morrow we die."

Another great hindrance is interposed when men emphasize and exalt the importance of physical rest, as the reason for maintaining Sabbath observance. This is done because the divine element is unrecognized, and in turn the divine element is obscured in proportion as physical rest is crowded to the front. This reverses the true order. It places the lowest, highest. It exalts the material and temporary above the spiritual and eternal. When the physical needs are made prominent, the spiritual perceptions are benumbed and clouded.

Another decided hindrance to the recognition of the divine element in the weekly rest-day is reliance on the civil law for the enforcement of its observance. This point is worthy of far more careful and scientific consideration than it has yet received. The vital divine element in the weekly rest-day is eliminated when it is made a "civil institution." The verdict of history on this point is unmistakable, uniform and imperative. Any argument is deceptive and destructive, if it places the rest-day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. No weekly rest-day has ever been relig-

PAGODAS IN THE JETAVANNA TEMPLE, BANKOK, SIAM.

iously or sacredly kept, under the authority of the civil law alone. When conscience, springing from the recognition of the divine element, is wanting, nothing higher than holidayism can be reached.

Another of the higher elements which enter into the weekly rest-day must be noticed here. The Sabbath is the prophecy of everlasting and perfected rest in the life to come. Earthly Sabbaths are the type and the promise of eternal rest. Hence it is that the Sabbath is not sacred because its observance is commanded. Its observance is commanded because it is intrinsically sacred. It was not created at Sinai, but Sinai was made glorious by the presence of Him from whom time and eternity proceed, and who there reannounced this representative of Himself, and of His continued presence among men.

Real Sabbathism cannot be obtained on any ground lower than religious and spiritual rest. So long as men think of the Sabbath as a temporary institution, belonging to one "dispensation" or to one people, the higher conception will not be reached, even in theory, much less in fact. Men must also rise above the idea that legislation, divine or human, creates or can preserve the Sabbath. They must rather learn that the Sabbath is a part of the eternal order of things; as essential an element of true religion as the sun is of the solar system. And since the nature of the Sabbath is fundamentally religious, all considerations as to authority, manner of observance and future character, must be remanded to the realm of religion. Conscientious regard for it as divinely ordained, sacred to God, and therefore laden with blessings for men, is the only basis for its continuance. It is not an element in ceremonialism, to be performed for sake of a ritual. It is not part of a "legal system" to be obeyed under fear of punishment, nor is it to be kept as a ground of salvation. It is not a passing feature of ecclesiasticism, to be or not to be as men may chance to ordain. Furthermore and preëminently, it is not a civil institution to be enforced by penalties enjoined by human jurisprudence. It rises far above all these. It reaches deeper than any of these. It is an integral part of the relation which God's immortal children sustain to him, within time, and throughout eternity.

THE CATHOLIC CHURCH AND THE MARRIAGE BOND.

By Prof. Martin J. Wade, of Iowa.

Upon the great question of marriage and the effect of the marriage bond, as upon all other questions involving moral and social duties and obligations, the Catholic Church speaks with an unfaltering voice.

"What therefore God hath joined together let no man put asunder," has been adopted as the true doctrine of the church, and through the darkness and the light, the successes and reverses of Christian civilization, these sacred words have been breathed down through the ages, a solemn benediction upon individuals and upon society.

Divinely instituted in the beginning, marriage throughout all the ages before the Christian era was a recognized institution among the children of men. In the chaos incident to the moral darkness which preceded the dawn, it is true that it lost much of its sanctity, but when the Light came, that divine institution was again impressed with the seal of Divinity, and was honored by being elevated to the dignity of a sacrament.

The teaching of the Catholic Church is, therefore, that marriage is a sacrament—that true marriage properly entered into by competent persons is of a three-fold nature—a contract between the persons joined in wedlock, a contract between the persons joined in wedlock and society—the state, and a solemn compact between the contracting parties and God. The difference which is seen between this view of marriage and the civil conception of marriage is, that in the latter the only recognized elements are the personal obligation one to the other, and the joint and several obligation to the state. The most liberal will not claim that marriage is a mere contract of the parties.

The civil law teaches that by marriage each party assumes certain duties and responsibilities toward the other, both parties assume certain duties and responsibilities toward society, and society in turn assumes certain duties toward the family relation newly established. Laws are made for the enforcement of these various duties and the protection of these rights. And while a state guards the individuals and protects their rights, she is jealous of her own.

One of the duties assumed by the contracting parties is that they shall live together as husband and wife, maintaining their family in peace with their fellow-men, and so educating their children as to make them good citizens—good members of society.

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It is well settled in our jurisprudence that the contracting parties cannot by mutual consent dissolve the marriage bond (in this it differs from the ordinary contract), but that in order to sever the union the other party to the contract must be consulted—in other words, the state must consent. The Catholic Church goes a step further and holds that God is a party to the contract, and that even with the consent of the state expressed by the decrees of her courts, the sacred tie cannot be severed, but that it is binding until dissolved by the solemn decree of God—which is death.

The church points to the words of God himself; she points to marriage which from its very nature must be indissoluble, and she points to society and the intimate relation which marriage bears to it, and she says, "Marriage is not alone of this earth, but it is also of the Kingdom of God; in so far as it is of this earth, let earthly courts govern and control; but in so far as it is of a higher power, let that higher power speak."

To the Catholic Church marriage is something holy. "For this cause shall man leave father and mother and cleave unto his wife." It is to her a solemn compact for life—a compact which, when once validly made and consummated by competent parties, cannot be completely dissolved by judge, by priest, by bishop, nor by pope; by none can it be dissolved save him who created the sacred relation—God himself.

Many erroneously believe that the pope grants divorces, but in the almost nineteen centuries of the history of the church, the first decree of divorce has yet to come from Rome. On the contrary the sacred pontiffs have stood a wall of brass in every age against the violation of the marriage bond. History speaks of the many instances where the laws of Christian marriage were sought to be set aside by those high in power, and the brightest pages in the history of the lives of the popes are those which tell of the patient resignation with which they withstood entreaty, threats, and even torture in defending the sanctity of marriage. They have been no respecter of persons; to the rich and to the poor, to the prince and peasant seeking an absolute dissolution of the marriage bond, the same answer has been made.

From the throne have come first entreaties, then threats, and these being unavailing, even armies have been sent. Rome has been besieged, priests and people maltreated, churches desecrated, the cross, the emblem of Christianity, torn to the ground, the pope imprisoned and forced to endure hunger and thirst, and above the din of battle, out from the dust of destruction, from the prison door, above the noise of the clanking chains, has ever been heard coming from the quivering lips of the pontiff, "What therefore God hath joined together, let no man put asunder."

"If the popes," says the Protestant writer Von Müller, "could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats, and persecutions, that alone would render them immortal for all future ages."

The church is condemned by those who know not, for compelling per-

sons who have entered the marriage state, to live together regardless of the faults of one or the other. This is an error; the church teaches that man and wife should live together — she imposes upon husband and wife the solemn duties of sharing in the joys and sorrows of each other; but she by no word holds virtue chained in the grasp of vice, nor compels the sober wife to submit to the brutal treatment of a drunken husband. The object of her teachings is to promote virtue, and when contact longer breeds vice — when a soul, whether it be of a husband, or a wife, or child, is in danger — where the body, the casket of the soul, is in danger of serious injury, she not only permits, but advises her children to live separate and apart. And in such cases she permits the strong arm of the law to interpose between husband and wife to shield the weak from the strong. Exercising no civil authority, she permits her children, in the proper case, to seek the solace of the law, and, by proper decree in the civil courts, to erect a barrier against vice, wrong and injustice. But to her the divorce absolute of the civil courts, is of no more effect, except as it affects civil rights, than the divorce *a mensa et thora*. In her eyes the mystical bond of marriage is ever existing until "death does them part."

So that, while civil divorces are permitted in cases where the facts justify a separation, neither party can, while the other lives, enter into another valid marriage. The church therefore admonishes those who are about to marry, to consider well the step they are about to take; she throws about them such protection as she can by requiring the "publication of the bans" in order to prevent secret marriages, and to circumvent the scheme of any adventurer or other unworthy person, who by secret marriage would pollute innocence and ruin a young life.

It is liberty of remarriage after divorce which encourages divorce. We know that in the marital relations differences arise which seem to point to separation as the only remedy. We know that the wrongs of one may be such that common humanity dictates that the other be freed from the bonds which have become unbearable. We may even admit what is claimed by the advocates of divorce, that it seems in one sense to be an injustice to compel the innocent to remain unmarried after divorce, because of the wrongs of the wicked; but it must be remembered that laws cannot be framed to suit the individual case. Laws and rules of life must be enacted with a view to the common good of humanity at large. An individual case of apparent injustice arising from a law is no argument against its propriety. It is said that such a rule destroys individual liberty; but no, the contract to be binding must in the first instance be the voluntary act of the parties. If it is understood that the bond is to remain unbroken during life, it is one of the conditions to which consent is given.

But it is said, one of the parties has broken his vow—the other is not bound; but we say, society, the state, God, has not violated the contract, and it is still in force until all agree to a dissolution.

As a matter of fact in actual life, it is not the innocent or wronged one who usually seeks re-marriage; on the contrary, it is the one who has violated the most solemn obligations, who has trampled upon right, broken the heart of innocence, and by his own acts forced the other party to the divorce court for protection of life and honor. In many cases it is apparent that the wrongs have been inflicted with the purpose of forcing a separation and consequent divorce in order to enable the wrong-doer again to take the vows of marriage, to be in turn violated as whim or passion may dictate.

The wrong-doer, free from the bonds of matrimony, free from the care of children—for it is to the innocent party their custody is given by the court —free even from the obligation to support in most cases, goes out into society a threatening blight to innocence and purity.

It is this condition that encourages hasty marriage. As the system has grown, there has been developing its correlative, the Matrimonial Bureau, through the operations of which wives and husbands are taken on trial, with the full knowledge that if they prove unsuitable, the divorce courts are open to declare their relations at an end and permit them to go forth to cast another line in the matrimonial sea. Oh, shades of the Christian founders of this Christian land! didst thou ever foresee this threatening evil? Oh, men and women of to-day, stop and consider ere it is too late!

Eminent men who have made a study of cause and effect in marital difficulties, assert that indissolubility in the sense that re-marriage after separation be not permitted, is the only safeguard of marriage. That eminent legal scholar, John Taylor Coleridge, in a note to his edition of Blackstone's Commentaries, says: "It is no less truly than beautifully said by Sir W. Scott, in the case of Evans vs. Evans, 'that though in particular cases the repugnance of the law to dissolve the obligation of matrimonial co-habitation may operate with great severity upon individuals, yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility.' When people understand that they must live together except for a few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off; they become good husbands and good wives from the necessity of remaining husbands and wives, for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that upon mutual disgust, married persons might be legally separated, many couples who now pass through the world with mutual comfort, with attention to their common offspring, and to the moral order of civil society, might have been at this moment living in a state of mutual unkindness, in a state of estrangement from their common offspring, and in a state of the most licentious and unrestrained immorality. In this case, as in many other cases, the happiness of some individuals must be sacrificed to the greater and more general good."

Gibbon, after speaking of the loose system of divorce among the Romans, adds: "A specious theory is confuted by this free and perfect

experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue."

What can be more convincing than the words of that eminent statesman and scholar, Rt. Hon. William E. Gladstone, who in answer to the question "Ought divorced people be allowed to marry under any circumstances?" replies: "The second question deals with what may be called divorce proper. It resolves itself into the lawfulness or unlawfulness of remarriage, and the answer appears to me to be that re-marriage is not admissible under any circumstances or conditions whatsoever. Not that the difficulties arising from incongruous marriage are to be either denied or extenuated. They are insoluble. But the remedy is worse than the disease. These sweeping statements ought, I am aware, to be supported by reasoning and detail, which space does not permit, and which I am not qualified adequately to supply. But it seems to me that such reasoning might fall under the following heads: That marriage is essentially a contract for life, and only expires when life itself expires. That Christian marriage involves a vow before God. That no authority has been given to the Christian Church to cancel such a vow. That it lies beyond the province of the civil legislature, which, from the necessity of things, has a veto power within the limits of reason upon the making of it, but has no competency to annul it when once made. That according to the laws of just interpretation, re-marriage is forbidden by the text of Holy Scripture." And again he adds:

"While divorce of any kind impairs the integrity of the family, divorce with re-marriage destroys it root and branch. The parental and conjugal relations are 'joined together' by the hand of the Almighty, no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interests and affections, but also the creation of new, joint and independent obligations, stretching into the future and limited only by the stroke of death. These obligations where divorce proper is in force, lose all community, and the obedience reciprocal to them is dislocated and destroyed."

Thus it is seen that the most eminent minds of different ages regard marriage as indissoluble, not from religious considerations alone, but because the best interests of society demand it.

The history of mankind has demonstrated the wisdom of this teaching. Upon the tablets of the world's story it is written that as divorce has increased in a nation, that nation has fallen lower and lower until her loftiest monuments crumbled in the dust. In ancient Greece and Rome the shattered ties of statehood were prefigured in the broken ties of home life made possible by divorce laws, the conception of which was in the vices of the people.

Gibbon tells us that "passion, interest or caprice suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman declared the separation: the most tender

of human connections was degraded to a transient society of profit or pleasure."

And Oh, what a vital subject is this for consideration in these times when the frequency of divorce in this land of progress is becoming alarming — threatening as it does, the very foundation of society! Too many seem to forget that society does not exist except in the individuals that compose it. The state is virtuous or lacking in virtue as the individual elements — the people — are virtuous or otherwise. Individuals are virtuous or otherwise as the home from which they came is the seat of virtue or the den of vice. Hence, the home is the foundation of society, from which must go forth the men and women of the world.

Divorce strikes at the very heart of the home; it is a keen sword which severs every home tie; it is a demon with cloven hoof which stamps out every vestige of home life.

What do the people think of the record for the twenty years prior to 1886 (the latest complete statistics) of 328,716 divorces in the United States? Over 328,000 homes destroyed and eliminated forever as component factors in civilization!

But this is not the worst. In 1867 there were 9,937. In 1886 there were 25,535 divorces, an increase of 72 per cent. — an increase more than twice as great as the growth in population, and representing a ratio to marriage of as high as one to nine. To the person whose daily paper brings in glowing headlines the story of marital infelicity, told to the public in the divorce courts of the country, it is needless to say that the number of divorces have not decreased since 1886.

How long can society stand this drain upon its resources? How long can the patriotic American people see with composure the divorce courts of the land severing husband and wife, driving one or the other to the asylum or the grave, and driving helpless and innocent children — God knows where.

Does it not bring a blush to the cheek to find new states allowing divorce upon a residence of six or even three months, with other conditions so easy that there are attracted to their borders hundreds—aye, thousands—of divorce seekers not only from our own land, but inviting from foreign lands its decaying nobility whose lives are such that in their own country the courts will not grant them relief? And is it not a serious condition when a new state will be boldly put forth as the Mecca of dissatisfied husbands and wives in order that they may spend their money in procuring a divorce within its borders, that their wealth may add to the general prosperity? God help the state whose material progress is based upon the money spent by non-resident applicants for legal separation from husband or wife!

The provisions of the different states regarding divorce, and the causes for which the same can be granted, are greatly at variance. So that those who cannot establish a case in the state of their residence, can readily

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acquire a residence in some other state, and thus reach the desired end. The want of uniformity in our laws upon this subject is the cause for much of the fraud perpetrated, and the perjury committed in establishing a residence and furnishing the necessary proofs in order to obtain a decree. If we look for the causes which produce the deplorable condition existing, we find that they are legion; but far above all other causes we find divorce itself breeding divorce, and we find public sentiment upholding, or at least permitting existing conditions.

What is the remedy? As a first step strike from the statute books all of the provisions permitting divorce for inadequate causes. Require that all petitioners for divorce be *bona fide* residents of the state in which the action is commenced for a period of at least two years preceding the application. Require personal service unless the petitioner can show by competent evidence that such service is impossible, and when service is made by publication, the defendant should have a reasonable time, even after the decree, in which to apply for a re-hearing. These changes should come from the legislature. But what is needed even more than legislation, is a proper administration of the laws. It is bad enough that a legislature should permit persons who have resided in the state but a few months to seek relief in the courts; but it is *scandalous* to see a temporary residence, publicly known to be adopted for the sole purpose of procuring a divorce, treated with all judicial dignity as being a good-faith residence required by the statute.

These changes can be brought about only by the people themselves—by creating and maintaining such a public sentiment as will force the legislatures and the courts to a fuller recognition of the overwhelming importance of this great question. Laws, to be effectual, must go hand in hand with public sentiment. Those that are not sustained by the approval of the masses of the people will fail of enforcement. Therefore the crying need of the hour is a healthy, active, aggressive public sentiment. Public sentiment is the life current of society; it affects individual action in private life; it enters the jury box in our civil courts; it whispers to judges upon the bench; it stalks boldly into the halls of legislation—both state and national.

Public opinion reaches the national conscience, and it is this conscience that must be reached, must be quickened, must be brought into more active operation for the public good.

The divorce laws and their administration being corrected, we need more stringent laws in most of the states concerning the duty of the husband to support his wife and family.

The state should provide suitable hospitals or places of reform for drunkards. Treatment should be provided looking toward a cure, and where it is demonstrated that a cure is possible, they should be treated as wards of society, and maintained under such control as would enable them

not only to earn sufficient for their own support, but also to aid in the support of their families.

I do not believe in paternalism in government, but if some of our ardent socialists would exert their energies in bringing government to a proper exercise of the *legitimate* functions of the state, they would confer a greater favor upon the world than by painting the brightness of the day of universal ownership. If some of the money expended in building almshouses and jails were applied in an intelligent effort towards the prevention of crime it would be better for humanity, and as prevention is of greater importance than punishment, society should apply the remedies at the very base of good or evil for society, the family. The integrity of the family should be firmly established, and everything that tends towards disintegration should be carefully guarded against.

"The solidity and health of the social body," says William E. Gladstone, "depend upon the soundness of its unit; that unit is the family, and the hinge of the family is to be found in the great and profound institution of marriage." Instead of protecting this great unit of society, the American people are courting national danger by at least a tacit endorsement of existing divorce laws and their administration.

To the thinking men and women of the time this is the greatest social question of the age. Others there are which require attention, but they are in a certain sense temporary, or due to local causes. The evils of divorce are as widespread as our land, and they hang like a dark cloud not only over the present, but dim the brightness of the future.

Great and permanent reforms come slowly. Step by step let the laws be changed. It is said, and it is true, that men cannot be made virtuous by legislation, but it is also true that it is difficult to make men believe that what is lawful is not right.

Let the axe first be applied at the root—restrain the right of remarriage after divorce, and slowly but surely will the leaves of this noxious weed wither and die; and in future generations our divorce legislation will be regarded by those that come after us as one of the few blots upon the history of our young Republic. But the knowledge that the Christian American sentiment for home and morality was strong enough to wipe it out forever, will be a source of gratification, and will be an incentive to higher aims and greater achievements to the men and women of the future America.

THE INFLUENCE OF RELIGION ON WOMEN.

By Rev. Annis F. F. Eastman.

In Eve, the mother of evil, and Mary, the mother of God, we have the two extremes of religious thought concerning women. It is worthy of note that neither of these conceptions was peculiar to the Hebrew mind. In the sacred book of the Hindus we have a counterpart of Eve in the nymph Menaka, of whom the man complains, in the spirit of Adam: "Alas, what has become of my wisdom, my prudence, my firm resolution? Behold, all destroyed at once by a woman."

In the sacred oracles of the Chinese we find these words: "All was subject to man in the beginning. The wise husband raised up a bulwark of walls, but the woman, by an ambitious desire of knowledge, demolished them. Our misery did not come from Heaven, but from a woman; she lost the human race." In the religious annals of the Greeks, also, we meet Pandora, the author of all human ills. Everywhere in the religious history of mankind you will find some trace of the divine woman, mother of the incarnate Deity. On the walls of the most ancient temples in Egypt you may see the goddess mother and her child. The same picture is veiled behind Chinese altars, consecrated in Druid groves, glorified in Christian churches, and in all these the underlying thought is the same, even the eternal divinity of the mother's duty.

Before entering upon an investigation of the relation of religion to woman we must decide what we mean by religion. If we mean any particular form of faith, body of laws, institutions, organization, whether Hindu, Greek, Hebrew or Christian, then we are forced to the conclusion that no one of these has given to woman an equal place with man as the full half of the unit of humanity, for every organized religion, every religion which has has become a human institution teaches the headship of man and that involves, in some measure and degree, the subjection of woman and her consequent inferiority.

The Vedas declare that a husband, however criminal or defective, is in the place of the supreme to his wife. Plato presents a state of society wholly disorganized when slaves are disobedient to their masters and wives on an equality with their husbands. Aristotle characterized women as being of an inferior order, and Socrates asks the pathetic question: "Is there a human being with whom you talk less than with your wife?" Poor Socrates judged the sex, we may imagine, as the modern sage is apt to do, by that specimen with which he was most familiar. Tertullian, one

of the most spiritual of the Christian fathers, said: "Submit your head to your husband and you will be sufficiently adorned."

Luther, who builded better than he knew, said: "No gown worse becomes a woman than that she should be wise." A learned bishop of to-day said: "Man is the head of the family; the family is an organic unity, and cannot exist without subordination. Man is the head of the family because he is physically stronger, and because the family grows out of a warlike state, and to man was entrusted the duty of defense." These are the sentiments of leaders of the great systems of religious doctrine, and they reflect the spirit of organized religion from the beginning until now.

If, however, by religion we mean that universal spirit of reverence, fear and worship of a spiritual being or beings, believed to be greater than man, yet in some respects like man; if we mean that almost universal conviction of the race that there is that in man which transcends time and sense—if we believe that religion is that in man which looks through the things which are, that he may be able to perceive the right and choose it—if, in a word, religion be the possibility of the fellowship of the spirit of man with the spirit of God, then its relation to woman, as to man, has been that of an inspiring guide to a fuller light. With this conception of religion we see that the religious life of the race is a matter of growth and education.

In seeking to discern what part religion, thus conceived, has played in the advancement of our race, we must go back of religion to man, because religion was made for man and by man, not man for or by religion—"first that which is natural, afterward that which is spiritual." When you have scanned the earliest written records of mankind, you have not yet arrived at the root of things. When you find what you believe are the conceptions of the primitive man concerning God and the supernatural world, you have not arrived at the root of things. For his gods, his beliefs as to the mystery by which he is encompassed, were born of his effort to explain and account for that which is in his own condition and circumstances.

The religions of various peoples, we now see, were not superimposed upon them by God; they were the outgrowth of the actual life of the race. They were an attempt on man's part to explain himself and nature, to answer the question asked him by his own being and the universe without. Woman's religious position, therefore, in any nation, is only the supernatural or religious sanction put upon her actual position in that nation. Among primitive peoples she is always a drudge, a chattel, a mere possession, her only actual value being that of the producer of man.

We cannot trace the degraded and subject position of woman in ancient times to the religious ideas of her nature and place in the creation, but the reverse is true in a large measure. We can trace her religious position to her actual position in primitive society, and this in its turn back to those

beginnings of the human animal which science is just beginning to discover, and which will probably always be matter of speculation.

We always find the position of woman improving as warlike activities are replaced by industrial activities. When war and the chase were the sole questions of humankind the qualities required in these formed their chief measure of excellence. The position of woman in ancient Egypt, in her most brilliant period, was higher than in any modern state. Egypt was an industrial state when we know it first. Herbert Spencer says: "There are no people, however refined, among whom the relative position of the man and woman is more favorable than with the Laps. It is because the men are not warriors. They have no soldiers; they fight no battles, either with outside foreigners or between the various tribes and families. In spite of their wretched huts, dirty faces, primitive clothing, their ignorance of literature, art and science, they rank above us in the highest element of true civilization—the moral element—and all the military nations of the world may stand uncovered before them."

The same writer points out the fact that woman's position is more tolerable when circumstances lead to likeness of occupation between the sexes. Among the Cheroops, who live upon fish and root which the women get as readily as the men, the women have a rank and influence very rare among Indians. Modern history also teaches us that when women become valuable in a commercial sense they are treated with a deference and respect which is as different from the sentimental adoration of the poet as from the haughty contempt of the philosopher.

Another important influence in the advancement of woman, as of man is the influence of climate. It is a general rule, subject of course to some exceptions, that a tropical climate tends to degrade woman by relaxing her energy and exposing her purity. The relatively high regard in which woman was held by some of the tribes of the north of Europe, the strictness of the marriage bond in the case of the man as well as the woman, may be partially explained by climatic influences, though among these people, as among all barbarians, woman was under the absolute authority of husband or guardian, and could be bought, sold, beaten and killed. Yet she was the companion of his labors and dangers—his counselor. She had part in all his wars, encouraging men in battle and inspiring even dying soldiers with new zeal for victory.

Every religion is connected with some commanding personality, and takes from him and his teachings its general trend and spirit; but in its onward course of blessing and conquest it soon incorporates other elements from the peoples who embrace it. Thus Buddhism is not the simple outgrowth of the teachings of Buddha. Organized Christianity is not the imitation of the life and teachings of Christ among his followers. Christianity is the teaching of Jesus, plus Judaism, plus the Roman spirit of law and justice

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"THE PARLIAMENT OF RELIGIONS IS THE MIGHTIEST ECUMENICAL COUNCIL THE WORLD HAS EVER SEEN. CHRISTIANITY HAS FROM IT EVERYTHING TO HOPE; FOR AS THE PLAINS, THE TABLE-LANDS, THE FOOT-HILLS, THE MOUNTAIN-RANGES ALL CONDUCT ALIKE, SLOWLY ASCENDING, TO THE LOFTIEST PEAK OF THE HIMALAYAS, SO DO ALL VIEWS OF GOD TEND TOWARD AND CULMINATE IN HIM WHO SAID: 'AND I, IF I BE LIFTED UP, WILL DRAW ALL MEN UNTO ME.'"

and Grecian philosophy, plus the ideals of mediæval art, plus the nature of the Germanic races, plus the scientific spirit of the modern age.

It would be interesting to balance the gains and losses of a religion in its various transitions, but it is aside from our purpose to get at the true genius of a religion. We must go back to the teaching of its founder, and in every instance we find these teachings far in advance of the average life of the peoples among whom they arose.

No one can study the words of Buddha, of Zoroaster, Confucius, Mohammed and Moses without seeing a divine life and spirit in them which is not a reflection from the state of society in which they lived. Charity is the very soul of Buddhistic teaching. "Charity, courtesy, benevolence, unselfishness are to the world what the linch-pin is to the rolling chariot."

Buddha declared the equality of the male and female in spiritual things. The laws of Moses exalt woman. The Elohistic, or more strictly Jewish account of creation, puts male and female on a level. "So God created man in his own image—in the image of God created he him—male and female created he them, and the Lord blessed them." Christ said: "Whosoever doeth the will of God, the same is my brother and sister and mother." Did he not teach here that spiritual values are the only real and elementary ones and that oneness of spirit and purpose was a stronger tie than that of blood? Is not this also the teaching when he says, "Call no man father; one is your father. No man master; one is your master."

In that declaration which we quoted before, "The Sabbath was made for man," is the *Magna Charta* of man's freedom and headship, male and female. The Sabbath was the chief institution of the Jews, their holy of holies, whose original significance was so overlaid with the priestly laws and prohibitions that it had become a hindrance to right. It was a machine in which the life was caught and torn and destroyed. Christ says: "The Sabbath was made for man." So all institutions, all creeds, everything was made, planned and devised for man. The life is the fruit, and if any institution, any rite or form or deed is found to be hampering and hindering the growing life or spirit of man, he wants to cast it off, even as Christ defied the man-made laws of his people when he healed the man with the withered hand.

In his declaration in the supremacy of love, when he foretold that he, the supreme lover of the soul, once lifted up, should draw all men unto himself, he sounded the death knell of the reign of force in the earth and destroyed, by cutting its roots, that headship of man which grows out of the warlike state of human society.

If Christ's speech was silver, his silence was golden. He simply ignores the distinctions of rank, and class, and race, and sex among men. He has nothing to say about manly virtues and womanly virtues, but—"Blessed are the meek," not meek women; "Blessed are the merciful," "the pure in heart." Paul commends the wife to submission to the master

husband, which was the sentence of the world upon woman in his day. But in that gospel which gave her Christ, her lot was enfolded with the germ of that independence and equality of woman with man which is beginning to blossom and bear fruit in the latter half of the nineteenth century.

Christ declared eternal principles. He did not invent them, they were always true. Men make systems good, serving a valuable purpose, but they have had their day and cease to be. If it be urged that the progress of Christianity since Christ's day has often seemed to be backward from his ideal, in reference to the man and the woman, there is but one answer—and that is, that Christianity, as he proclaimed it, soon became mingled with Jewish and Grecian philosophy and received the impress of the Romans and the different peoples that embraced it, yet all the time it was slowly molding the race to its own heavenly pattern, while to-day the principles of Jesus are finding new presentations and confirmations in the scientific spirit of this generation. They are not only in full accord with the revelations of science concerning man's beginning, but when science and religion seek to point out the lines on which the farther advance of the race must be found, they say at once: Love is the fulfilling of the law.

There are two ways of reading history. One way is to get the facts and draw your conclusions from them. The other is to make your case first and search the history of mankind for facts to support it. The latter is the more popular way. These two ways place themselves before me as I endeavor to trace the influence of Christianity on woman's development, or of religion on woman's development. If I could only make up my mind that religion had been her greatest boon or her greatest curse, then the matter of proving either might be easier. When I began research on this subject, my mind was absolutely unprejudiced. I studied the history of the religious life of mankind as I would study any subject. I found religion to be one of the factors in the human problem, like war or like climate. I found also that it was impossible to separate the influence of religion upon woman from its influence upon man. For neither is the man without the woman nor the woman without the man. There is no man's cause that is not woman's, and no woman's cause that is not man's. If religion has been a beneficent influence to man, it has been to woman in like manner, though it could not raise her at once to his level, because it found her below him.

That woman's advancement is something apart from man's is one of the hurtful errors of our day. How our theologians have adjured women to remember the debt of gratitude they owe Christianity! The debt of the race is one, whatever it is. Women were raised only as men were lifted up. Indeed, according to the principle of Christ, the man's debt is the greater, for woman's degradation and misery were caused by man's oppression and surely it is better to be a victim than an oppressor; it is nobler to suffer than to inflict injury.

The fact is that men and women must rise or sink together. It is true

in this matter as in all: The letter killeth, the spirit maketh to live. The letter of religion as contained in bodies of doctrine, in ceremonial laws, in all those things pertaining to the religious life which come with observation, has in all ages been hampering and hindering man's progress, male and female. But the spirit of religion which recognizes religion as the spirit of man and binds it to the infinite Spirit, which acknowledges the obligation of man to God and to his fellows, which brings man finally into spiritual attunement with Him who is neither man nor woman, the Christ of God—this is at once the most perfect flower of man's progress. Of the relation of women to religion as the interpreter of its profoundest truths, there is no time to speak. Of the growing dependence of organized Christianity upon women, there is no need to speak. Her works speak for her.

THE RELIGIOUS TRAINING OF CHILDREN.

By Brother Azarias.

The sincere members of all Christian denominations hold religion to be an essential element of education. Education should develop the whole man. Intellect and heart, body and soul, should all be cultivated and fitted to act, each in its own sphere, with most efficiency. The inculcation of piety, reverence and religious doctrine, is of more importance than training in athletic sports or mathematical studies. Moreover, other things being equal, that is the best education which gives man, so to speak, the best orientation; which most clearly defines his relations with society and with his Creator, and points out the way by which he may best attain the end for which he was created.

Neither ancient nor modern philosopher has found a better solution for the enigma of life than is found in religion. Plato could never imagine such a monstrous state of affairs as education without religion. We Christians are no less convinced that religion is as essential to men to-day as it was in the days of Plato. All civilization is rooted in religious worship, has grown out of the practices of religious worship, and has ever been fostered by religious worship. Does not the same word — cultus — apply to both?

We may trace many of our laws and customs to pagan days, but in all that is good in our thinking, in our literature, in our whole education, there is a spirit that was not in the thought, the literature and the education of pagan people. We cannot rid ourselves of it. We cannot ignore it, if we would. The enemies of Christianity in attempting to lay down lines of conduct and establish motives and principles of action to supersede the teachings of the Gospel and the practices of the church, are forced to assume the very principles they would supersede. The Christian spirit has so entered into the acts and feelings and opinions of life that it is impossible to separate it from the purely natural. Christian sentiment, Christian modes of living, Christian opinion may not always be followed, but they are invariably the ultimate criterion—the final tribunal before which action and expression are tried and judged, and this is especially the case when there is question of the best interests of the child.

Civilization possesses in itself certain elements of disentegration. But in Christianity there is a conservative force that resists all decay. Christian thought, Christian dogma, and Christian morals never grow old, never lose their efficiency with the advance of any community in civilized life. Hence

the importance for the conservation of the Christian family of impressing them on the young mind.

"There is," says Mr. Lecky, "but one example of a religion which is not naturally weakened by civilization, and that example is Christianity. But the great characteristic of Christianity, and the great moral proof of its divinity, is that it has been the main source of the moral development of Europe, and that it has discharged this office, not so much by the inculcation of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctively and intensely Christian, as long as it consists of a gradual approximation to the character of the Christian Founder. There is, indeed, nothing more wonderful in the history of the human race than the way in which the Christian ideal has traversed the lapse of ages, acquiring a new strength and beauty with each advance of civilization, and infusing its beneficent influence into every sphere of thought and action."

Thus it is that our modern civilization has in it a unique element, divine and imperishable in its nature, growing out of its contact with the Christ. That characterizing element, its life, its soul, is Christianity. Individuals may repudiate it, but as a people we are still proud to call ourselves Christians. The teachings and practices of Christianity form an essential part of our education. They are intimately blended with our whole personal life. Christian influence must needs preside over every important act from the cradle to the grave. So the church thinks and she acts accordingly.

M. Renan divides all educational responsibility between the family and the state. He considers the professor competent to instruct in secular knowledge only. The family he regards as the true educator. He asks: "This purity and delicacy of conscience, the basis of all morality, this flower of sentiment which will one day be the charm of man, this intellectual refinement sensitive to the most delicate shades of meaning, where may the child and the youth learn these things? Is it in lectures attentively listened to, or in books learned by heart? Not at all, gentlemen; these things are learned in the atmosphere in which one lives, in the social environment in which one is placed; they are learned through family life, not otherwise. Instruction is given in class, at the lyceum, in the school; education is imparted in the home; the masters here are the mothers, the sisters."

True it is that the state is not competent to form conscience; no less true is it that the family is the great molder of character. The sanctuary of a good home is a child's safest refuge. There he is wrapped in the panoply of a mother's love and a mother's care. This love and this care are the sunshine in which his moral nature grows and blossoms into goodness. The child, the youth blessed with a Christian home in which he sees naught but good example and hears naught but edifying words, has indeed much

A VILLAGE SHINTO TEMPLE.

to be thankful for; it is a boon which the longest life of gratitude can but ill requite.

But what has M. Renan to say to the home in which the father is absorbed in making money and the mother is equally absorbed in spending that money in worldly and frivolous amusements, and the children are abandoned to the care of servants? And what has he to say of the home without the mother? And the home in which example and precept are deleterious to the growth of manly character? And then consider the sunless homes of the poor and the indigent, where the struggle for life is raging with all intensity; consider the home of the workingman, where the father is out from early morning to late at night, and the mother is weighed down with the cares and anxieties of a large family and drudging away all day long at household duties never done. To speak of home education and delicacy of conscience and growth of character among such families and under such conditions were a mockery.

There are others—sincere Christian gentlemen—that would keep religion out of the school while relegating it to the family and the church. The late revered Howard Crosby, in his last published utterance, says: "Religion is too sacred a thing to be committed for its teaching to the public official. It belongs to the fireside and the church." But why should the public official have any voice regarding the teaching of religion? Why should the state dictate what shall or shall not be taught in regard to religion? Let us never lose sight of the fact that the people do not belong to the state, and that the machinery we call the state is the servant of the people, organized to do the will of the people. To the parent belongs the right to educate the child. In the Middle Ages, when certain zealots would compel the children of Jews and Mohammedans to be educated in the Christian religion, St. Thomas answered them thus: "In the days of Constantine and Theodosius Christian bishops like Saints Sylvester and Ambrose would not neglect to advise coercion for the education of the children of pagans were it not repugnant to natural justice. The child belongs to the father; the child ought therefore to remain under the parent's control." And Pius IX. in our own day, 25th of April, 1868, gave out to our bishops the following instructions: "We forbid non-Catholic pupils attending Catholic schools, to be obliged to assist at mass or any other religious exercises. Let them be left to their own discretion." If the parent educates his child himself, all well and good. School laws are not made for the parent who educates his own child. If he does not himself educate the child, it is for him to say who shall replace him in this important function. In making this decision the Christian parent is generally guided by the church. The church is preëminently a teaching power—that teaching power extending chiefly to the formation of character and the development of the supernatural man. Her Divine Founder said: "All power is given to me in heaven and on earth; go ye, therefore, teach all nations." The church holds that, of all periods in the life of man, the

period of childhood and youth, when the heart is plastic and character is shaping, and formative influences leave an indelible impress, is the one in which religion can best mold conduct and best give color to thought; and therefore the church exhorts and encourages the Christian parent to make many and great sacrifices in order to procure a Christian education for his children. It is the natural right of every Christian child to receive this education. It is the natural right and bounden duty of the parent, by the two-fold obligation of the natural law and the divine law, to provide his child with this education. And the right being natural, it is inalienable; being inalienable it is contrary to the fundamental principles of justice to attempt to force upon the child any other form of education, or to hinder the child in the pursuit of this education, or to impose upon the child a system of education that would in the least tend to withdraw him from the light and sweetness of the faith that is his inheritance. "Compulsory education," says the eminent and fair-minded churchman, Cardinal Manning, "without free choice in matters of religion and conscience, is and ever must be unjust and destructive of the moral life of a people." It is a breach of the social pact that underlies all state authority. The pact calls for the protection of rights, not for their violation or usurpation. And so, if the Christian parent would give his child a Christian education, there is no power on earth entitled or privileged to stand between him and the fulfillment of his wish.

But we are told that the child may learn the truths of his religion in Sunday school, and that religion is too sacred a thing for the school-room. Can you imagine an hour or two a week devoted to the most sacred of subjects at all in keeping with the importance of that subject? Can you imagine a child able to realize the power, the beauty, the holiness of religion from the fact that he is required to give only an hour or two out of the whole seven-times-twenty-four hours of the week to learn its truths? Again let us quote the same eminent authority whose words will bear more weight with them than any we could utter: "The heartless talk," says Cardinal Manning, "about teaching and training children in religion by their parents, and at home, and in the evening when parents are worn out by daily toil, or in one day in seven by Sunday school, deserves no serious reply. To sincere common sense it answers itself."

The church, who is, above all, the mother and protectress of the poor, sets her face against any such arrangement, and insists that wherever possible her children—especially her poor children—shall have a religious training. She makes it binding upon the consciences of Christian parents. They therefore have not the right to deprive their children of a Christian education. Believing, as every Christian parent does, that man is created for a supernatural end, that that end can be attained in a Christian community only through a knowledge of Christian truths and the practice of Christian virtues, naught remains for him but to see to it that his child has the advantage of this Christian education, given by teachers who can

inculcate these truths and instil the practice of these virtues. The church alone is competent to pronounce upon the teachers and guarantee their accuracy in the matter of faith and morals. Here is how the Christian Church enters as an essential factor into Christian education.

Religion is sacred, and because it is so sacred a thing it should not be excluded from the school-room. It is not a garment to be donned or doffed at will. It is not something to be folded away carefully as being too precious for daily use. It is rather something to be so woven into the warp and woof of thought and conduct and character, into one's very life, that it becomes a second nature and the guiding principle of all one's actions. Can this be effected by banishing religion from the school room? Make religion cease to be one with the child's thoughts and words and acts—one with his very nature—at a time when the child's inquisitiveness and intellectual activity are at their highest pitch; cause the child to dispense with all consciousness of the Divine Source of light and truth in his thinking; eliminate from your text-books in history, in literature, in philosophy, the conception of God's providence, of his ways and workings, and you place the child on the way to forget, or ignore, or mayhap deny that there is such a being as God and that his providence is a reality. The child is frequently more logical than the man. If the thought of God, the sense of God's intimate presence everywhere, the holy name of Jesus be eliminated from the child's consciousness and be forbidden his tongue to utter with reverence in prayer during school hours, why may not these things be eliminated outside of school hours? Why not in the family? Why may they not be eliminated altogether? So may the child reason; so has the child reasoned; and therefore does the church seek to impress upon it indelibly the sacred truths of religion in order that they may be to it an ever-present reality.

Not that religion can be imparted as a knowledge of history or grammar is taught. The repetition of the catechism or the reading of the gospel is not religion. Religion is something more subtle, more intimate, more all-pervading. It speaks to head and heart. It is an ever-living presence in the school-room. It is reflected from the pages of one's reading books. It is nourished by the prayers with which one's daily exercises are opened and closed. It controls the affections; it keeps watch over the imagination; it permits to the mind only useful and holy and innocent thoughts; it enables the soul to resist temptation; it guides the conscience; it inspires a horror for sin and a love for virtue.

Then, there are those who, believing in religion and morality, still maintain, in all sincerity, that these things may be divorced in the school-room. Dr. Crosby, in the article already quoted, says: "While I thus oppose the teaching of religion in our public schools, I uphold the teaching of morality there. To say that religion and morality are one is an error. To say that religion is the only true basis of morality is true. But this does not prove that morality cannot be taught without teaching religion." It proves

nothing else. The distinction between religion and morality is fundamental. But, be it remembered, that we are now dealing with Christian children, having Christian fathers and mothers who are desirous of making those children thoroughly Christian. Now, you cannot mold a Christian soul upon a purely ethical training. In practice you cannot separate religion from morality. A code of ethics will classify one's passions, one's vices, one's virtues, one's moral habits and tendencies, but it is quite unable to show how passion may be overcome or virtue acquired. It is only from the revelation of Christianity that we learn the cause of our innate proneness to evil; it is only in the saving truths of Christianity that we find the meaning and the motive of resisting that tendency. Let us not deceive ourselves; the morality that is taught apart from religious truth and religious sanction is a delusion.

That purely ethical culture which has in these days been made a religion you cannot make the basis of virtue. Is it virtue to recognize in a vague manner distinctions between right and wrong, or to know what is proper and graceful and becoming in conduct? By no means. Virtue is made of sterner stuff. The practice of virtue is based upon the dictates of conscience. Conscience has sanctioned in its recognition the fact of a Lawgiver to whom every rational being is responsible for his acts. What sanction has the moral sense as such? None beyond the constitution of our nature. We are told by the apostles of ethical culture that the supreme law of our being is to live out ourselves in the best and highest sense. But what is best and highest? If we consult only the tendencies of our poor, feeble, erring human nature, whither will they lead us? There are many things forbidden by the laws of Christian morality as injurious to the individual and destructive of society, that are looked upon as good by those who have drifted from Christian faith. You may, under certain favorable circumstances, cultivate in the child a sense of self-respect that will preserve it from gross breaches of morality, but you are not thereby implanting virtue in its soul. Now the Christian parent, the Christian teacher, and the Christian clergyman, would see the soul of every child a blooming garden abounding in every Christian virtue. This is the source of all real social and personal progress.

The Christian parent and the Christian Church are convinced that it is only by placing the Christian yoke upon the child in its tender years that the child will afterwards grow up to manhood or womanhood finding that yoke agreeable, and will afterwards persevere in holding all these spiritual truths and practices that make the Christian home and the Christian life a heaven upon earth. This is why Christian parents make so many sacrifices to secure their children a Christian education. This is why you find, the world over, men and women, religious teachers, immolating their lives, their comforts, their homes, their talents, their energies, that they may cause Christian virtues to blossom in the hearts of the little ones confided to them.

We have sought to give not mere individual impressions, but the pro-

found convictions with which Christian parents act when insisting upon giving their children a Christian education. Therefore, sincere Christians, whether Catholic, Lutheran, Baptist or Episcopalian, be they named what they may, can never bring themselves to look with unconcern at any system of education that is calculated to rob their children of the priceless boon of their Christian inheritance.

Every Christian parent is content to know that the school-room in which his child abides is sanctified by the consciousness of our Saviour and Redeemer lighting up the knowledge that child is acquiring, and nourishing his heart with beautiful Christian sentiments—the sense of God's presence within him and about him, and the voice of God speaking to his conscience, and thrilling his soul unto a music with which his whole life shall beat in unison.

THE WORK OF SOCIAL REFORM IN INDIA.

By B. B. Nagarkar.

The conquest of India by England is one of the most astounding marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast Indian peninsula, it will always be a matter of great wonder as to how a handful of English people were able to bring under their sway such an extensive continent as Hindustan, separated from England by thousands of miles of deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were they were no more than the long-standing internal feuds and jealousies — the mutual antipathies and race-feelings — between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British—if victory it can be called — was mainly due to the internal quarrels and dissensions that had been going on for ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindus did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindu nation. Thus it was that from time to time hordes of fierce Bactrians, Greeks, Persians, and Afghans were warded off by the united armies of the ancient Hindus. Time was when the social, political and religious institutions of the Aryans in India were in their pristine purity, and when as a result of these noble institutions the people were in the enjoyment of undisturbed unity, and so long as this happy state of things continued the Hindus enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything; what has withstood the withering influences of that arch enemy of every earthly glory and greatness! As the people of India became faithless to their ancestral institutions, they fell in the scale of nations.

At first they fell a prey to one foreign power and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its own turn doing the ghastly work of further degeneration. About two hundred years ago this fatal process reached its lowest degree, and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races then living in India tried to tear each other to pieces! It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

At this critical juncture of time there appeared on the scene a distant power from beyond the ocean. No one had heard or known anything of it. The white-faced sahib was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys, and even to this day in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people in a somewhat serious sense do believe that the white-faced European is perhaps a descendant of apes and monkeys! For aught I know, the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world, and the occult laws of spirit presence and spirit presentiment in your part of the globe may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamed that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shopkeepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindustan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them; the persistent cruelty, relentless tyranny and ceaseless persecution of their fanatic invaders had rendered them weak and feeble even to subjection, and a strange change had come over the entire face of the nation.

The glory of their ancient religion, the purity of their social institutions and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies and demoralizing customs and observances. It was indeed a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of Love and Mercy was moved with compassion for them. He yearned to help them, to raise them, to restore them to their former glory and greatness; but he saw that in the country itself there was no force or power that he could use as an instrument to work out his divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter of necessity, and, therefore, it may be considered as fully providential.

It is not to be supposed that this change of sovereignty from the eastern

BRONZE DABUTSU AT KAMAKURA, JAPAN

to the western hands was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion, but when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy and crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity which have been brought over to England for the purpose of adornment of, and exhibition in, English museums and art galleries.

At one time it took away from the country untold amounts of wealth and jewelry, and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy, but the return, too, has been inestimable. We have paid in gold and silver, but we have received in exchange what gold and silver can never give or take away—for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is a power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when if our English rulers should happen to rule India in a selfish, unjust and partial manner, with this same weapon of knowledge we shall compel them to withhold their power over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education, and their general enlightenment. We had been in darkness and had well-nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new, and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

Before I proceed further, I must tell you that the work of reform in India has a two-fold aspect. In the first place we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us, and what we need to do in regard to these institutions s to bring them to life again.

So far as religious progress and spiritual culture are concerned we have little or nothing to learn from the West—beyond your compact and advanced

methods of combination, coöperation and organization. This branch of reform I style as reform by revisal. In the second place, we have to receive some of your western institutions. These are mostly political, industrial and educational; a few social. But in every case the process is a composite one. For what we are to revive we have often to remodel, and what we have to receive we have often to recast. Hence our motto in every department of reform is, "Adapt before you adopt." I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

THE ABOLITION OF CASTE. What is this Hindu institution of caste? In the social dictionary of India "caste" is a most difficult word for you to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests or Brahmans, even though he or she may never choose to follow their ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer, and the son of a shoemaker is fated to be called a shoemaker. Originally there were only four castes—the Brahman, or the priest; Kihateiya, or the soldier; Vaishya, or the merchant; and Shudra, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India, the children of Brahman parents often took to a martial occupation, while the sons of a soldier were quite free to choose a peaceful occupation if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end, and have been fixed most hard and fast. Now you find perhaps as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the tinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of food and drink, matrimony and adoption, the performance of certain religious rites and ceremonies.

Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher ones will not so much as touch the lower ones. Intermarriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra or low caste. In the West you have social classes; we in India have "castes." But remember that "classes" with you are a purely social institution, having no religious sanction. "Castes" with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between "classes" and "castes," I may say that in western countries the lines of social division are parallel but horizontal, and, therefore, range in the social strata one above another. In India, these lines are perpendicular, and, therefore, run from the top

to the bottom of the body social, dividing and separating one social strata from every other. The former arrangement is a source of strength and support, and the latter a source of alienation and weakness. Perhaps at one time in the history of India when the condition of things was entirely different and when the number of these castes was not so large, nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India the institution of caste was greatly helpful, in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist, while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindu society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness; it has crowded and killed legitimate ambition, healthy enterprise and combined adventure. It has fostered envy and jealousy between class and class, and set one community against another.

It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindu nation is once more to rise to its former glory and greatness, this dogma of caste must be put down. The artificial restrictions and the unjust—nay, in many cases, inhuman and unhuman—distinctions of caste must be abolished. Therefore, the first item on the program of social reform in India is the abolition of caste and furtherance of free and brotherly intercourse between class and class, as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

Freedom of intermarriage, that is, marriage between the members of two different castes, is not allowed in India. The code of caste rules does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally, and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

PREVENTION OF INFANT MARRIAGE. Among the higher classes of Hindus it is quite customary to have their children married when they are as

young as seven or eight, in cases not very infrequent as young as four and five.

Evidently these marriages are not real marriages—they are mere betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other for life, and cannot at any time be separated from each other even by law, for the Hindu law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other, and yet they are expected to live together by law, by usage, and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily man is a creature of habits, and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition to this serious evil, there are other evils more pernicious in their effects connected with infant marriage. They are physical and intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life, when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequently penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindu infant marriage. On the score of all these, the system of Hindu infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education, the public opinion of the country is being steadily educated, and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen, but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible, but where the peculiar traditions, customs, and sentiments of the people cannot give us the best, we have, for the time being, to be satisfied with the next best, and then again keep on demanding a higher standard.

THE MARRIAGE LAWS IN GENERAL. The Hindu marriage laws and customs were formulated and systematized in the most ancient of times, and viewed under the light of modern times and western thought they would require in many cases considerable radical reform and recasting. For instance, why should women in India be compelled to marry? Why should

they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindu law? Is it not the highest piece of injustice that while woman is allowed to marry but once, man is allowed (by law) to marry two or more than two wives at the same time? Why should the law in India not allow divorce under any circumstances? Why should a woman not be allowed to have (within the lifetime of her husband) her own personal property over which he should have no right or control? These and similar problems are the problems that relate to a thorough reform of the marriage laws in India. But situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these—much less then for any acceptance of them, even in a qualified or modified form. However, in the distant future, people in India will have to face these problems. They cannot avoid them forever. But as my time is extremely limited, you will pardon me if I avoid them on this occasion.

WIDOW MARRIAGE. You will be surprised to hear that Hindu widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three-score and five to be on the lookout for a husband, especially if he be a man of substance. But certainly you can never comprehend what diabolical offenses a child widow of the tender age of ten or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindu home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish any such idea if it should have unwittingly taken possession of your minds.

Happiness is not to be confounded with palatial dwellings, gorgeously fitted with soft seats and yielding sofas, with magnificent costumes, with gay balls or giddy dancing parties, nor with noisy revelries or drinking bouts and card tables; and as often, if not oftener, in that distant lotus land, as in your own beloved land of liberty, you will come across a young and blooming wife in the first flush of impetuous youth, who, when suddenly smitten with the death of the lord of her life, at once takes to the pure and spotless garb of a poor widow, and with devout resignation awaits for the call from above to pass into the land which knows no parting or separation. But these are cases of those who are capable of thought and feeling. What sentiment of devoted love can you expect from a girl of twelve or fourteen whose ideas are so simple and artless and whose mind still lingers at skipping and doll-making? What sense and reason is there in expecting her to remain in that condition of forced, artificial, lifelong widowhood? Oh, the lot of such child-widows! How shall I depict their mental misery and suf-

fering? Language fails and imagination is baffled at the task. Cruel fate — if there be any such power — has already reduced them to the condition of widows, and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion — nay, teach people to hate and avoid them as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindu widow is often the drudge in the family; every worry and all work that no one in the family will ever do is heaped on her head, and yet the terrible mother-in law — the mother-in-law in every country is the same execrable and inexorable character — will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor forlorn and persecuted widows often drown themselves in an adjacent pool or a well or make a quietus to their life by draining the poison cup. After this I need hardly say that the much-needed reform in this matter is the introduction of widow marriages.

The Hindu social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pundits raised this question, and fought it out in central and northern India with the orthodox Brahmans. The same work and in a similar spirit was carried out in Bengal and northern India by the late Ishwar Ch. V. Sagar of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until to-day perhaps about 200 widow marriages have been celebrated in India. The orthodox Hindus as yet have not begun to entertain this branch of reform with any degree of favor, and so anyone who marries a widow is put under a social ban. He is excommunicated, that is, no one will dine with him, or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength both in opinion and adherence.

THE POSITION OF WOMAN. A great many reforms in the Hindu social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal or his inferior? The entire problem of Hindu reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own country of the States you have, I presume to think, given her a superior place in what you call the social circle, and a place of full equality in the paths and provinces of ordinary life. Both enjoy the same, or nearly the same, rights and privileges. In India it is entirely different. The Hindu lawgivers were all men, and, whatever others may say about them, I must say that in this one particular respect, viz., that of giving

woman her own place in society, they were very partial and short-sighted men. They have given her quite a secondary place. In Indian dramas, poems and romances you may in many places find woman spoken of as the "goddess" of the house and the "deity of the palace," but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

For every such passage you will find other passages in which the readers are treated with terse dissertations and scattering lampoons on the so-called innate dark character of woman. The entire thought of the country one finds saturated with this idea. The Hindu hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale of this state of things no part of the program of Hindu social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and co-worker in every part of life; not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindu social reform. All these depend on the solution of the above mentioned problem of the position of women in India.

The masses or the common people in India are very ignorant and quite uneducated. The farmer, the laborer, the workman and the artisan does not know how to read or write; he is not able to sign his own name. They do not understand their own rights. They are custom-bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge, and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only; it means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The working classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

Government is doing much, but how much can you expect from government, especially when that government is a foreign one, and therefore has always to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women you can do much. Every year you are lavishing—I shall not say wasting mints of money on your so-called foreign missions and missionaries sent out, as you think, to carry the Bible and its salvation to the

PHOO KHAN THONG OR GOLDEN MOUNT, WITH THE PAGODA ON ITS SUMMIT, BANKOK, SIAM.

"heathen Hindu," and thus to save him! Aye, to save him. Your poor peasants, your earnest women, and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little, do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to spend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad-learned missionaries that will spend all their efforts and energies in educating our women, our men, and our masses. Educate. Educate them first, and they will understand Christ much better than they would do by being "converted" to the narrow creed of canting Christendom.

The difficulties of social reformers in India are manifold. Their work is most arduous. The work of engrafting on the rising Hindu mind the ideals of a material civilization, such as yours, without taking in its agnostic or atheistic tendencies, is a task peculiarly difficult to accomplish. Reforms based on utilitarian and purely secular principles can never take a permanent hold on the mind of a race that has been essentially spiritual in all its career and history. Those who have tried to do so have failed. The Brahmo-Somaj, or the Church of Indian Theism, has always advocated the cause of reform, and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo-Somaj has established every reform as a fundamental principle which must be accepted before anyone can consistently belong to its organization.

Acting on the model of ancient Hindu society, we have so proceeded that our social institutions may secure our religious principles, while those principles regulate and establish every reform on a safe and permanent footing.

Social reform merely as such has no vitality in our land. It may influence here and there an individual; it cannot rear a society or sway a community. Recognizing this secret, the religion of the Brahmo-Somaj has, from its very birth, been the foremost to proclaim a crusade against every social evil in our country. The ruthless, heartless practice of suttee, or the burning of Hindu widows on the funeral pile of their husband, was abolished through the instrumentality of the great Raja, Ram Mohun Roy. His successors have all been social reformers as much as religious reformers. In the heart of the Brahmo-Somaj you find no caste, no image worship. We have abolished early marriage, and helped the cause of widow's marriage. We have promoted intermarriage; we fought for and obtained a law from the British government to legalize marriages between the representatives of any castes and any creeds. The Brahmos have been great educators. They have started schools and colleges, societies and seminaries, not only for boys and young men, but for girls and young women. In the Brahmo community you will find hundreds of young ladies who combine in their education the acquirements of the East and the West; Oriental reserve and

UNIVERSITY OF CALIFORNIA

modesty with Occidental culture and refinement. Many of our young ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo-Somaj is essentially a religion of life — the living and life-giving religion of love to God and love to man. Its corner-stones are the fatherhood of God, the brotherhood of man and the sisterhood of woman. We uphold reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power for good, needs to be based on religion,

These are the lines of our work. We have been working out the most intricate problems of Hindu social reform on these lines. We know our work is hard, but at the same time we know that the Almighty God, the Father of nations, will not forsake us; only we must be faithful to him, his guiding spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active coöperation in the realization of the social, political and religious aspirations of young India. God has given you a mission. Even now he is enacting through your instrumentality most marvelous events. Read his holy will through these events, and extend to young India the right hand of holy fellowship and universal brotherhood.

THE SYMPATHY OF RELIGIONS.

By Thomas Wentworth Higginson, of Cambridge, Mass.

The first Parliament of Religions in this country may be said to have been simultaneous with the nation's birth. When in 1788 the Constitution of the United States was adopted, and a commemorative procession of five thousand people took place in Philadelphia, then the seat of government, a place in the triumphal march was assigned to the clergy; and the Jewish rabbi of the city walked between two Christian ministers, to show that the new republic was founded on religious toleration. It seems strange that no historical painter, up to this time, has selected for his theme that fine incident. It should have been perpetuated in art, like the Landing of the Pilgrims, or Washington crossing the Delaware. And side by side with it might well be painted the twin event which occurred nearly a hundred years later, in a Mohammedan country, when in 1875, Ismail Pacha, then Khedive of Egypt, celebrating by a procession of two hundred thousand people the obsequies of his beloved and only daughter, placed the Mohammedan priests and Christian missionaries together in the procession, on the avowed ground that they served the same God, and that he desired for his daughter's soul the prayers of all.

During the interval between those two great symbolic acts, the world of thought was revolutionized by modern science, and the very fact of religion, the very existence of a Divine Power, was for a time questioned. Science rose, like the caged Afreet in the Arabian story, and filled the sky. Then, more powerful than the Afreet, it accepted its own limitations and achieved its greatest triumph in voluntarily reducing its claims. Supposed by many to have dethroned religion forever, it now offers to dethrone itself and to yield place to imaginative aspiration—a world outside of science—as its superior. This was done most conclusively when Professor Tyndall, at the close of his Belfast address, uttered that fine statement, by which he will perhaps be longest remembered, that religion belongs not to the *knowing* powers of man, but to his *creative* powers. It was an epoch-making sentence. If knowing is to be the only religious standard, there is no middle ground between the spiritual despair of the mere agnostic, and the utter merging of one's individual reason in some great, organized authoritative church—the Roman Catholic, the Greek Catholic, the Mohammedan, the Buddhist. But if human aspiration, or, in

other words, man's creative imagination is to be the standard, the humblest individual thinker may retain the essence of religion, and may moreover, have not only one of these vast faiths, but all of them at his side. Each of them alone is partial, limited, unsatisfying; it takes all of them together to represent the *semper, ubique et ab omnibus.*

Among all these vast structures of spiritual organization there is a sympathy. It lies not in what they know, for they are alike, in a scientific sense, in knowing nothing. Their point of sympathy lies in what they have sublimely created through longing imagination. In all these faiths are the same alloy of human superstition; the same fables of miracle and prophecy, the same signs and wonders, the same preternatural births and resurrections. In point of knowledge, all are helpless; in point of credulity, all puerile; in point of aspiration, all sublime. All seek after God, if haply they might find him. All, moreover, look around for some human life, more exalted than the rest, which may be taken as God's highest earthly reflection. Terror leads them to imagine demons, hungry to destroy, but hope creates for them redeemers mighty to save. Buddha, the prince, steps from his station; Jesus, the carpenter's son, from his; and both give their lives for the service of man. That the good thus prevails above the evil is what makes religion, even the conventional and established religion, a step forward, not backward, in the history of man.

Every great mediæval structure in Christian Europe recalls in its architecture the extremes of hope and fear. Above the main doors of the Cathedral of Nôtre Dame, in Paris, strange figures imprisoned by one arm in the stone strive with agonized faces to get out; devils sit upon wicked kings and priests; after the last judgment, demons like monkeys hurry the troop of condemned, still including kings and priests, away. Yet Nature triumphed over all these terrors, and I remember that, between the horns of one of the chief devils, while I observed it, a swallow had built its nest and twittered securely And not only did humbler nature thus triumph beneath the free air, but within the church the beautiful face of Jesus showed the victory of man over his fears. In the same way a recent English traveler in Thibet, after describing an idol-room, filled with pictures of battles between hideous fiends and equally hideous gods, many-headed and many-armed, says: "But among all these repulsive faces of degraded type, distorted with evil passions, we saw in striking contrast here and there an image of the contemplative Buddha, with beautiful, calm features, pure and pitiful, such as they have been handed down by painting and sculpture for two thousand years, and which the llamas (priests), with all their perverted imagination, have never ventured to change when designing an idol of the great incarnation."[1]

The need of this high exercise of the imagination is shown even by the regrets of those, who, in their devotion to pure science, are least willing to share it. The penalties of a total alienation from the religious life of the

[1] "Where Three Empires Meet," by E. F. Knight. London, Longmans, 1893.

world are perhaps severer than even those of superstition. I know a woman who, passing in early childhood from the gentleness of a Roman Catholic convent to a severely Evangelical boarding-school, recalls distinctly how she used in her room to light matches and smell of the sulphur, in order to get used to what she supposed to be her doom. Time and the grace of God, as she thought, saved her from such terrors at last; but what chance of removal has the gloom of the sincere agnostic of the Clifford or Amberley type, who looks out upon a universe impoverished by the death of Deity? The pure and high-minded Clifford said: "We have seen the spring sun shine out of an empty heaven upon a soulless earth, and we have felt with utter loneliness that the Great Companion was dead." "In giving it up" [the belief in God and in immortality] wrote Viscount Amberley—whom I knew in his generous and enthusiastic youth, with that equally high-minded and more gifted wife, both so soon to be removed by death,—"we are resigning a balm for the wounded spirit, for which it would be hard to find an equivalent in all the repertories of science and in all the treasures of philosophy." It is in escaping this dire tragedy, in believing that what we cease to hold by knowledge we can at least retain by aspiration —that the sympathy of religions comes in to help us.

We shall find him, if we find him at all, individually; by opening each for himself the barrier between the created and the Creator. If supernatural infallibility is gone forever, there remain what Stuart Mill called, with grander baptism, supernatural hopes. It is the essence of a hope that it cannot be formulated or organized or made subject or conditional on the hope of another. All the vast mechanism of any scheme of salvation or religious hierarchy becomes powerless and insignificant beside the hope in a single human soul. Losing the support of any organized human faith, we become possessed of that which all faiths collectively seek. Their joint fellowship gives more than the loss of any single fellowship takes away. We are all engaged in that magnificent work described in the Buddhist Dhammapada or Path of Light: "Make thyself an island; work hard, be wise." If each could but make himself an island, there would yet appear at last, above these waves of despair or doubt, a continent fairer than Columbus won.

The Jewish congregations in Baltimore were the first to contribute for the education of the freedmen; the Buddhist temple, in San Francisco, was the first edifice of that city draped in mourning after the murder of President Lincoln; the Parsees of the East sent contributions to the Sanitary Commission. The great religions of the world are but larger sects; they come together, like the lesser sects, for works of benevolence; they share the same aspirations; and every step in the progress of each brings it nearer to all the rest. For most of us in America, the door out of superstition and sin may be called Christianity; that is our historical name for it; it is the accident of a birthplace. But other nations find other outlets; they must

TAOIST MENDICANT.

TO RAISE FUNDS FOR THE REPAIRING OF HIS TEMPLE THIS TAOIST PRIEST HAS RUN A SKEWER THROUGH HIS CHEEK, AND VOWED NOT TO TAKE IT OUT UNTIL HIS PURPOSE WAS ACCOMPLISHED.

pass through their own doors, not through ours; and all will come at last upon the broad ground of God's providing, which bears no man's name.

If one insists on being exclusive, where shall he find a home? What hold has any Protestant sect among us on a thoughtful mind? They are too little, too new, too inconsistent, too feeble. What are these children of a day compared with that magnificent Church of Rome, which counts its years by centuries, and its votaries by millions, and its martyrs by myriads; with kings for confessors and nations for converts; carrying to all the earth one Lord, one faith, one baptism, and claiming for itself no less title than the Catholic, the Universal? Yet in conversing with Catholics one is again repelled by the comparative juvenility, and modernness, and scanty numbers of their church. It claims to be elder brother of our little sects, doubtless, and seems to have most of the family fortune. But the whole fortune is so small! and even the elder brother is so young! The Romanist himself ignores traditions more vast than his own, antiquity more remote, a literature of piety more grand. His temple suffocates; give us a shrine still wider; something than this Catholicism more catholic; not the Church of Rome, but of God and Man; a Pantheon, not a Parthenon; the true *semper, ubique, et ab omnibus*; the Religion of the Ages, Natural Religion.

I was once in a Portuguese cathedral when, after the three days of mourning, in Holy Week, came the final day of Hallelujah. The great church had looked dim and sad, with the innumerable windows closely curtained, since the moment when the symbolical bier of Jesus was borne to its symbolical tomb beneath the high altar, while the three mystic candles blazed above it. There had been agony and beating of cheeks in the darkness, while ghostly processions moved through the aisles, and fearful transparencies were unrolled from the pulpit. The priests kneeled in gorgeous robes, chanting, with their heads resting on the altar steps; the multitude hung expectant on their words. Suddenly burst forth a new chant, "*Gloria in Excelsis!*" In that instant every curtain was rolled aside, the cathedral was bathed in glory, the organs clashed, the bells chimed, flowers were thrown from the galleries, little birds were let loose, friends embraced and greeted one another, and we looked down upon a tumultuous sea of faces, all floating in a sunlit haze. And yet, I thought, the whole of this sublime transformation consisted in letting in the light of day! These priests and attendants, each stationed at his post, had only removed the darkness they themselves had made. Unveil these darkened windows, but remove also these darkening walls; this temple itself is but a lingering shadow of that gloom. Instead of its stifling incense, give us God's pure air, and teach us that the broadest religion is the best.

THE HISTORIC CHRIST.

By Right Rev. T. U. Dudley, Bishop of Kentucky.

Beyond a controversy in or about the year 750 of the building of the city of Rome, a man named Jesus was born in the province of Judæa. Equally beyond a controversy this man was crucified under Pontius Pilate, a Roman governor at Jerusalem, in or about the year of the city 783. Of this man, Jesus, millions of men believe that, according to his own sure word of promise, he came back from the grave on the third day after his crucifixion; that forty days thereafter, in the presence of chosen witnesses, he visibly ascended into the heavens; that there he now liveth to make perpetual intercession with the one God, his own Father, for us men whom he did redeem; that in the fullness of time he shall come again with glory to judge both the quick and the dead; and that of his kingdom there shall be no end. They believe that of his birth prophecy had spoken continual promise for thousands of years, and that in his life and death was realization perfect and complete of all that had been thus foretold; that therefore he is the Christ, the Anointed of God. Further, in the fulfillment of his own prophetic declarations, that his church, which is his body, should be animated by his Spirit, and thus empowered work mightier miracles of deliverance than his own hands did perform—in this they find assurance of the reality of his Christhood. Because he, lifted up upon the accursed tree, has drawn unto himself the hearts of all men who have looked upon him; because he has drawn near and does draw near to the men who believe in him; because he has not left men comfortless, but has and does come unto them and comfort them—therefore they believe in him the historic Christ, even that God "who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Let us begin our consideration of the claims of this historic personage with the briefest enumeration of the results of the preaching of him and of the consequent discipleship of the nations without any present reference to or mention of his nature. Be he fallible man or infallible God, be he but an extraordinary natural development of humanity, or the miraculous incarnation of Deity, the proper object of man's worship or but the "highest, holiest manhood"—no matter; in either case I affirm that the teaching of the moral precepts enunciated by Jesus of Nazareth, the proclamation of his message of hope to the world, the uplifting before men's eyes and hearts of the portraiture of his character, the gathering into organized community of them that have received that message, that have been won by that ideal beauty of char-

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acter, and that would learn those precepts, and be conformed to that image — that this agency has had mightier results in the education and development of mankind than all others whereof we can take cognizance. Remember the words of the historian of rationalism and of morals, that "It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of those short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists." I dare affirm that every peculiar feature of our civilization whereof we are so boastful, comes directly and immediately from the proclamation, which was begun by a little band of Hebrew peasants now nineteen hundred years ago, that God is the Father of all men, that sin and death have been conquered, that redemption has been purchased, that pardon is possible, that reformation is easy, because all men may share that conquering life, and grow up into likeness of Him the conqueror.

Who will dare deny that the teaching of Jesus of Nazareth as to the very conception of God has been a supreme energy in the sphere of the moral life for the uplifting and the liberating of mankind? Grant all that may be claimed as to the general existence in the world of a primitive monotheism; yet beyond all question in the progress of the ages, in the development of civilization, the world's wisdom had ceased to know God. "The supreme God of the Stoics," whose original conception approached so nearly to that of the Hebrews, had at last come to have no existence distinct from external nature. "The Roman people had ceased to believe; the spiritual quality was gone out of them; and the higher society of Rome was simply one of powerful animals." The noble conception of Jehovah-God which had been the inspiration and the life of the ancient Hebrew people, had been overlaid with the meaningless subtleties of Rabbinic speculators, until it remained but as a memory of a dead faith guarded by a great tomb of protecting argument, rather than the living, energizing power unto salvation.

And upon this world, hopeless and dead, bursts the cry of the Nazarene. Hear, O Israel — nay, hear ye men of every region, race and age — the Lord thy God, the Omnipotent, the Infinite, the Eternal, is One, is Person, is Spirit, is *Father*, and like as a father pitieth the little children about his hearthstone, so this Creator and Ruler of the universe loveth and pitieth every man! And behold how of necessity in this very doctrine of the nature of God is involved and enshrined a new and nobler conception of the nature of man. The God above him is not a mere despot to be served by the unwilling and enforced obedience of his slaves, whose highest excellence shall therefore be but a stoical hardness of will, "defiant of the future and not afraid of any fate."

The Christian conception of God is still less that of a Power unknowable and unknown, whose plaything is the human soul. Nor does this Christian God honor that which is special in man, which separates him distinctly from his fellows, but man as man, and human caste is an impossible conception to his worshiper. Even the Hebrew, the educated, the chosen child of Jehovah, had not yet learned the lesson his prophets had striven to teach him, and "it was Hebrew nature rather than human nature which even to him possessed intrinsic grandeur." Nay, because God is the loving Father of *all* men, therefore *all* men are brethren, and each human soul has individual dignity and worth; equally therefore humanity is sacred, and all human life is to be cherished and preserved. The Hebrew quickly learned this truth which did contradict his every prejudice, and the Apostle of the Circumcision proclaims by the spirit of Jesus, that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him. Human brotherhood, human liberty, human equality — these his revelation. Human dignity, the dignity of individual will and conscience, the dignity of the power of choice, these he displays in glorious light. He appeals to man as possessed of a mind which can understand, of a conscience that must do homage to the eternal moral law, of a will that is free to choose good or evil, of a heart that can feel and can express the affection which his father seeks, and loving can be faithful unto death; because to die is not to perish, but is the entrance of the individual unending life upon the beatific vision of the Father whom it has loved, and whose perfect love is holiness.

Yes, manhood is sacred, for it is the redeemed child of the Omnipotent Father. And see in a hurried glance what has followed and must follow in ever increasing fullness from this revelation. 1. All human life is sacred; but to the masters of the world no such conception had come, and the law which controlled the great empire contained no protection of the life of a child or the slave from the capricious fury of the father or master who might destroy them both without being responsible to any earthly tribunal. "The exposition of children," says Gibbon, "was the prevailing and stubborn vice of antiquity," and was as common in the Hellenic States as ever on the Tiber. "Plato and Aristotle expressly approve such abandonment of children in case the parents were unable to support them, or if they fail to give physical promise of service to the state." In Palestine alone did different views prevail. There "the whole community guarded each child," and the prophet declared in the name of Jehovah, "Leave thy fatherless children; will preserve them alive." But this is but as the starlight to the midday splendor of the sun when compared with the teaching of the historic Christ when he took the children of the street into his arms and blessed them as those who are of the kingdom of heaven, when thereafter he declared, "Whoso shall receive one such little child in my name receiveth me." Search the records of the pre-Christian world to find mention of a

home for the welcome and the nurture of the helpless, the destitute, the orphan, and your search shall be all in vain. They are the works of the historic Christ by his body, his church, as it now, as then, takes childhood into its arms and blesses it.

2. "From henceforth all generations shall call thee blessed," are the words spoken by the mysterious visitant to the consecrated maiden standing on the threshold of her lowly home in Nazareth. Startling words, not to her alone, but to the world in which she lived, that peculiar honor should ever be ascribed to a woman. True, that there in her own country and among her own despised people she held position more tolerable than elsewhere on earth. And yet even there she lived in absolute dependence upon and subservience to her husband. But in Greece, among the philosophers and the artists, the children of reason and of beauty, the most civilized people on the earth, we may hear Aristotle assert that wives are beings of an intermediate order between freemen and slaves, and Plato advocates a community of wives, on the ground that children so brought into the world would be more wholly devoted to the state. "Confucius with all his excellent ethics recognizes no sanctity in the marriage bond," and the curious statement is made that the Chinese character to represent woman, if doubled means *strife;* if tripled, *immorality*. In Rome her husband had at least a qualified power over her life for even petty offences, and as perhaps the result of this decline of and contempt for womanhood, came her natural and necessary degradation, and concubinage was legalized by Augustus. But the message of the historic Christ to the world had hardly been heard in the great empire before its immediate and direct result is perceived in the elevation of woman. Marriage becomes honorable, and to Nero's own shameless court comes a Christian woman, the wife of a Roman noble, to minister to the heartbroken adulteress who had sold herself to the destroyer, and is welcomed, when to all her former shameless companions she is denied. Libanius, the pagan teacher of Basil and of Chrysostom, when he saw the mothers and sisters of his pupils, exclaimed, "What women these Christians have!" The angelic salutation begins early to be fulfilled. The generations already call womanhood blessed.

3. In the world to which came the message of the historic Christ the institution of slavery was universal. Once and again at long intervals we hear the protest of some philosopher or poet against the unnatural bondage of man to man; but the system was deep-rooted in human society everywhere. Often the slaves were of one blood with their masters, captives in war or paupers self-sold to gain their bread. And the palaces of the luxurious Romans of the empire were adorned with poets, musicians, actors, authors, artists of every kind, all alike slaves for life, and at the very mercy of their masters, whose tenderest mercy was cruel. To them came the message of the historic Christ, not to enjoin the effort to escape by violence or craft; no, but to tell of the Fatherhood of God and of the universal brotherhood of man, which

cannot but abolish slavery. There is no open, declared hostility, but forces are set to work, by whose silent, inevitable action every shackle must be broken. Here in our own loved America, among the civilized peoples, did the resistance continue longest. But let it never be forgotten, as is so eloquently said by Dr. Storrs, "that here it seemed to many to be justified on the ground of essential diversities of race, and of its alleged tendency to civilize, and in the end to Christianize, the imported barbarian." . . . . . "Slavery continued here as long as it did only because humane men, desiring for themselves to be faithful to Christ, earnestly believed that it was harmonized by what they esteemed to be its beneficent effects, with the spirit of the law of the Master."

4. We may but more briefly mention the effect produced by the historic Christ upon the relation of human societies to the poor, the ignorant, the dependent. Mark that these changes, manifest as they are — and mighty, though so much of progress is yet to be desired along the same lines — that they came directly, immediately, necessarily from the fundamental principles of Christianity, and are not mere accidents of its growth. Mark that they follow inevitably from the Christian doctrine of God and of man. The Christ had said in revealing the principles of the crucial judgment at the end of the world: "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Humanity is one, for all are the children of the One Father, all joined, saith this man Jesus, to himself in mysterious union, and therefore we are One Body. All must suffer together, all must minister of their abundance unto the needy, of their health and happiness to the sickness and sorrow of their fellows. It must be so.

Again, the influence upon individuals has of necessity extended to enfold the nations which individuals make up. And the nations have heard and are hearing ever more and more obediently the message of the historic Christ. Arbitration, at this very gathering of the peoples of the earth, has asserted its right to determine international differences in place of the ancient arbiter, the sword. Is it because there comes sounding down the ages, ever more and more clearly understood, his words: "I say unto you that ye resist not evil;" and the echo which follows is the voice of his great expounder: "Be not overcome of evil, but overcome evil with good"? What marvelous advances since the day when the historic Christ began his teaching! Is it not because he has upheld ever before men's eyes the vision of the day of perfect peace, when the swords shall all have been beaten into ploughshares, and the spears into pruning-hooks, and the learning of war shall have ceased forever? And for individuals and for nations the termination of the physical contest, of quick retort and hot-blooded vengeance, is but one single item in the moral revolution which the historic Christ has

wrought and is working. What need to specify? The world knows, the men who will not worship our Christ are quick to acknowledge that the church is the teacher of the only ethics of all-embracing scope, and inspires the only motive which can ennoble the performance, — that the church of Christ is the one organized instrumentality for the destruction of evil, *all* evil, and the pursuit of all that is highest and noblest and best. And finally the historic Christ as one quickening impulse toward the right, has written in letters large and free in the very stars of the firmament, and upon the green grass of the earth, everywhere, the word *Hope*—the flowing rivers, the babbling brooks, the great roaring ocean, all alike cry *Hope*. This the birds sing, and this the flowers exhale in their perfumed breath—*Hope*. He has brought cleanness and health out of the foulness and death of human nature as he found it. He has lifted up that which was fallen so low and so long. He has kindled new fires in ashes that were cold and dead. He has liberated the bond in mind and spirit. He has undone the blind eyes of men and of nations. He has transformed the society of the Cæsars, brutal, bloodthirsty, sensual, selfish, devilish, into the society of to-day, measurably at the least the very contradictory in its characteristics. Bad enough now, men may say. Yes, bad enough, and yet mountain high it stands in every attribute that is honorable and admirable, above that plain of miasmic and moral death in which dwelt the masters of the world two thousand years ago. The march is onward, the flag floats in advance, the trumpet note that sounded at Jerusalem still sounds, "Repent ye and be converted." That which he hath done is pledge and guarantee of future success and performance. But is it so? The leadership of many another man has been long continuing, and at last has been broken. Shall it not be so with this Jesus of Nazareth? Shall the historic Christ not cease to be historic ere another hundred years shall have rolled away? So men are bold to question to-day. What answer may I make? I answer, that if Jesus be but the "highest, holiest manhood," but the "climax of our race," but the inexplicable evolution from antecedents offering no such promise, the question is pertinent and full of threatening. But we believe that this Jesus hath God raised up from the grave, and that thereby he is declared to be God's Son with power; that thereby is accredited the claim he ever made to be God of God, Light of Light, very God of very God, that all power in heaven and earth is his, and that therefore, and only therefore, is his kingdom an everlasting kingdom.

But can I believe this? Can I believe that the universal law has once been broken, that the strong man, death, has even once been bound in his house, and the victor has come forth bearing his spoils? I answer, yes. I can believe it, nay, must believe it, except I shall refuse to accept any and every fact attested by human testimony. Here is the record, preserved as by miracle, which has come even unto us, specifying the witnesses, hundreds in number, to whom it was given to see with their eyes, to hear with their

RIGHT REV. T. U. DUDLEY, D.D., BISHOP OF KENTUCKY.

"I BELIEVE IN THE SYMPATHY OF ALL RELIGIONS. THEREFORE I BELIEVE THAT EVERY MAN SHOULD BELIEVE IN SOME RELIGION. I COME TO BEAR MY TESTIMONY TO THE HISTORIC CHRIST, WHOM I WORSHIP."

ears, to handle with their hands this risen Jesus. Nay, mark you, I am not appealing to the evangelic histories, whose sufficient antiquity is called in question, whose genuineness and authenticity are disallowed by some of the critics; but I appeal to the unquestioned testimony of the letters of Paul to the Corinthians, a document which the critics establish by their science as genuine, authentic, and of sufficient age, as the undoubted writing of the man of Tarsus, a Roman citizen, a trained pupil of the greatest of Hebrew lawyers, clear-headed, brave-hearted, with convictions full of courage. He declares, and for his declaration goes to his death, that he saw Jesus the Christ after the centurion had officially certified his death upon the cross. He, Paul, declares that the vision came to him when, filled with bitter hatred against all who asserted the reality of the resurrection, he went toward Damascus to find them and bring them to Jerusalem for punishment. He asserts that the risen Christ "appeared to Cephas, then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the Apostles; and last of all, as unto one born out of due time, he appeared to me also." But, makes answer the man of to-day, your parchments are old and worn and worm-eaten, and your hieroglyphics are strange and I cannot decipher them. Then I answer, listen and hear the voice of the living witness appointed for its speaking, as whose unworthy mouth-piece I stand here to-day. Beyond all controversy, by the testimony of the Roman historians of the period, within fifty days after the asserted resurrection of Jesus, the little company of followers which had fled affrighted from the multitude which invaded the closet of Gethsemane to arrest the Master, had been reassembled and reorganized. Beyond all controversy, the man who turned coward at the question of a little girl on the night of Jesus' betrayal, fifty days thereafter, is bold to charge a populace and its rulers with having put to death the Holy One of God, and years thereafter, years of untiring labor and endurance as tireless in the preaching of that Holy One, he is bold to die in testimony of his belief. Beyond all question from that Pentecostal day until now, there hath never risen sun that looked not upon the missionary and apostle of the cross, preaching repentance toward God and faith in our Lord Jesus Christ. And the powers of evil and of hell have been unequal to silence this voice of the never-dying witness.

The Roman streets ran red with the Christians' blood when the brutal jester would pacify his slaves from revolt because of his mad burning of his people's wealth and home to furnish his callous soul with a new sensation; but the voice of the witness is not silenced. His gardens are illumined by the blazing torches of living Christians, but the buffoon, passing by in his chariot, hears from the fire the praises of Jesus the Christ. The "ten great plagues," the persecutions of ever-increasing rage and fury, followed in quick succession, but the church still lives and flourishes. Constantine

is baptized, and the great empire becomes Christian in name, and the cross of shame is the sign of conquest and victory. New dangers are born from the womb of prosperity, and from the church's own body arise the perverse disputers, to deny by their speculations that eternal truth, and to divide the one body by their partisan pride. But the witness is still borne, for the body torn and dismembered is yet mysteriously animated by the one Spirit. From the icy north descend the countless hosts of the barbarians, who enter as swift victors upon the inheritance of the worn-out empire, but themselves are conquered by the soldiers of the cross, and by these vassals are welcomed into the free citizenship of the Kingdom of Christ. The pride of power has found lodgment in the heart of the man consecrate to Christ, and the ruler for Christ in the world's chief city must have rank and authority commensurate with those of the emperor. The simple Bishop of Rome is gradually exalted to be Universal Bishop, and ere long to be the vicar of Christ on earth, the dispenser of thrones and of crowns, the master of kings, and in the darkness of a degraded religion, men doubt and fear lest the light has gone out forever. But bye and bye comes the fulfillment of the unfailing promise—the gates of hell have not prevailed—the light glimmers in Germany and bursts into a flame there and in England. Again is heard the proclamation of the one message, without addition or diminution, free from the materialistic superstitions supplied by the very weakness of human nature, and from the rationalistic expositions to satisfy a carnal intelligence. The one church, the catholic church, by God's providence has not perished. Men who in well-ordered successions can trace their covenant authority to the ascended Lord, who stands in the midst of the wandering disciples at Bethany; men whose eyes have been opened to see the foul mask which has been put upon the fair face of the mother church tear it away. The cruel lusts of a brutal king are made, by divine Providence, the mighty instrument to break the bondage of the ancient catholic church of England, and reformed, purified, she proclaims once more the simple message of the historic Christ. God hath raised Jesus from the dead. Come join thyself to him that thou mayest live.

I would not be understood to fail to recognize and to give thanks for the faith and the labors, the zeal and the devotion of Christians of every name who, under the influence and guidance of the one Spirit, have preached this gospel and borne this witness. They are all members of the catholic church of Christ, though they will not so admit, for the one door into that church is baptism in the name of the Triune God. And yet, alas! is not the unhappy division of Christians into so many companies the ample explanation of the failure of the world to hear and to heed the message we are sent to speak? "That they may all be one," we believe the Christ did pray in the night of his betrayal, "that they may all be one, as thou, Father, art in me and I in thee; that they also may be one in us that the world may believe that thou didst send me." The world does not believe that God did send

him. Is it because the controlling evidence he appointed for its conversion is withheld by us? The sentimental oneness with which so many are content is a sham; the gushing words of brotherly love are a mockery in the eyes of the unbeliever when spoken by men who unite in no Christian enterprise, who are competitors and rivals for the favor of the people, who will not even take together the broken bread of Christian benediction and life. Nay, the catholic church, born at Jerusalem, whose covenanted lineage assures authority, appointed to speak the message of the historic Christ enshrined in the ancient creed, *and only that*, powerless to change the order of her own life or the creed that is given to keep, even that which has been "believed always and everywhere and by all," sent to administer the two life-giving and life-sustaining sacraments of the Master's own ordaining, and utterly without warrant to lift any other ordinance to their level—to her belongs the victory and to her it shall be given in the Christ's own time. To these shores she came perhaps before the great navigator in whose honor and memory America now makes pilgrimage to this great city. She claims the continent for Christ. Oh! may the day hasten that shall bring termination of our fratricidal contests and the return of all of every name to the ancient citadel, bringing with them all they have gathered in the long exile, for the strengthening of the reunited host. But mark you, until that day shall dawn, still here is the witness of the catholic church, standing upon the appointed pedestal of apostolic order and evangelic truth. I stand her spokesman here to-day, to cry aloud to all men. God hath raised Jesus from the dead, and nineteen hundred years stand behind me and bid me so declare.

Evidence, evidence! Nay, there is more evidence for the resurrection of Jesus than for any other event in human history. My intelligence conquered, convinced, by this evidence, my will yielded to him, the Lord of life, because thus accredited as the Son of God, the legitimate Ruler of men, then to me cometh the evidence supreme, even of converse in spirit with him in whom I have believed. In the gray dawn of the Easter day I journey eager with haste to the place where his honor is to be celebrated, and to me as to the women in that first Easter day comes the declaration, "All hail!" "Go tell all men who will be my disciples to come and meet me." As I am casting into this sea of life on which I sail my net of endeavor that thence I may get the meat, the happiness, the satisfaction I long for, I hear the loving question spoken to the luckless fishermen in the long ago, "Have you any meat? Art thou satisfied?" "No," I answer. "Let down the net again and thou shalt find." And behold I am satisfied, for I know Him whom to know is life. As I stand by my desolate hearth-stone, when the light is gone out in my home, and the doors of my spirit are closed against the persecuting question of curiosity, the miserable comforters who spoke words of emptiness, the pretentious words of philosophy which would staunch the flowing wound—Ah! the historic Christ, even Jesus of Nazareth, hath stood there and laid his hand upon me, and said "Peace, it is I—be not afraid." What thou knowest not now thou shalt know and understand here-

after." Yes, I *know* Him in whom I have believed, and am satisfied. Then am I not astounded at what I read of the marvelous works, or the ineffable claims of the historic Christ, for both alike are natural to him who is declared to be the Son of God with resurrection power, and who can bear witness by his spirit to my spirit that I too am adopted through him into sonship and blessing. The wind and the storm hear his rebuke and are still; the powers of nature hasten their processes at his command, and the water is made wine by his word; disease and demon and death flee from his presence. Why not if he be the only begotten Son of God?

"Before Abraham was born I am," is his claim of the divine attribute of eternal existence; "all power is given unto me in heaven and in earth," asserts the omnipotence of Godhead; "where two or three are gathered together in my name there am I in the midst of them;" and "Lo, I am with you always even unto the end of the world," are possibly true of only the Omnipresent. Naturally clamor the Jews, "for a good deed we stone thee not, but that thou being a man makest thyself God." And no word of explanation is heard from the man thus accused, whose lips never uttered a blasphemy; in whose life of purity lynx-eyed hatred can discover no flaw. And now I can understand the doings of this Christ in history through his body the church; for it is the incarnate God who still worketh, and naturally such rich fruitage has come on every hand from the seed he soweth and watereth.

The historic Christ, the redeemer of humanity, the supreme energy of man's elevation and development, the highest, holiest manhood, is the incarnate God, equal with the Father, and therefore these mighty works do show themselves in him. Jesus of Nazareth, the friend of publicans and sinners, homeless and penniless, hungry and thirsty, cold and suffering, despised and rejected, scourged and spat upon, crucified, dead—yes, but he rose again and ascended into heaven; therefore the outlook of hope, the expectation sure and certain of the golden future of human perfection, which illumines the darkness of sorrow and suffering, and enables the patient to battle with calamity. Therefore I come here to tell to all who will hear me, God hath given unto us, unto all of us men, eternal life, and that life is in his Son. Come join yourselves to him. Therefore I am here rejoicing to believe that God at sundry times and in divers manners hath spoken unto men by his prophets; and yet to assert that these were but as tiny stars bringing that faintest twilight while now the royal Sun is arisen, flooding the world with splendor. I know him. I have seen him with spirit's eye; I have touched his hand, and am glad. Thanks be to God for his inestimable gift of Thee, Oh! Jesus, the historic Christ, whom we worship; yes, worship as God over all, blessed forever; because heaven and earth are full of the majesty of thy glory; because the glorious company of the apostles praise thee, the goodly fellowship of the prophets praise thee, the noble army of martyrs praise thee, the holy church throughout the world doth acknowledge thee, that thou art the King of Glory, O Christ!

A NEW TESTAMENT WOMAN.

By Rev. Marion Murdock.

"I commend unto you Phebe, our sister, who is a servant (or deaconess) of the church that is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of mine own self also." Rom. xvi. 1, 2.

It is not surprising that this passage in Paul's epistle to the Romans should be of peculiar interest. Paul's reputation as an opponent of the public work of women is well known. For many centuries he has been considered as the chief opposer of any activity, official or otherwise, by women in the churches. They were to keep silence, he said. They were not to teach, or to talk, or to preach. They were to ask no questions except in the privacy of their homes. Paul merely shared the popular opinion of his time when he exclaimed with all his customary logic, "Man is the glory of God, but woman is the glory of the man." Either proposition standing by itself meets our hearty approval. "Man is the glory of God." "Woman is," we are told, "the glory of man." But combining them with that adversative particle we feel that Paul's doctrine of the divine humanity with reference to woman is not quite sound according to the present standard. We have come to feel that woman may be also the glory of God.

But here in this sixteenth chapter of Romans we notice a digression from the general doctrines of Paul in this direction. "I commend unto you Phebe, our sister, who is a servant (or deaconess) of the church which is at Cenchrea." I use the word deaconess or deacon because the Greek term is the same as that translated deacon elsewhere, and the committee on the new version have courageously put "or deaconess" into the margin.

By Paul's own statement, then, Phebe was deaconess of Paul's church at Cenchrea. Cenchrea was one of the ports of Corinth, in Northern Greece. This epistle to the Romans was written at Corinth and sent to Rome by Phebe. It was nearly a thousand miles by sea from Cenchrea to Rome, and this was one of the most important and one of the ablest of all Paul's letters. Yet he sent it over to Rome by this woman official of the church, and said, "I commend unto you Phebe. Receive her in the Lord as becometh saints, and assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also."

I have thought therefore that it might be interesting to ask ourselves the question, What did Phebe do? supplementing it with some reference to

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the Phebes of to-day. What was it that so overcame this prejudice of Paul's that he gave her a hearty testimonial and sent her over on important business to the church at Rome? It is evident that notwithstanding all the obstacles which custom had placed about her, she had been actively at work. It is doubtful whether she even asked if popular opinion would permit her service to the church. She saw that help was needed and she went eagerly to work. She was, we may imagine, a worker full of enthusiasm for the faith, active and eager to lend a hand in the direction in which she thought her service was most needed. Knowing the prejudice of her time, she doubtless acted in advance of custom rather than in defiance of it. She was wise enough to know that if she quietly made herself useful and necessary to the church, custom would stand back and Paul would come forward to recognize her. We may suppose that she felt a deep interest in sustaining this church at Cenchrea. She knew without doubt the great aspirations of Paul for these churches.

Something like a dream of a church universal had entered the mind of this apostle to the Gentiles. His speech at Mars Hill was a prophecy of a Parliament of Religions. And his earnest reproving question, "Is God not the God of Gentiles also?" has taken nearly two thousand years for its affirmative answer by Christendom in America. Yes, Paul recognized that all the world he knew had some perception of the Infinite. But he knew that this perception must have its effect upon the moral life, or it would be a mockery indeed. And there was much wickedness all about. We see by the letters of Paul as well as by history how corrupt and lawless were many of the customs both in Greece and Rome. Much service was needed. And here was a woman in Cenchrea who could not sit silent and inactive and see all this. She too must work for a Universal Church. She too must bring religion into the life of humanity. Realizing that it was her duty to help she entered into this beautiful service, we doubt not, as if it were the most natural thing in the world to do.

"She hath been a succorer of many," said Paul. In what ways she aided them we need not definitely inquire. It may have been by kind encouragement or sympathy, it may have been in wise words of warning, it may have been by pecuniary assistance, or active social or executive plans for the struggling church. Whatever it was Phebe possessed the secret. "She has been a succorer of many, and of myself also," said Paul. To Phebe therefore has been accorded the honor of aiding and sustaining this heroic man who, we have dreamed, was strong enough to endure alone perils by land and sea, poverty, pain, temptation, for the cause he loved.

And when Paul had entrusted her with this letter to the Romans, how cordial must have been her reception by the church at Rome, bearing as she did not only this epistle, but this hearty recognition of her services by their beloved leader. Yet with what a smile of perplexity and incredulity must the grave elders of the church have looked upon this woman-deacon whom

Paul requested them to assist in whatsoever business she had in hand. This business transacted by the aid of the society at Rome, Phebe went home full of suggestions and plans, we may imagine, for her cherished Grecian Church.

In spite of all restrictions and social obstacles, in the face of unyielding custom and prejudice, she worked earnestly for her church, transacted its business, extended its influence, and was recognized as one of its most efficient servants.

Yet, notwithstanding this public work of a woman, and Paul's plain encouragement of it, the letter of his hand was the rule of the churches for many centuries, and it forbade the sisters from uttering their moral or religious word in the sanctuaries or doing public service of any sort for their own or their brother's cause. But here and there arose the Phebes who asked no favors of custom but insisted on giving the service they could in every way they could; giving it with such zeal and spirit that people forgot that there was sex in sainthood and whispered that perhaps they also were called of God.

But not until the inauguration of a radically new movement in religion were the official barriers in some degree removed. Not until the emphasis was put upon that divine love of God which would save all creatures, upon that mother heart of Deity which would enfold all its children; not until the emphasis was put upon the spirit rather than the letter of Bible literature, upon the free rather than the restricted revelations of God, upon the Holy Spirit in the human soul, without regard to sex or time or place; not until all this was proclaimed and emphasized, did the Phebes ask or receive official recognition in the ministry. And it was better so. Under the old dispensation they would have been strangely out of place; under the new, it is most fitting that they should be called and chosen. Our modern Pauls are now gladly ordaining them, and the brethren are receiving them in the Lord, as becometh saints. Now may they also be the glory of God and partakers of the Spirit; now may the words of Joel be at last fulfilled: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."

Still there are limitations and restrictions in words. Reforms in words always move more slowly than reforms in ideas. It is wonderful how we fear innovations in language. Even in appellations of the all spirit that John reverently named Love, including in that moment of his inspiration the All-Human in the All-Divine Heart, even here we are often sternly limited to a certain gender. Dr. Bartol, of Boston, says reprovingly: "Many hold that the simple name of Father is enough. They seem unconscious that there is in their moral idea of Deity any desideratum or lack. But does this figure drawn from a single human relation cover the whole ground? Is there no Motherhood in God?"

But, thank heaven, it is no longer heresy, as it was in Boston less than a

century ago, to say with Theodore Parker, "God is our Infinite Mother. She will hold us in her arms of blessedness and beauty forever and ever."

But what matter the name so we cling to the idea? What matter, so we remember that it is not man or woman in the Lord, not man or woman in the spirit, nor in the ministry of the spirit? It is divine, it is human unity.

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